

THE
LITERARY JOURNAL

REVIEW

OF

DOMESTIC AND FOREIGN LITERATURE.

SECOND SERIES.

VOL. II.

"I deny not, but that it is of great concernment in the church and commonwealth to have a vigilant eye how books demean themselves as well as men, and thereafter to confine, imprison, and do sharpest justice on them as malefactors.—And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book." *MILTON's Areopag.*

"ΑΛΛὰ παντὶ πολλὴν χρὴ προμεθεῖαν ποιῆσθαι αἰετῶ, ὅταν μὲν ἕλῃς ἄνδρα ψιξαι, ἢ ἐπαινεῖσαι, μὴ ἐκ ὀρθῶς εἰπῆς." *PLATO Mimos.*

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LITERARY JOURNAL.

Vol. I.]

JANUARY, 1806.

[N^o I.]

ART. I. ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ; *or, the Diversions of Purley.*
Parts First and Second. By JOHN HORNE TOOKE, A.M.
Late of St John's College, Cambridge, 2 vols. 4to. Vol. I.
1798, Vol. II. 1805. 3l. 3s. Johnson.

THE first part of the work designated by this whimsical title has been so long before the public, and is so fully known to all literary men, that it may no longer seem to require a review. As the work too is not yet completed, but may want a third, or perhaps a fourth part, the portion before us may seem with better reason not to be as yet ripe for a review. Mr. Horne Tooke's volumes, however, succeed each other so very slowly that we can assign no time, even in our imagination, when we shall be able to gratify our readers with an account of the whole. And as we consider the benefit conferred upon literature by what he has already done as very great, we think it of importance to offer to our readers even that imperfect view of his speculations, which alone their unfinished state enables us to present.

At the same time it is easily perceived what difficulties adhere to an attempt of this kind, and how little satisfactory it is possible to render an account of unfinished speculations. And these difficulties are very much enhanced when an author adopts the plan of Mr. Tooke, who is careful to delineate no method, and seems in some respects even desirous to conceal the course he is pursuing; who on many points declines explaining himself fully, from this very cause, and often assumes an air of mystery. The reviewer, in these circumstances, is compelled, under whatever disadvantages, to tread in the steps of his author. He cannot give any account of particulars which are not explained, and can only exhibit a mutilated criticism of a mutilated speculation.

In the work which first appeared under the title of the volumes before us, the author acquired distinguished reputation by explaining the nature of a part of speech, which from the language of grammarians, appeared till that time not to be capable of explanation, we mean the Conjunction. The account

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rendered by him of this class of words, instantly appeared to the learned so perfectly satisfactory, that it was almost universally adopted; and so remarkably ingenious as to entitle the author to some of the highest honours of literature. A new edition of that work being required, in the year 1798 the first of the volumes now before us appeared, in which was contained the whole doctrine of the preceding book, with an account continued of the other indeclinable parts of speech, the Prepositions and Adverbs. It was now explained that the method applied with so much success to the elucidation of the conjunctions was to be applied in like manner to all the other parts of speech; and that on these principles the author intended to erect a new theory of language. A second volume has been at present added in prosecution of this design, in which is contained some account of abstract terms, of adjectives and of participles; and it is our intention to give, in as small space as we can, some idea of what in all has yet been done.

In the introductory part of the first volume, some severe strictures are offered on the absurdities of preceding grammarians; among which are distinguished their notions with regard to the division or the distribution of language, while some assign the differences of things, and some the differences of ideas, as the foundation of the division or classification of words. Mr. H. Tooke observes, with justice undoubtedly, that it is not the *only* object of language to communicate our thoughts; it is its object likewise to communicate them with *dispatch*. All words, therefore, are not *immediately* either the signs of things, or the signs of ideas; many words are in fact only *abbreviations* intended to serve this latter purpose, and are the signs of nothing, in the first instance, but of other words. He adds, with equal justice, that the difficulties and disputes concerning Language have arisen almost entirely from neglecting the consideration of this second purpose of speech, which, though subordinate to the former, is almost as necessary in the intercourse of mankind, and has a much greater share in accounting for the different sorts of words, as it is that chiefly which has given occasion to their variety. He announces the object of at least one principal part of his inquiry in the following manner:

“ *Abbreviations* are employed in language three ways,

“ 1. In terms,

“ 2. In sorts of words,

“ 3. In construction.”

“ Mr. Locke's Essay is the best guide to the *first*: and numberless are the authors who have given particular explanations of the *last*. The *second* only I take for my province at present, because I believe it has hitherto escaped the proper notice of all.”

This division we have no doubt will appear to our readers to stand in need of some explanation. We can only say that it is no where given by the author; and that it cannot be gathered very clearly or certainly even from the course of his disquisitions. We believe that we know what he means, and that his meaning is important, but we are not perfectly sure. This is the state of mystery in which he sometimes chuses to leave things.

Speaking of the doctrines of Locke he states an opinion, in which we are much inclined to concur, that there are no *complex* ideas. But as mankind could never apply names to all the simple ideas they had occasion to communicate, they were under the necessity of grouping their ideas into such collections as they had most frequently occasion to communicate, and to these groupes they gave names. These complex names, if we may be allowed to call them so, may be what he understands by *abbreviations in terms*. It is possible that *general* terms he includes under the same denominations. Abstract terms it appears that he does not.

His meaning in *abbreviations in sorts of words* may be made out with more certainty. As his disquisitions clearly prove that certain kinds of words are entirely formed by abbreviation, it is after this no longer doubtful what is meant by *abbreviations in sorts of words*. The abbreviations in construction giving occasion to many of the rules of syntax, what in a general way is understood by them can excite no difficulty.

According to the division made of the two purposes of speech by Mr. Tooke above, he states the great division of language—

1. Into words necessary for the communication of thought.
2. Abbreviations employed for the sake of dispatch.

The sorts of words necessary for the communication of thought are, according to him, only two; 1. Noun; 2. Verb; all the rest are *abbreviations* employed for the sake of dispatch.

Passing over the noun and the verb with very little notice for the present, the mention of the noun however, (for the disquisition is in dialogue) introduces the subject of the *article*. With regard to this too it suffices, for the present, to declare it a necessary part of language, and to shew its use, which is to restrict general names, or the names of sorts, and classes of things to individuals, and thus to make them particular names or signs. The word *that* is commonly reckoned an article, as well as a pronoun and a conjunction. Mr. Horne Tooke denies that any word thus changes its nature and condition. This he particularly endeavours to prove in what seems the case of widest deflection, where it appears a conjunction. Here too it is still the same part of speech, only in an unusual situation,

and under an abbreviation in its construction.* Wherever it is found as a conjunction, the sentence may be so resolved, as to exhibit it merely a pronoun in its usual sense. This is done in so many instances, and with such abundant proof as to place the point beyond all doubt. As a specimen, we shall give one of the simplest instances of this resolution.

EXAMPLE.

“ I wish you to believe *that* I would not willingly hurt a fly.

RESOLUTION.

I would not willingly hurt a fly ; I wish you to believe *that* (assertion.)

The discussion of the different applications of the word *that*, introduces the subject of conjunctions, that class of words with which the author chuses to begin his inquiry.* His doctrine with regard to conjunctions may be stated in a few words. It is the multitude of proofs, instances, illustrations, with collateral remarks, and criticisms on grammarians, philosophers, and politicians; both in notes and in the text, with which his volumes are chiefly filled. These, however, we are far from presuming to blame in the lump. The proofs, instances, illustrations, though often very copious, are no more, perhaps, than were necessary, and they are highly instructive. His criticisms on his brother grammarians and etymologists, are perfectly in point, and perhaps without a single exception most just and instructive ; the same may be said of many of those on the philosophers ; and even with regard to his criticisms on politics and politicians, which seem the least connected with the subject, they are in general naturally introduced, and have always in them a keen point, and not unfrequently real justice. They are often however in such bitter language, as, if mild and respectful words ought always to be used respecting the great, must be condemned as indecorous.

With regard to CONJUNCTIONS, then, he denies them to be a separate sort of words, or part of speech by themselves. They are in all cases other parts of speech merely applied in a peculiar manner, and the particular signification of each must be sought for from amongst these, by the help of the particular etymology of each respective language. Thus we have seen that the conjunction *that* is merely the pronoun. He goes over a great proportion of the conjunctions in the English language, and by the help of their etymology, and their use in the ancient English authors, clearly proves that they are other parts of speech, merely applied in a particular manner. We shall select a few of his instances, which will afford a distinct idea of his doctrine, and even some estimate of his proof.

The conjunction *if*, anciently written *gif*, is the regular imperative of the Anglo-Saxon verb *Gif-an*, to give, from which it is evident we have that verb in English. *If*, then, is merely

a verb of the imperative mode, and signifies *give*, and whoever tries it in all possible cases, will find that *give* may be substituted for it. Thus we say, "*If* it is fine to-morrow, I will walk into the city." The meaning is evidently preserved, if we say, "*Give*, or grant it is fine to-morrow, I will walk into the city." We frequently, even now, use the imperative of another verb exactly in the same way: thus we may say, "*Suppose* the question of foreign subsidies does not come on in the house of commons on such a day, you will lose your trouble by going to hear the debate." We should express the same thing if we used the words *if* or *give*.

In Shakspeare and other old authors, we frequently find the word *an* in a sense corresponding to *if*, as in the following passage—" *An* you had any eye behind you, you might see more detraction at your heels, than fortunes before you." *Twelfth Night*, Act II. Sc. 8. This again is the imperative of the Anglo-Saxon verb *An-an*, to grant. The imperative of that verb it is plain may here be substituted for *an*, and so in every instance where it is found.

Unless. This conjunction, so low down as the reign of Elizabeth, written frequently *Oneles*, is the imperative *Onles* of the Anglo-Saxon verb *Onlesan*, dimittere, to dismiss, to take away. It may be tried in any instance; thus, "*Unless* ye repent, ye shall all likewise perish;" *Dismiss* ye repent; take away that; ye shall all likewise perish. It is remarkable how much this derivation is confirmed by the meaning of the corresponding word in other languages. Thus the Greek *ἢ μὴ*, the Latin *Nisi*, the French *Si non*, the Italian *se non*, and the Spanish *Sino*, all signify *be not*, and are composed of the imperative of the verb *to be*, and the negative particle, as is plain to every one acquainted with those languages.

Eke is the imperative *eac* of the Anglo-Saxon verb *eacan*, to add, from which we have also the English verb *to eke*. *Still* is the imperative *stell* of the Anglo-Saxon verb *stellan*, to put; *Yet*, the imperative of the Anglo-Saxon verb *yetan*, to get; *and*, the imperative *anad* of the Anglo-Saxon verb *Anan-ad*, to accumulate.

Though is more corrupted in spelling and pronunciation, and its etymology not so very easily seen. It is written *tho'*, *though*, anciently *thah*; in many parts of the country, and in Scotland, it is pronounced more purely *thaf* and *thof*, by the Scots *thoch*. It is the imperative *thaf*, or *thafig*, of the Anglo-Saxon verb *thāfian* or *thafigan*, to allow, permit, grant, yield, assent.

But is at present corruptly used instead of two words. The one was anciently written *bot*, the other as now, *but*. The following lines from Gauin Douglas, will exemplify this distinction, and the senses in which they were used;

Bot thy werke shall endure in laud and glorie,
But spot or falt condigne eterne memorie.

In the first of these instances the word is the usual conjunction, and the imperative *bot* of the Anglo-Saxon verb *botan*, to boot, to conjoin, compensate; in the latter it is the same as *without*, being the word *be-utan*, *be out*, that is, the imperative of the Anglo-Saxon *beon*, to be, and *utan* out. These two meanings will, upon trial, be found to account for every application of the word *but*. We must restrain, however, our desire to multiply instances.—The composition and etymology of many English conjunctions, is so obvious as to need no illustration, such as *albeit*, *nevertheless*, *notwithstanding*; and as the author was not writing a dictionary it was not necessary for him to go over every conjunction in the language. It was only requisite to produce a sufficient number of instances to render very clear that his doctrine must naturally be applicable to all the rest.

The account of the prepositions is introduced with a severe exposure of the absurd doctrines of preceding grammarians respecting this part of speech. “The prepositions,” says he, “as well as the conjunctions, are to be found amongst the other parts of speech. The same sort of corruptions, from the same cause, has disguised both: and ignorance of their true origin has betrayed Grammarians and Philosophers into the mysterious and contradictory language which they have held concerning them. Their use is well described in the following words:

“As the necessity of the *Article* (or of some equivalent invention) follows from the impossibility of having in language a distinct name or *particular term* for each particular individual *idea*; so does the necessity of the *Preposition* (or of some equivalent invention) follow from the impossibility of having in language a distinct *complex term* for each different *collection of ideas* which we may have occasion to put together in discourse. The addition or subtraction of *any one* idea to or from a collection, makes it a different collection: and (if there were degrees of impossibility) it is still more impossible to use in language a different and distinct *complex term* for each different and distinct *collection of ideas*, than it is to use a distinct *particular term* for each particular and individual idea. To supply, therefore, the place of the complex terms which are wanting in a language, is the Preposition employed. By whose aid *complex terms* are prevented from being infinite or too numerous, and are used only for those collections of ideas which we have most frequently occasion to mention in discourse. And this end is obtained in the most simple manner in the world. For having occasion in communication to mention a collection of ideas, for which there is no one single *complex term* in the language, we either take that complex term which includes the greatest number, though not *all* of the ideas which we would communicate; or else we take that complex term which includes *All*, and the fewest ideas *more* than those we would communicate: and then by the help of the Preposition, we either make up the deficiency in the one case, or retrench the superfluity in the other.

“ For instance,

“ 1. ‘ A House *with* a Party-wall.’

“ 2. ‘ A House *without* a roof.’

“ In the first instance, the complex term is deficient : The Preposition directs to add what is wanting. In the second instance, the complex term is redundant : The Preposition directs to take away what is superfluous.”

From these instances, he infers it to be sufficiently clear that the preposition must have a distinct meaning of its own ; otherwise how could it denote in the first instance something to be added to the complex term, a house ; and in the latter something to be retrenched from it ? Accordingly the preposition *with* is no other than the imperative of the verb *withan*, to join ; and in the instance above the meaning is unaltered if you say, “ a house join a party wall.” Again the preposition *without* is the imperative *wyrth*, of the verb *wyrthan*, to be, and *utan*, out. So that “ a house without a roof ” is to be resolved into this expression, “ a house *be out* a roof.” That is, a house, take away the roof, or the roof being taken away. It is known to every body that *without* in old authors was written *withouter*. And we have in the same authors many remains of the verb *wyrthan*, to be. Thus, “ wo worth the day,” that is, woe be to the day ; that *r* should in pronunciation be struck out before the double consonant *th* is very natural.

In the same manner the Latin *Sine* is *Sitne*, be not. The Italian *Senza* or *Sanza*, of the same meaning, is from their *Senza*, or *Assenza*, absence. From this *Sanza* is evidently the French *sans*. The Greek preposition *χωρίς* is the corrupted imperative of *χωρίζω*, to sever, to disjoin.

Again, the preposition, *through*, written variously, thorough, thorow, thro’, is nothing but the old Gothic and Teutonic substantive *Thuruh*, door, gate, passage ; and wherever the word *through* is used, one of these may be substituted. *From* is the Anglo-Saxon *Frum*, beginning, origin, source, fountain, author. *To* is the Gothic substantive *Tau*, which must have been pronounced very much like *to*, and signified act, effect, result, consummation ; the same root from which we have the verb *do*. Thus, “ I travelled from Windsor to London,” may be resolved into, “ I travelled, beginning (of my journey) Windsor, consummation London.” On this mention of the preposition *to* he enters into some account of its application as part of the infinitive of verbs, from which a faint glimpse may be obtained of the doctrine he proposes afterwards to unfold in regard to verbs ; but for the light here afforded on this subject, our limits compel us to refer to the work itself.

For and *of*, are the corruptions of two Gothic words signifying *cause* and *offspring*, *consequence*, *follower*.

By, written indifferently by our ancestors *Be*, is the impera-

tive of the verb *beon*, to be. This sufficiently explains, before, behind, below, besides, and several others. But we cannot follow our author any farther through his long and instructive examination of instances, by which his doctrine is most satisfactorily demonstrated; though he declines investigating, in, out, on, off, and at; not that he is without conjectures which almost persuade himself respecting them, but that he is unable to advance such proof as might satisfy others. The explanation and etymology of these words, he says, require a degree of knowledge in all the ancient northern languages, and a skill in the application of that knowledge, which he is very far from assuming. The explanation then of prepositions and of conjunctions being so very nearly the same, the only difference which he says there is between those kinds of words is, that the one is applied to words and the other to sentences.

The reasonings and criticisms which he employed respecting the conjunctions and prepositions, he cuts short when he comes to the adverbs, to which also, the same doctrines and the same mode of application belong. With regard to the most prolific branch of the family, those ending in *ly*, they are sufficiently understood; the termination, (which alone causes them to be denominated adverbs) being only the word *like* corrupted. *Adrift* is the past participle, *adrifed*, *adrif'd*, *adrift*, of the Anglo-Saxon verb *Drifan*, or *adrifan*, to drive.—*Ago*, *agone*, *gone*, *ygo*, *gon*, are all used indiscriminately by our old English writers, as the past participle of the verb *to go*. *Needs*, *need is*;—*Perhaps*, by or through *haps*;—*aside*, on side, as formerly even written;—*abroad*, on broad;—*adays*, on days;—*aught*, a whit;—*naught* or *nought*, na whit, or no whit.—*Much*, *more*, *most*, which have exceedingly gravelled the etymologists, are not more irregular than the preceding; nor indeed is there, says Mr. T. any such thing as capricious irregularity in any part of language. *Much* is found in old authors written *mokel*, a word in use in Scotland at this day. This is evidently the diminutive of *Mo*, which was probably at one time used in the same sense, though no instance to that effect can be found. If you take *Mo* as the positive, you have *mo-er* and *mo-est* for the comparative and superlative, the evident originals of *more* and *most*. *Mo*, again, itself, is the Anglo-Saxon, *Mo* or *Mow*, a heap.—*Once*, *Twice*, *Thrice*, &c. anciently written, *Anes*, *Twyes*, *Thryes*, &c. are merely the genitives of the Saxon or Gothic *ane*, *tway*, *thry*. The meaning is *time of one*, or one's time, two's time, three's time, four's time; which we now call *four times*, not having made a word of this genitive.—*Alone*, *Only*, all-one, one-like; *Anon*, in one (sub auditur) instant, moment. We have an instance of the manner in which he introduces his political strokes in the following account of *Aye* and *No*, which we shall give in his own language:

B.

"AYE, YEA, YES.

"You have omitted the most important of all the adverbs—AYE and NO. Perhaps because you think Greenwood has sufficiently settled these points—'Ay, he says, seems to be a contraction of the Latin word *Aio*, as *Nay* is of *Nego*. For our *Nay*, *Nay*; *Ay*, *Ay*; is a plain imitation of Terence's *Negat quis? Nego. Ait? Aio.*' Though I think he might have found a better citation for his purpose—'An nata est sponsa prægnaus? vel *Ai*, vel *nega*.'

H.

"I have avoided AYE and NO, because they are two of the most mercenary and mischievous words in the language, the degraded instruments of the meanest and dirtiest traffic in the land. I cannot think they were borrowed from the Romans even in their most degenerate state. Indeed the Italian, Spanish and French affirmative adverb, *Si*, is derived from the Latin, and means *Be it* (as it does when it is called an hypothetical conjunction.) But our *Aye*, or *Yea*, is the Imperative of a verb of northern extraction; and means—*Have it, possess it, enjoy it*. And YES, is *Ay-es*, *Have, possess, enjoy that*. More immediately perhaps, they are the French singular and plural Imperative *Aye* and *Ayez*; as our corrupted *O-yes* of the Cryer, is no other than the French imperative *Oyez*, Hear, Listen.

"Danish, *Ejer*, to possess, have, enjoy. *Eja*, Aye or yea. *Eje*, possession. *Ejer*, possessour.

"Swedish, *Ega*, to possess, *ja*, aye, yea. *Egare*, possessor.

"German, *Ja*, aye, yea. *Eigener*, possessor, owner. *Eigen*, own.

"Dutch, *Eigenen*, to possess, *ja*, aye, yea. *Eigenschap*, *Eigendom*, possession, property. *Eigenaur*, owner, proprietor.

"Anglo-sax. *Ægen*, own. *Ægende*, proprietor. *Ægennyffe*, property.

NOT, NO.

"As little do I think, with Greenwood, that NOT, or its abbreviation NO, was borrowed from the Latin; or, with Minsheu, from the Hebrew; or, with Junius, from the Greek. The inhabitants of the North, could not wait for a word expressive of dissent, till the establishment of those nations and languages; and it is itself a surly sort of word less likely to give way and to be changed than any other used in speech. Besides, their derivations do not lead to any meaning, the only object which can justify any etymological inquiry. But we need not be any farther inquisitive, nor, I think, doubtful concerning the origin and signification of NOT and NO, since we find that in the Danish *Nødig*, and in the Swedish *Nödig*, and in the Dutch *Noode*, *Node*, and *No*, mean, *averse*, *unwilling*."

Such is Mr. H. Tooke's doctrine respecting the indeclinables. To those who are acquainted with it only through the medium of our brief analysis, some of the etymologies may appear harsh, or far-fetched. But we may venture to assert, that the more any one cultivates a familiarity with the transformations of language, and more especially with the an-

cient stock of the English language, and the manner in which it has been shaped, and fashioned into our present modes of speech, the more clear and satisfactory will the doctrine appear. The author's two volumes are the best school for this species of learning, the importance of which he has shewn to be of the very highest kind.

The second volume is almost entirely occupied with an account of the origin and nature of abstract terms. This he is pleased to denominate, *Of Abstraction*. The inquiry is begun with an examination of the word *right*, and the chapter on that subject he entitles *Of the Rights of Man*, in defiance, probably, of the late fashionable proscription of the term, directed to no less flagitious ends than was the abominable use of it. He introduces the inquiry with a few strictures on this subject, which we hardly think have the same point with the greater part of his political darts. However it is abundantly evident, that if men have no rights, neither can governments, which are only composed of men; and if governments have no rights, there can be no wrong in opposing them; so that the rights of man are, after all, the only foundation on which governments can rest.

From their verb *regere* the Latins had first their past participle *regitum*, and then *RECT-um*. From this *rect* the Italians derived their *Ritto*, and we our *Right*. In the same manner our English word *just* is the past participle of the verb *Jubere*. *Decree, edict, statute, institute, mandate, precept*, are all likewise past participles from the Latin. *Right* then means *ordered*, something *ordered, directed*. A *right* conduct is that which is *ordered*; a *right* line is that which is *ordered* or *directed* (the shortest way) between two points; to do *right* is to do that which is *ordered*. So a *just* action is that which is *commanded*. The word *law* has exactly a similar meaning. In our ancient books it was written *lagh, lage, and ley*, as *In-lagh, outlage, Hundred-lagh*; and is evidently the past participle *Lahg*, or *Lahg*, of the Anglo-Saxon *Lethgan* to lay down. *Law*, then means, *laid down*, (something, any thing) *laid down*; as a rule of conduct. We have another relict of the same verb, in the word *Ley*, which means a field *laid down* in grass; and strongly confirms this etymology.

This manner of explaining these words, the author thinks applicable to others of a similar kind, and that it will enable us to account for *abstraction*, which he thinks should rather be called *subaudition*, as he denies the existence of abstract ideas. Abstract terms, he says, are generally participles or adjectives used without any substantive to which they can be joined; and are therefore, in *construction*, considered as substantives. From an induction of a great variety of instances, he renders it abundantly evident that such is the fact.

An <i>act</i>	—	(aliquid) <i>Act-um.</i>
A <i>Fact</i>	—	(aliquid) <i>Fact-um.</i>
A <i>Debt</i>	—	(aliquid) <i>Debit-um.</i>
<i>Rent</i>	—	(aliquid) <i>Rendit-um, redditum.</i>
<i>Tribute</i>	—	(aliquid) <i>Tribut-um.</i>
An <i>Attribute</i>	—	(aliquid) <i>Attribut-um.</i>
<i>Incense</i>	—	(aliquid) <i>Incens-um.</i>
An <i>Expanse</i>	—	(aliquid) <i>Expans-um.</i>

It is remarkable how great a proportion of these terms we have from the ancient languages. But we are not without abundance from our own stock. Thus a *brand*, as fire-*brand*, a *brand* of intamy, is merely the past participle *bren-ed*, *bren'd*, of the verb to *bren*, now written *burn*; *Flood*, is flowed: *Loud* is the past participle of to *low*, or *bellow*, which differs no otherwise from *low*, than as *besprinkle* differs from *sprinkle*. *Loud*, it is to be remembered, was formerly and more properly written *low'd*. *Shred*, *sherd*, the past participles of the verb to *sheer* or cut off; *Shered*, *sh'ered*; *shered*, *sher'd*. *Field* has a reference to the ancient state of the world, covered with trees. It was anciently written *feld*, and is the past participle of the verb to *fell*. *Field-land* is the opposite of *wood-land*, and means land where the trees have been felled. *Coward*, i. e. *cowered*, means one made to *cower*. *Bread* means *brayed*, i. e. the past participle of the verb to *bray*, to *pound*. *Bread* is *brayed corn*, &c. *Fiend*, is the present participle *Fiand*, hating, of the Saxon *Fian*, to hate; and *Friend* in like manner, is the present participle *friand*, loving, of the verb *frian*, to love: *Fiend*, hating, (any one) hating; *Friend*, loving, (any one) loving. *Wrong*, is the past participle of the Saxon *Wringan*, to twist, to wrest, to wring, it means therefore *wrung* or *wrested* (from the *right* or ordered—line of conduct.) There is one word more which from its importance must be mentioned, though we have already followed the author too far in his numerous instances. *True*, is the past participle *trew* or *trowed*, of the verb to *trow*, to think, to believe. *True*, therefore, means that which is *trowed*. And *truth* is the third person singular of the Indicative; (what any one) *troweth*.

After this account of abstract terms, and having merely denied the existence of abstract ideas, the author adds, "I have already said enough, perhaps too much, to shew what sort of *operation* that is which is termed ABSTRACTION. But in this we cannot agree with him. We allow that an account of the manner in which abstract *terms* have been contrived in the formation, and progress of language, helps to unfold many of the erroneous opinions founded on mistaken notions of language which have been formed on the subject. But unless abstract terms were formed by persons who perfectly understood abstraction, the contrivances on which they might fall, to supply

themselves with those terms, affords no *decisive* proof of the nature of the operation. Our opinion, however, of abstraction, is, we believe, the same as his own. Since with him we disbelieve in the existence of abstract ideas, we consider the formation of abstract terms as the whole of this *operation*, as it has been called. However, to prove this doctrine, we do not think it is sufficient merely to give an account of the contrivance or mechanism of the terms. Considerations of a different sort are required in addition.

In by far the greater number of the terms which he has examined in this long investigation of abstraction, the account he has rendered, appears to us completely satisfactory. In some we would have expressed our doubts, if we did not suspect ourselves, when we differ from this consummate etymologist. So many etymologies and resolutions of terms appear harsh or forced to one who is but beginning to study the analysis of language, which he finds perfectly easy and natural as his knowledge advances; that an author, it may be justly concluded, whose knowledge so far surpasses our own, may see very convincing proof for what he advances, which cannot be equally visible but to one whose knowledge is on a level with his own.

As abstraction is thus accounted for by a particular application of adjectives and participles, Mr. H. Tooke is too accurate a reasoner, not to see that an account of them too is requisite for the establishment of this doctrine. This inquiry is accordingly subjoined in the concluding part of this second volume. His doctrine of adjectives is shortly this. They are all merely the names of things, either without any alteration, as *gold* ring, *silver* spoon, *brass* tube; or they are the names of things with a termination added, which is itself a word, and generally denotes that the name as there used is to be joined to some other name. Thus our terminations *en*, as in *golden*, *ed* and *ig*, the modern *y*, mean nothing but *give*, *add*, *join*. And when we say *gold-en*, we say *gold add*;—Quest. What?—Ans. *Ring*. The terminations *ful*, *ous*, *ly* or *like*, have a meaning which is easily seen. This is a contrivance to lessen the number of complex terms; thus, *golden-ring* denotes the group of ideas expressed by the word *ring*, and these added to the group expressed by the word *gold*. Without this contrivance a separate term would have been necessary to signify the double group of ideas expressed by the term *golden ring*; and in like manner other separate terms would have been necessary for every group in which those expressed by the word *gold* bear a part; and this, holding equally in the case of every name necessary to be so used, would have been endless. We must abstain from even a specimen of the proofs and illustrations by which this curious doctrine is very fully established. It thus appears that adjectives are nothing but nouns in a particular ap-

plication, and are with great propriety termed *nouns adjective*, that is, nouns to be *added* to something else.

Participles, again, a name which should never have been used, are nothing but verbs in a similar application, and would be denominated more properly *verbs adjective*. This is an abbreviation equally useful, and to the same end as that by which nouns are adjectived. We adjectivate not only the verb in its simple acceptation, but also its tenses and its modes. What is called the present participle is the simple verb adjectived, as *loving*; the past participle is the past tense of the verb adjectived, as *done*. The English language originally had only these two *verb adjectives*. We have now by the help of the learned languages, the convenience of four others, which we can barely name, and give an example of each. The author thus denominates them;

The *Potential Mood Active*—*Adjective*;

The *Potential Mood Passive*—*Adjective*;

The *Official Mood Passive*—*Adjective*;

And the *Future Tense Active*—*Adjective*.

Of the first we have examples in the words *coercive*, *plastic*; of the second in the word *audible*; and of the third in the words *reverend*, *memorandum*. For the whole illustration and proof of this doctrine concerning the participles we must refer to the work itself.

Thus far only, extends as yet the author's inquiry into the different parts of speech. The most important of all yet remain, the *verbs*, *nouns*, and *pronouns*. Ill qualified must they be to judge of subjects of this nature, who are not anxious to see the illustrations which an author like this can throw upon these classes of words. What he has already done sheds more light upon the subject of language than all the labours of all the grammarians and philosophers who have gone before him during two thousand years. It is to be ranked with the very highest discoveries which illustrate the names of speculative men. And yet we are strongly inclined to suspect that the author intends to found upon it doctrines which it will not be discovered competent to support. Of these he speaks very mysteriously, and only by hints; and for that reason we shall only hint at them too.

The passages are not few in which he appears to us to signify that the analysis and explanation of language afford a complete analysis and explanation of the human mind. We have seen in what manner he supposed that he had fully explained what has been called the operation of abstraction. He talks frequently in elevated strains of the light to be thrown upon all metaphysical doctrines by an explanation of the contrivances of language. He seems to say that a new system of metaphysical doctrines is the great and important building for which he

is now laying the foundation. It appears to us farther that he is not unwilling to afford certain hints respecting the nature of that metaphysical structure which he thinks to raise. He says expressly that all words will be found, in the last resort, to be nothing but the names of *real objects*. That by *real objects*, he means only *objects of the senses*, *material objects*, is abundantly obvious from several passages; more particularly from the following; "The business of the mind," says he, "as far as it concerns language, appears to me to be very simple. It extends no farther than *to receive impressions*; that is, to have sensations or feelings. What are called its operations are merely the operations of language." P. 51. Vol. I. But if all these operations of language terminate only in the names of sensible objects, and if the operations of mind are nothing but what he says, they must all terminate in the outward senses. That such is the conclusion of the author seems to be expressly declared in the following passage. He is stating that he has the authority of God for following the clear dictates of his own mind in opposition to what he may be ordered to do by man; and he says, "I acknowledge the senses he has given us—the experience of those senses—and reason (*the effect and result of those senses and that experience*)—to be the assured testimony of God," &c. p. 16. vol. II. These, and other circumstances in the book appear, we say, to us, to point out a system of materialism, which it is his intention to raise upon a new foundation, the analysis of language; a system which, whether cast in the mould of Helvetius or Hartley, appears to us equally abhorrent from reason, and mischievous in tendency; but a system which he will not find to stand with much security upon the *names of sensible objects*. Into these, we have very little doubt, that he will fully convince us that all words may be resolved. But we shall easily demonstrate that this is no reason whatever for supposing that all the operations of the mind may be resolved into the operations of the senses: or as he is pleased to term it, into *the receiving of impressions*."

By following out a little the train of investigation so admirably exemplified in those kinds of words which the author has already examined with such unparalleled success, and even from certain hints which he has let drop, an intelligent reader will be able to collect some idea of the doctrine proposed to be unfolded respecting the verbs and pronouns. From his account of the meaning of the preposition *to*, which signifies *act*, and of its use in the infinitive of verbs, it distinctly appears that the infinitive of verbs is the name of some object, with the idea, or sign of the idea, *act*, annexed to it. Thus, the word *fire* is the name of an object; and the infinitive *to fire*, is just *act fire*,—*to love*, is *act love*. Something equivalent to this, either in termination or prefix is necessary to distinguish the

verb from the noun, otherwise it has no distinct character. *Do* is from the same root, and indeed, is the same word as *To*. *I do love*, is therefore a phrase, the resolution of which is abundantly evident. We do not add however this prefix where there is a termination, because that has a meaning of its own. Thus we say *I did*, or *doed* love; but when we say *I loved*, using the termination, the prefix must be removed. In some cases the prefix is not used, where there is no termination; but anciently this was not the case; and it is only omitted now in such instances where the position ascertains the meaning; but it is always understood.

With regard to pronouns too there is some degree of insight afforded. Thus *It*, which was formerly written *hit*, and in the Anglosaxon *hyt*, *hœt*, is nothing but the past participle of the verb *hatan*, to name, from which we have the word *hight*, called, in all our ancient authors. *It*, then, means *the said*, an expression into which it may be easily resolved wherever it is used in the English language. *That* (in the Anglo-Saxon *Thæt*) is the past participle of the verb *Thæan*, to get, to take, to assume. *The assumed* accordingly is a phrase which may be always substituted for it. The article *The* is the imperative of the same verb.

The political notes and allusions form so conspicuous a part of these volumes, that they would have deserved a more particular notice, if we had not already occupied so much room with what we consider of much greater importance, the profound and satisfactory investigations of language which they contain. The general principles of the author are, that the representative system of this country is greatly wrested from its original perfection, and stands in much need of reformation; that the power of the crown has lately risen, and encroached greatly upon the other branches of the constitution; and that the administrations, of which Mr. Pitt has been the leading member, have made a most detestable use of this power, to the further subjugation of the people at large, and the oppression of individuals. It is impossible for us now to enter into any details respecting these points, however important. What is the general tone of our thoughts respecting them must be sufficiently known to our readers; and here for the present we must leave them. The author's strictures are much more bold and severe, than most people would venture; and though it is very possible to go beyond the bounds of right in this direction, so many more chuse to walk in the paths of adulation and timidity, that we consider this last as by far the worst extreme.

The form of the composition is extremely irregular; the dialogue being very imperfectly supported, and that helped out by a great load of notes. The author, however, is a master in

the application of his own language, and always expresses himself with that terse simplicity which forms so great a contrast to the pompous affectation of the present taste.

ART. II. *An Essay on the Principle and Origin of Sovereign Power.* By A Dignitary of the Church. *Translated from the French, with a Preface and an Appendix.* 8vo. pp. 298. 7s. 1805, Hatchard.

It has often been observed that individuals, while labouring under any calamity, or agitated by the apprehension of some impending evil, are apt to become credulous to an extraordinary degree, to lose all confidence in their own powers, and to give themselves up implicitly to the guidance of any one who has the boldness to assume authority over them. It is at such seasons that men become the prey of quacks and fortune-tellers, and the ready abettors of the most gross superstitions. Nations are like individuals: it is in the season of public calamity, when they ought to bestir themselves with unwonted energy, that they are most apt to be successfully practised upon by every impostor, to abandon the aid of their reason and even their senses, to swallow the most extravagant delusions, or even to give themselves up still more completely into the hands of those rulers whose folly or villainy has been the cause of their calamities. How many nations have, in a season of temporary distress or alarm, forged for themselves fetters which they have never afterwards been able to shake off!

Such are the circumstances which induce us to examine with particular jealousy every work which seems calculated to lead the people into dangerous political delusions, at a time when the subjugation of the continent by our enemies presents a fearful prospect to those who have been led by the hollow promises of presumptuous, unskilful, or interested men, to expect a very different issue. This is indeed a season for exciting alarms, for loudly demanding new and uncontrouled powers to silence the discontented.

The work before us seems at least, by the principles it holds, if not by the execution, admirably calculated to second the views of those who wish to have the people resort in the season of their distress to unlimited despotism as the most natural, the most simple, the most efficient of all governments. The work has also another claim to our attention: it endeavours to connect the cause of God with the cause of tyrants, and to represent the Christian religion as abetting the most heinous of all crimes, those which not only injure one or a few individuals, but ruin the happiness and prosperity of a whole people, and of a long succession of generations. As faithful friends to Christianity we shall endeavour to rescue it from a foul imputation which would more strongly prove it not to be received

from God than any arguments hitherto adduced could prove the contrary. The translator informs us that this work is written by *Un Grand Vicaire*, a Dignitary of the late Catholic Church of France; and the sentiments contained in the book leave us no reason to question the truth of the information. The translator, (who, we sincerely hope for the honour of our country, is not a Dignitary of the English Church,) does not content himself with the usual compliments paid by a translator to his original: in a long preface and notes he expatiates on the excellence of the doctrines the work contains, and its peculiar applicability to this country; and dedicates it “to the Good Sense of the people of the United Kingdom of Great Britain and Ireland.” By their good sense let its merits be tried.

The work is divided into two parts. The first is occupied with “a refutation of the Hypothesis of a State of Nature anterior to Society—and of a Primitive Compact.” It has been observed that the most important truths have often been brought into disrepute in consequence of being connected, by their injudicious defenders, with delusive hypotheses, and having their validity rested on the maintenance of erroneous and untenable positions. Such, for example, is the theory of ideas, which so many lovers of truth have endeavoured to establish, and which they have at last been compelled to renounce, or to renounce the testimony of their own senses. The Social Compact is an hypothesis of the same class: it is a supposition introduced to support a certain set of doctrines: with these doctrines it is indeed made to tally tolerably well; but it is false in fact, and is attended with this pernicious consequence, that those who expose its absurdity imagine they have triumphed over the truth of the principles with which it was connected by its abettors. In his endeavours to expose the absurdity of men existing in a state prior to the formation of society, or of their actually coming originally into any formal compact, our author is completely successful. He shews that the State of Nature, and of a Primitive Compact is not supported by any historical facts. He adds that it is atheistical, reflects on providence and is contrary to revealed religion; conclusions which we are not interested to dispute.

In his observations, however, on the systems of Hobbes, Montesquieu and Rousseau, he is in general no less wide of the truth than those he endeavours to expose. He is right in asserting that men were not originally placed in that state of warfare and lawless uncontroul which Hobbes maintains; but he at the same time allows Hobbes to have been correct in his estimate of human nature; that man is really born with the most vicious propensities, the most hostile inclinations to his species, and is corrected only by the salutary discipline of authority.

The systems of Montesquieu and Rousseau are not to be refuted by thus supposing man to be born a devil; their refutation depends upon the well-known laws of the human constitution. Man cannot possibly be ever found, in the state which Montesquieu supposes, just fallen from the clouds; and consequently every inference with regard to his condition in this supposed state must be false. By the constitution of his nature man must be born in society, and reared in society for many of the first years of life: he would otherwise perish with hunger, thirst, cold, and by a thousand accidents which he only learns by experience to avoid. Man is not, like many of the brute creation, born with instincts which direct him to his food, and other things necessary for the support of life: he has nothing from nature but a capacity to learn, and he must have his wants supplied by others until he obtains sufficient knowledge and skill to supply them himself. Society is, therefore, during the first years of his life, essential to his existence, and if he ever after quits the society with which he thus early forms the strongest ties, it is only in consequence of some powerful contingent causes.

Our author has certainly by much the better of the argument in combating the opinions of some of his brother theologians, who indeed endeavour to draw the same conclusions with himself, but admit the hypothesis of a social compact. "This compact is indeed formed," say those theologians, "between the prince and the people; but the sovereignty proceeds from God, because God sanctions the oath of fidelity of the electors; and because the supreme authority is conferred by heaven on him whom the people choose. The rights of kings are irrevocable, seeing that God has so rendered them, by ratifying the social compact." "No," says our author, "if God ratifies the compact, he ratifies it, such as it stands, with all its conditions attached to it. If the sovereign violates these, the compact ceases to be any longer obligatory on the subject." Nothing can be more conclusive than this reasoning.

Our author having thus overturned the common opinions with regard to a primitive state of nature, and the original formation of government by a special contract, proceeds in the second part of the work to unfold his own sentiments on this subject. "Man," says he, "is a social and corrupt being. Nature has formed for his benefit society regulated by peculiar laws; but his untoward passions perpetually disturb the peaceful repose which this state is calculated to afford. It is in order to reconcile these strange contradictions of the human heart, that God has from the beginning subjected him to a ruling power, and has not left the institution of government to the hazardous decision of human deliberations. Society was originally composed of two individuals, and by an extension of

the idea, the same radical principal still holds. Already subordination existed between them: the woman is made subject to the man. Children are produced by their union. The father of the family is the chief of the rising society. Here we perceive the order established in the world, from its formation, *in the authority of one man over his kind*, and this authority is from God."

Having thus found the original government of mankind to be patriarchal, and that the father and ruler derived his authority not from the election of his children but from the constitution of nature, he concludes that parental authority being derived from God is perfectly absolute in this primitive state, that the son has no right whatever to resist the dictates of his father, however unjust, and that the father, even if he oppresses, maims, or murders his children is accountable only to God. This authority of the father he supposes to be transferred, by a process which we shall presently consider, to the monarch of a nation; and when he has got this transfer once executed, he then proceeds triumphantly to deduce his conclusions. The monarch, like the patriarch, is not elected by his subjects, but appointed by God; his authority is therefore entirely independent of his people, and never to be called in question by them. He may be guilty of the most atrocious crimes, and may convert his country into one scene of oppression and desolation: but for these actions he is only accountable to God, who will punish him when his good time comes; his subjects have only to submit in patience and resignation to the dictates of God's anointed. Our author, indeed, out of his bowels of mercy, seems inclined to allow them, when their miseries become wholly insupportable, the *right of emigration*.

Such is the theory of government which is recommended to the good sense of the people of England. As the abettors of passive obedience are not, it would appear, yet wholly extinguished in this country, and as the blessings of patriarchal government, and of governments formed on the model of the patriarchal, are a subject of encomium to many, it may be proper to examine a little more strictly the foundations of this theory.

Let us suppose, for the sake of argument, that the patriarchal government is, as our author asserts, derived from God, that it is perfectly absolute, and that the children have no right but to obey in silence; by what means is this authority transferred to an absolute prince? Does the authority of the father depend upon his having begotten his children? In this case the authority of the father cannot be transferred to the monarch, unless the latter has begotten all his subjects. Does the authority of the father, as our author endeavours to establish, depend upon "the idea entertained by his children of his superior wisdom,

goodness, courage, and piety?" It follows that if the subjects entertain no idea of the wisdom, goodness, courage, and piety of their monarch, their obligation to allegiance is at an end. The father, says our author, gradually formed the reasoning faculties of his children, and taught them whatever was useful; he instructed them to raise their thoughts to heaven; he encountered every danger for their protection; he was continually employed in providing for their wants; he frequently deprived himself of what was necessary, to bestow it on them when they did not absolutely require it; he ever met them with parental tenderness and affection, and seemed only to exist on their account: such was the origin of that filial affection which affixes the seal of God to parental authority. Be it so:—if then the authority of the monarch consists in the transferred authority of the parent, it follows that if the monarch, instead of acting in this parental manner, obstructs the progress of improvement and useful knowledge among his subjects; if he shocks them by his open profanity, or endeavours to play a trick upon the Almighty by observing the outward ceremonies of religion, while his actions shew that his heart is full of impiety; if he fools away his time amidst the silly parade and effeminate pleasures of a court, while his subjects are spending their blood in their own defence; if, like the prodigal son, he wastes their substance in lewdness and debauchery, and squanders their hard-earned gains on the most worthless minions, the tools of his worst passions; if he tramples upon them while they bow before him, if he rejects all their complaints as presumptuous and insolent, if he allows them to be fleeced and oppressed at pleasure by his underlings:—the authority which this monarch derived from the patriarch is at an end, and his subjects must look around them for some one who will really use them as a father.

Our author supposes another foundation to parental authority: the father is entitled to sway from his superior age and experience. But how shall this foundation of authority be transferred to the monarch? In this view of the subject, the child who succeeds by hereditary descent can never have a proper title to the throne. The lawful sovereign is the oldest and most experienced man in the country.

These observations are sufficient to expose the utter absurdity of deriving any transfer of absolute authority from a patriarch to a monarch, even upon our author's own principles. If a monarch does represent a father, it is merely when he excites certain affections resembling filial affections by his tender care of the interests of his subjects. Beyond this, the whole analogy is what may be called a mere fiction in law, or rather a mere fiction in the brain of a maker of theories.

The process by which our author endeavours to account for

this transfer of parental authority is abundantly curious. He supposes this transfer was made either from motives of *necessity* or by *conquest*—curious methods of acquiring a new father! A weak family, says he, is induced to submit itself to the authority of a more powerful one, for the sake of protection; a number of weak families do the same, and thus a nation, a great political body with a father-monarch at the head of his real and adopted children is formed. O—but here we have a *compact*, that very thing which we found so ruinous to the divine right of kings—the weak family bargains to yield obedience, on condition that it shall receive protection in return. True, says our author, there is here a compact; but it is a very different compact from that of Rousseau and Locke; it is made, not by the people at large, but by their chiefs, their patriarch monarchs, who, although they are absolute within their own families, have no right to make any stipulation for protection, if they are inadequate to their own defence, but to yield up their authority to him from whom they seek protection as entire as they had it from God. This is a dreadful dilemma for kings: it follows that if they are unable to defend themselves by the intrinsic force of their dominions, they have no right to make any stipulations for assistance, but must deliver themselves and their subjects unconditionally into the hands of an ally sufficiently powerful to protect them. This is undoubtedly glorious doctrine for Bonaparte and the Great Nation, and well entitles the author to a place in the Legion of Honour.

It is curious that our Dignitary, in venting these absurdities, did not feel the force of his own reasoning against the doctrines concerning original compacts maintained by his brother theologians: if the chiefs of independent families have a right to stipulate obedience in return for protection, they have of necessity a right to withdraw this obedience when this protection is withdrawn: “if God ratifies the compact, he ratifies it such as it stands, with all its conditions attached to it. If the sovereign violates these, the compact ceases to be any longer obligatory on the subject.”

The other method of transferring patriarchal authority to an absolute sovereign is in *right of conquest*. But how does it appear that this right of conquest is sanctioned by heaven? “The public law of nations ancient and modern,” says our author, “has acknowledged the right of conquest. It is sanctioned even by religion. *Before battle offer peace to your enemies*, said the Lord to his people, previous to their introduction into the land of promise. *If they accept it, they shall pay you tribute.*” Jacob, on his death-bed, gives to his son Joseph, the conquests he had made with the bow and the sword. David reduced some inimical nations to a state of servitude; he

made others his tributaries; and his dominion extended not only over the land of Israel, but over all the countries he subdued from the Euphrates as far as Egypt. The Israelites after being subdued by the Persians, remained ever afterwards their faithful subjects."

It is thus from the example of the Israelites that our author endeavours to prove that religion sanctions the right of conquest, and that it is impious to resist a sovereign who has once acquired possession of a country by force of arms. From this specimen of our author's proficiency in biblical history, we should imagine that he, like not a few others, had only read the passages which suit his own purpose. Might we not reason with equal justice on the other side of the question: 'The idea of a right to govern being derivable from conquest is contrary to religion, because the Lord delivered over his chosen people of Israel into bondage to their enemies, as a punishment of their sins; and again sent them deliverers as a pledge of their restoration to favour. Thus they were delivered into the hands of the king of Mesopotamia, and served him eight years; and when *they cried unto the Lord, he raised them up a deliverer in Othniel*. As a proof that this man was actually sent from God to burst their fetters, *the Spirit of the Lord came upon him and he judged Israel*. In the same manner the Israelites were successively oppressed by the Moabites, the Canaanites, the Midianites, and other surrounding nations; and delivered by Ehud, Deborah, Gideon, and other chosen instruments who received their commission directly from God. But if a monarch acquired a divine and indefeasible right to govern, in consequence of conquest, we should here find the hand of the Almighty warring against his own decrees, and assisting to break in pieces an authority derived from his own special appointment!'

Our author, however, suspecting this to be rather untenable ground, has recourse to another argument in favour of the inalienable right of conquest. "The right of conquest proceeds from the right of war, which is inherent in a sovereign. What is in fact conquest? It is the preservation of the advantages acquired by force of arms. Now a sovereign may lawfully reap the fruits of a victory, by uniting the vanquished with their conquerors. For if he has a right to make war, he has it also, to subdue an ambitious and jealous neighbouring state, when it betrays a disposition hostile to the security of his people. It is not competent for the people to discuss whether the war and its consequent conquests may have been founded in unjust motives, or may have been caused by ambition, a thirst of revenge, a desire of aggrandisement, or any other unworthy view. For their conduct, the rulers are responsible to God only, who assuredly will not fail in due time to punish de-

ceitful malversation, and official prevarication. But their judgement on earth has the force of law, because there can be no appeal from their decisions. "When the fortune of war has put the lives and property of the conquered into the hands of the conqueror, in his power they acknowledge the established order of God; an order conformable to the general laws which govern the world, since it is a natural consequence of the authorised rights attached to the sovereignty." Thus we learn that when a tyrant, after satiating himself with the miseries of his subjects at home, bursts at the head of an army composed of the instruments of his oppression, into a free and peaceful country, and by means of slaughtering the greater part of the inhabitants, burning their cities, and plundering their property, succeeds in awing the rest into obedience; the tyrant immediately acquires from God a divine and indefeasible right to abuse this people for the future at his pleasure; and if they avail themselves of any favourable opportunity to throw off the yoke of the oppressor and assert their freedom, this act would be an infringement of the divine decrees, an open rebellion against the Almighty! Learn, ye inhabitants of Great Britain, betimes, what piety directs your conduct to be should Bonaparte ever succeed in overrunning this country. How impious must all attempts be to free Holland, or Switzerland, or Italy, or Germany from his yoke!

Our author has still another argument in favour of the right of conquest: conquest is a noble and glorious thing; it gives play to the finest feelings, the most exalted faculties of human nature; and is the root and stem of glory. It is indeed accounted a glorious and noble thing to conquer: but is it also noble and glorious to be conquered? Has our author never heard of the horrors and calamities of war? Of the devastation and misery which are necessarily spread over a conquered country; and of the dreadful effects to human society which have resulted from the ambition of conquerors. Well may the conquered say to the conquerors, like the frogs in the fable; 'This is triumph and glory to you; but to us it is only calamity and disgrace.'

After having thus sanctioned the authority of a prince, however acquired by injustice and violence, he feels himself rather in an awkward situation with regard to the rights of usurpation. He however solemnly assures us that usurpation and conquest are entirely different things; for, he observes, conquest is regarded by every one with favour, as noble and glorious, whereas usurpation is beheld by all the world with horror and detestation. If the difference between the two rests solely upon this foundation, we conceive they will be found very near akin: for we should imagine that the friends of the usurper behold his elevation with quite as much complacency as the friends of

the conqueror behold his conquests; and that the nation which is reduced under the yoke of foreign slavery, wear the chains of their conqueror with reluctance and abhorrence, as well as the adverse party in a state do those of an usurper. But, says our author, the usurper has been guilty of an odious and heinous crime in dethroning a lawful monarch:—and if a conqueror has dethroned the lawful monarch of the country he has reduced under his yoke, has he not committed exactly the same crime? The poor Dignitary seems here indeed woefully put to his shifts. He dares not appeal to his Bible for arguments against usurpation, for he there would have found that the God of Israel had stirred up Moses and Aaron, and their brethren, to throw off the yoke of the Egyptian monarchs which the Israelites had worn for some hundred years: he would have found that David seized the throne of Saul, Jchu that of Ahab, and Hazael that of Damascus, all by divine appointment. He would have found that this destruction of his divine and indefeasible rights is recorded as a special deliverance from *kings who did evil in the sight of the Lord*.

The unhappy Dignitary, however, here finds himself beset by new difficulties. If usurpation be a crime of such a nature that nothing can wash off its stains, that not even the free choice and consent of the people can at all diminish his guilt; by what process do the descendants of an usurper acquire a legal title? Have not the descendants of Hugh Capet as bad a title to the throne of France as Bonaparte? No, says our author, although an usurper can neither have nor acquire any right to govern, yet his descendants may acquire such a right by *prescription*. If his descendants can maintain his throne for about a century, if they can hold it till the third generation, they will then, in the natural course of things, become lawful sovereigns and the anointed of God. The manner in which this remarkable metamorphosis is brought about is not a little curious. Its cause, says our author, is still to be found in the patriarchal government. Those who live under the usurper, having their minds either attached to the lawful sovereign or inflamed against him, cannot be liege subjects to the usurper, since they are either his enemies or partakers in his crime. They will probably educate their children in the same sentiments as themselves, and therefore the next generation will not be able to bear the relation of true subjects to the immediate descendants of the usurper. The third generation, however, will probably be educated in different sentiments; they will be taught to look upon the grandson of the usurper as their lawful sovereign, and hence he actually becomes their lawful sovereign with a divine and indefeasible right. Ah! poor Dignitary! these are desperate concessions. If the divine and indefeasible right of your monarch thus depends upon his sub-

jects being taught to regard him as their lawful sovereign, then it necessarily follows that if they are *not* taught to regard him in this light, his right is at an end. This is all that the revolutionists of France, or of any other country, could desire: if the rights of their king depend upon their entertaining loyal sentiments towards him, as soon as they cease to be inspired with these sentiments they must of course be entitled to dethrone him.

Our author introduces a section on the effects which the establishment of the Christian religion has had on the spirit of governments. He informs us that all doubts which formerly existed with respect to the relative duties and rights of sovereigns and subjects are now removed: there is now no necessity that a nation should be at all concerned about the conduct of its rulers: "the rulers, whom providence places over man to direct him, know, henceforward, with unerring certainty, the principles which regulate their own conduct, and are applicable to the government of those assigned to their care, or submitted to their salutary controul." This seems rather a curious piece of information, since we have certainly had as atrocious tyrants since the establishment of Christianity as ever existed before it. We should wish to be informed of any actions more truly diabolical than those of Charles IX. of France, who ordered and assisted in the massacre of St. Bartholomew; or to hear a reason why a monster that could join in murdering his unoffending subjects, did not deserve to perish on the same scaffold with Marat and Robespierre.

In this section the cloven foot of our Dignitary appears; for we are given to understand that the virtue of the monarch consists, not so much in strictly attending to the dictates of the Christian religion, as in implicitly following the directions of his ghostly fathers. Here we find new rights of sovereignty set forth. Although the monarch be perfectly independent of his people, he is as much subject to mother church as the meanest of them. "Religion," says our author, while establishing the supremacy of the church over monarchs themselves, "Religion is the foundation of all legal authority, a foundation so much the more stable, inasmuch as the ecclesiastical power is, in the spiritual order of things, independent of the civil power. For the principles of true religion being fixed and invariable, the power of kings rests on so secure a basis, that even the caprice of their passions cannot affect its stability. Suppose, on the contrary, that the civil power should render the spiritual subservient, the foundation of the former would be thus undermined, and the superstructure would fall, burying both in one common ruin." Such is the logic by which kings were so long rendered the blind tools of priestcraft, and induced to oppress and destroy one portion of their subjects in

order to satiate the malignant passions of another. What does the translator mean by holding up such prostitute doctrines as an appeal to the good sense of the people of Great Britain? Does he venture to insinuate that a king of Great Britain, at the present day, can ever resemble that priest-ridden bigot, whom a century ago the people of this country found unworthy of the sovereignty, and whom they accordingly deposed from a station which he was not fit to occupy? Does he suppose a British monarch is not too enlightened to cherish a prejudice against any portion of his people, because they are conscientious enough to adhere openly to the religious opinions they really entertain? Does he imagine that the nation is not too generous and noble spirited not to cry shame on such a suspicion?

How different are these tenets, so contrary to justice and so destructive to the happiness of mankind, from those which have been handed down to the inhabitants of Great Britain by their forefathers! Laws and magistrates are indispensable for the prevention of injustice; nor is it possible for any society to subsist without being governed. But in the days of ignorance, mankind may confound the nature of things, and imagine that a society is made for the pleasure of its governors, and not the governors appointed for the benefit of the society. They may carry their adulation of their chief magistrate to the most extravagant pitch, and imagine they have rendered their idol a god by falling prostrate before him and worshipping him. But in the progress of improvement these delusions must come to an end; and it then behoves the members of a society to apply more skilful remedies to their political evils, in the same manner as they employ successively new and better modes of treatment to expel the diseases of the body. If the sovereign, instead of protecting his subjects, employs his power to insult and oppress them, he must be restrained from committing such excesses; and like every other magistrate, bound down by strict and equitable laws according to which he must regulate his conduct. If he refuses to submit to this salutary restraint, if he is so foolish as to oppose the nonsense of divine and inalienable rights to the dictates of reason and justice, and endeavours to resist by force the limitations of his authority, he must be deprived of an office which he does not deserve to hold, and a more reasonable successor appointed in his stead, who will submit without reluctance to have his authority and offices defined by law. Should it be afterwards found that any improvement may be made in this agreement, that the powers and office of the sovereign may be modified in such a manner as to produce greater happiness to the society, these alterations must be successively made by that portion of the society which is entrusted with framing laws. While the sovereign continues

to observe the laws by which his office and powers are regulated, his power can never be in danger, for no one has any just cause of complaint, while the whole society is interested to maintain him in perfect security. Such are the principles by which the family of Hanover sits on the throne of Great Britain, and will continue to sway the sceptre of this empire, without danger or apprehension; while the monarchs who rule by divine and indefeasible rights are successively hurled from the unstable pinnacle of their greatness.

ART. III. *Memoirs of RICHARD CUMBERLAND, written by Himself. Containing an Account of his Life and Writings, interspersed with Anecdotes and Characters of several of the most distinguished Persons of his Time, with whom he has had Intercourse and Connexion.* 4to. pp. 533. 2l. 2s. 6d. Lackingtons. 1806.

IT appears unnecessary for us to state the common objections, or point out the supposed dangers both to themselves and their readers from men writing their own lives. The practice, although allowable, and in many instances highly instructive, has not been very frequent, nor, perhaps, from the insignificance of the parties, very favourably received by the public. Extracts from Diaries indeed, which were obviously never intended for public view, have been sometimes very usefully incorporated in biography, but these are exempted from the objections and risks to which we have alluded. Of the few specimens of self-biography which have appeared, the greater number have been published after the writer's death, but Mr. Cumberland adopts the more uncommon practice of publishing his Memoirs in his life-time, while he may enjoy the applause, or counteract the censure that may follow. In this there is at least fortitude and manly spirit, but whether there may not be at the same time some ingredients of a more common quality, is a question which we are not very desirous to urge. Whatever other motives there might have been for the publication, we perceive one, and are sorry to perceive it, of a nature not easily resisted. We shall, therefore, exhibit a compendious analysis of the volume, reserving any general remarks that may arise, for the conclusion of our article, where perhaps they may appear with more propriety. In the mean time, however, it is but justice to Mr. C. to say that he has foreseen all the difficulties and suspicions that attach to this species of writing. How far he has obviated them will appear in the sequel. He has amused us, and he will amuse his readers. He has told them much of what they did not know before, and has told it well. We cordially agree with him, that "if the reader is naturally candid, he will not be disgusted, and if he is easily amused, he will not be disappointed."

As long as religion and learning shall be held in veneration, Mr. Cumberland's descent must be considered as honourable. He is

"No tenth transmitter of a foolish face;"

Dr. Richard Cumberland, bishop of Peterborough, was his great grandfather; the learned Dr. Richard Bentley, his maternal grandfather, and Dr. Denison Cumberland, successively bishop of Clonfert and Kilmore, his father. A man may be proud of such ancestors, and Mr. C. we find, is not without his share of a pride, which we hope has not been unaccompanied "with the inspiration of a worthier passion." The mention, however, of these celebrated characters naturally produces an early digression. It was not to be expected that Mr. C. could fill the pages of a large quarto without including contemporary history, nor was it his intention. Of the bishop of Peterborough and of Dr. Bentley, we have, accordingly, many interesting anecdotes. Dr. Bentley, our readers know, lived much in the warfare of literature, and his character has consequently been variously represented. It has not come down to us without the foil of much suspicion and misrepresentation. Mr. Cumberland undertakes his defence, in some points, and with considerable warmth, against the petulance of Swift and Pope, but with less urbanity, in our opinion, than the subject required, against bishop Lowth.

From this account of his family we shall extract a short passage respecting Mr. C.'s uncle, the late Richard Bentley, the companion of Walpole and of Gray:

"Richard was a man of various and considerable accomplishments; he had a fine genius, great wit and a brilliant imagination; he had also the manners and address of a perfect gentleman, but there was a certain eccentricity and want of worldly prudence in my uncle's character, that involved him in distresses, and reduced him to situations uncongenial with his feelings, and unpropitious to the cultivation and encouragement of his talents. His connection with Mr. Horace Walpole, the late Lord Orford, had too much of the bitter of dependance in it to be gratifying to the taste of a man of his spirit and sensibility; the one could not be abject, and the other, I suspect, was not by nature very liberal and large-minded. They carried on, for a long time, a sickly kind of friendship, which had its hot fits and its cold; was suspended and renewed, but I believe never totally broken and avowedly laid aside. Walpole had by nature a propensity, and by constitution a plea, for being captious and querulential, for he was a martyr to the gout. He wrote prose and published it; he composed verses and circulated them, and was an author, who seemed to play at *hide-and-seek* with the public. There was a mysterious air of consequence in his private establishment of a domestic printing press, that seemed to augur great things, but performed little. Walpole was already an author with no great claims to excellence, Bentley had those powers in embryo, that would have enabled him to excel, but submitted to be the projector

of Gothic embellishments for Strawberry Hill, and humble designer of drawings to ornament a thin folio of a meagre collection of odes by Gray, the most costly of poets, edited at the Walpolian press. In one of these designs Bentley has personified himself as a monkey, sitting under a withered tree with his pallet in his hand, while Gray reposes under the shade of a flourishing laurel in all the dignity of learned ease. Such a design with figures so contrasted might flatter Gray and gratify the trivial taste of Walpole; but in my poor opinion, it is a satire in copper plate, and my uncle has most completely libelled both his poet and his patron without intending so to do."

The character of Gray, as a poet, has been so strangely over-rated, that we are not sorry to find Mr. C. defying the vengeance of those critics who have never ceased to pursue Dr. Johnson, living and dead, because he could not see that supreme excellence in Gray, which they affected to admire. As to Walpole, his character is here drawn with great justice in few words. It might have been extended, indeed, had it suited Mr. C.'s purpose, for Walpole's vanity was exceeded by nothing but his affected humility, and his contempt for sincerity.

Mr. Cumberland was born Feb. 19, 1732, and at six years old was sent to the school at Bury St. Edmunds, where Mr. Arthur Kinsman, his tutor, took much pains, and very successfully, to cultivate his talents, and inspire him with an ambition to support the literary honours of his family. He became soon a very distinguished pupil, and while at this school made his first attempt at English verse, a few lines of which he has recollected. About the same time, he appears to have caught an enthusiasm for the Dramatic Poets, and actually "fitted and compiled" a kind of Cento which he entitled *Shakspeare in the Shades*. Of this, too, he has given some extracts, from which we can discern very extraordinary symptoms of taste and judgment in one so young. Mr. C.'s own opinion is, that, "Considering it as the work of some mere novice, it is not contemptible."

From Bury, he was (about the age of twelve) removed to Westminster school; an event which introduces some memoirs of the then masters of that celebrated seminary, and of a few of Mr. Cumberland's contemporaries. His proficiency here was very considerable, and during this period he visited the theatre for the first time. The play was the *Fair Penitent*, Garrick was the *Lothario*, Quin, *Horatio*, and Mrs. Cibber and Mrs. Pritchard, *Calista* and *Lavinia*. Quin's dress will amuse our readers:

"Quin presented himself upon the rising of the curtain in a green velvet coat embroidered down the seams, an enormous full bottomed periwig, rolled stockings, and high-heeled square-toed shoes."

During his leisure hours, Mr. C. amused himself with a translation of part of one of Virgil's *Georgics* in blank verse, and gives us here a prolix extract from it, which we could have spared.

In his 14th year, he was admitted of Trinity College, Cambridge, where he had two tutors, in succession, who paid him no attention. Although he had thus leave to be idle, however, he did not make idleness his choice; and being afterwards put into a more regular train of academical studies, soon distinguished himself in the public competitions, by an acuteness and memory which promised the highest acquirements. In detailing the progress of his studies, and the success of them, Mr. C. is perhaps rather minute, but yet this part of his Memoirs may be read with the greatest advantage by junior students. The mode of education at Cambridge, he looks back upon with gratitude, and defends it with much ability. His private studies appear to have been formed upon a plan which we doubt not would have led him to the very highest ranks of literature in this country, had he been permitted to continue it. He appears to have been free from the vices, and the curiosity for pleasure, which interrupt knowledge, and to have had an insatiable thirst for reading and research. Unfortunately, however, his father meditated what he thought higher views, and an acquaintance with Lord Halifax, then in the ministry, and Lord Lieutenant of the county of Northampton, induced him to solicit his lordship's patronage for our author. The consequence of this, after a very short time, was an appointment to the office of private confidential secretary to this nobleman. Mr. Cumberland's reflections on an event which he has had so much cause to regret, are judicious and mild:

"It was considered by my family, and the friends and advisers of my family, as an offer, upon which there could be no hesitation. They took the question as it struck them in their view of it, they could not look into futurity, neither could they take a perfect estimate either of my fitness for the situation held out to me, or of the eventual value of the situation, from which I was about to be displaced. What the prosecution of my studies might have led me to in that line of life, to which I had directed my attention, and fixed my attachment, is a matter of speculation and conjecture; what I might have avoided is now become matter of experience, and I can only say that had certain passages of my past life been then stated to me as probabilities to occur, I would have stuck to my college, and endeavoured to have trodden in the steps of my ancestors."

Mr. C. goes on to inform us that he was not fitted for dependence; his nature was repugnant to it; that he was unfortunately formed with feelings that could ill endure the assumed importance of some, or submit to take advantage of the weakness of others; that he had ambition enough, and it may be more than enough, but it was the ambition of working out his own way by the labours of his mind, and raising to himself a character upon a foundation of his own laying.

We copy this with the more pleasure, because it seems con-

Armed by the whole of the subsequent narrative. Some young men, without a tittle of Mr. C.'s learning, would have improved his new situation, in a few years, until we should have seen their "equipages blaze like meteors," and their "mansions rise like exhalations;" but we shall not indulge reflections, or pursue comparisons that would bring us too near our own times. Suffice it to say, that Mr. C. entered on his office, with all the ignorance of a man taken from books, and all the honesty of one who had never thought it necessary to tamper with conscience or principle.

The character of Lord Halifax is admirably drawn, yet scattered so in detached parts of these Memoirs that we must be content to refer our readers to it. During Mr. C.'s secretaryship, he appears to have occasionally courted the muses, and never altogether lost sight of his favourite studies.* Of this he gives an amusing instance in the commencement of his political career:

"Having been told to inform myself about the colonies, and shewn some folio books of formidable contents, I began *more meo* with the discoverers of America, and proceeded to travel through a mass of voyages, which furnished here and there *love plots* for tragedies, *dumb shows*, and dances, as they have since done, but in point of information applicable to the then existing state of the colonies, were most discouragingly meagre, and most oppressively tedious in communicating nothing."

Among the digressive memoirs in this part of Mr. Cumberland's history, we meet with the following particulars respecting Dodington, afterwards Lord Melcombe, one of the most extraordinary characters of his time. Lord Halifax was at this time out of place, and had encouraged Mr. C. to cultivate Dodington's acquaintance:

"In the summer of this year, being now an ex-secretary of an ex-statesman, I went to Eastbury, the seat of Mr. Dodington, in Dorsetshire, and passed the whole time of his stay in that place. Lord Halifax with his brother-in-law Colonel Johnstone of the Blues paid a visit there, and the Countess Dowager of Stafford and old Lady Hervey were resident with us the whole time. Our splendid host was excelled by no man in doing the honours of his house and table; to the ladies he had all the courtly and profound devotion of a Spaniard, with the ease and gaiety of a Frenchman towards the men. His mansion was magnificent, massy and stretching out to a great extent of front with an enormous portico of Doric columns ascended by a stately flight of steps; there were turrets and wings that went I know not whither, though now they are levelled with the ground, and gone to more ignoble uses: Vanbrugh, who constructed this superb edifice, seemed to have had the plan of Blenheim in his thoughts, and the interior was as proud and splendid as the exterior was bold and imposing. All this was exactly in unison with the taste of its magnificent owner, who had gilt and furnished the apartments with a profusion of finery, that kept no

terms with simplicity, and not always with elegance or harmony of style. Whatever Mr. Dodington's revenue then was, he had the happy art of managing it with that regularity and œconomy, that I believe he made more display at less cost, than any man in the kingdom but himself could have done. His town house in Pall-Mall, his villa at Hammersmith, and the mansion above described, were such establishments as few nobles in the nation were possessed of. In either of these he was not to be approached but through a suite of apartments, and rarely seated but under painted ceilings and gilt entablatures. In his villa you were conducted through two rows of antique marble statues ranged in a gallery floored with the rarest marbles, and enriched with columns of granite and lapis lazuli; his saloon was hung with the finest Gobelin tapestry, and he slept in a bed encanopied with peacock's feathers in the style of Mrs. Montague. When he passed from Pall-Mall to La Trappe it was always in a coach, which I could suspect had been his ambassadorial equipage at Madrid, drawn by six fat unwieldy black horses, short docked, and of colossal dignity: neither was he less characteristic in apparel than in equipage; he had a wardrobe loaded with rich and flaring suits, each in itself a load to the wearer, and of these I have no doubt but many were coeval with his embassy above mentioned, and every birth-day had added to the stock. In doing this he so contrived as never to put his old dresses out of countenance by any variations in the fashion of the new; in the mean time his bulk and corpulency gave full display to a vast expanse and profusion of brocade and embroidery, and this, when set off with an enormous tye-perriwig and deep laced ruffles, gave the picture of an ancient courtier in his gala habit, or Quin in his stage dress; nevertheless it must be confessed this style, though out of date, was not out of character, but harmonized so well with the person of the wearer, that I remember when he made his first speech in the House of Peers as Lord Melcombe, all the flashes of his wit, all the studied phrases and well-turned periods of his rhetoric lost their effect simply because the orator had laid aside his magisterial tye, and put on a modern bag wig, which was as much out of costume upon the broad expanse of his shoulders, as a cue would have been upon the robes of the Lord Chief Justice.

“ Having thus dilated more than perhaps I should have done upon this distinguished person's passion for magnificence and display, when I proceed to enquire into those principles of good taste, which should naturally have been the accompaniments and directors of that magnificence, I fear I must be compelled by truth to admit that in these he was deficient. Of pictures he seemed to take his estimate only by their cost; in fact he was not possessed of any; but I recollect his saying to me one day in his great saloon at Eastbury, that if he had half a score pictures of a thousand pounds apiece, he would gladly decorate his walls with them, in place of which I am sorry to say he had stuck up immense patches of gilt leather shaped into bugle horns upon hangings of rich crimson velvet, and round his state bed he displayed a carpeting of gold and silver embroidery, which too glaringly betrayed its derivation from coat, waistcoat and breeches by the testimony of pockets, button-holes and loops

with other equally incontrovertible witnesses, subpoena'd from the tailor's shopboard. When he paid his court at St. James's to the present queen upon her nuptials, he approached to kiss her hand decked in an embroidered suit of silk with lilac waistcoat and breeches, the latter of which in the act of kneeling down forgot their duty, and broke loose from their moorings in a very indecorous and uncourtly manner.

"In the higher provinces of taste we may contemplate his character with more pleasure, for he had an ornamented fancy and a brilliant wit. He was an elegant Latin classic, and well versed in history ancient and modern. His favourite prose writer was Tacitus, and I scarce ever surprised him in his hours of reading without finding that author upon his table before him. He understood him well, and descanted upon him very agreeably and with much critical acumen. Mr. Dodington was in nothing more remarkable than in ready perspicuity and clear discernment of a subject thrown before him on a sudden; take his first thoughts then, and he would charm you; give him time to ponder and refine, you would perceive the spirit of his sentiments and the vigour of his genius evaporate by the process; for though his first view of the question would be a wide one and clear withal, when he came to exercise the subtlety of his disquisitorial powers upon it, he would so ingeniously dissect and break it into fractions, that as an object, when looked upon too intently for a length of time, grows misty and confused, so would the question under his discussion, when the humour took him to be hyper-critical. Hence it was that his impromptu's in parliament were generally more admired than his studied speeches, and his first suggestions in the councils of his party better attended to than his prepared opinions.

"Being a man of humble birth, he seemed to have an innate respect for titles, and none bowed with more devotion to the robes and fasces of high rank and office. He was decidedly aristocratic: he paid his court to Walpole in panegyric poems, apologizing for his presumption by reminding him, that it was better to be pelted with roses than with rotten eggs: to Chesterfield, to Winnington, Pulteney, Fox and the luminaries of his early time he offered up the oblations of his genius, and incensed them with all the odours of his wit: in his latter days, and within the period of my acquaintance with him, the Earl of Bute in the plenitude of his power was the god of his idolatry. That noble Lord was himself too much a man of letters and a patron of the sciences to overlook a witty head, that bowed so low, he accordingly put a coronet upon it, which, like the *barran sceptre* in the hand of Macbeth, merely served as a ticket for the coronation procession, and having nothing else to leave to posterity in memory of its owner, left its mark upon the lid of his coffin.

"During my stay at Eastbury, we were visited by the late Mr. Henry Fox and Mr. Alderman Beckford: the solid good sense of the former, and the dashing loquacity of the latter, formed a striking contrast between the characters of these gentlemen. To Mr. Fox our host paid all that courtly homage, which he so well knew how to time, and where to apply; to Beckford he did not observe the

same attentions, but in the happiest flow of his raillery and wit combated this intrepid talker with admirable effect. It was an interlude truly comic and amusing. Beckford loud, voluble, self-sufficient, and galled by hits, which he could not parry, and probably did not expect, laid himself more and more open in the vehemence of his argument; Dodington, lolling in his chair in perfect apathy and self-command, dozing and even snoring at intervals in his lethargic way, broke out every now and then into such gleams and flashes of wit and irony, as by the contrast of his phlegm with the other's impetuosity, made his humour irresistible, and set the table in a roar. He was here upon his very strongest ground, for no man was better calculated to exemplify how true the observation is——

Ridiculum acri

Fortius ac melius——

“ At the same time he had his serious hours and graver topics, which he would handle with all due solemnity of thought and language, and these were to me some of the most pleasing hours I have passed with him, for he could keep close to his point, if he would, and could be not less argumentative than he was eloquent, when the question was of magnitude enough to interest him. It is with singular satisfaction I can truly say that I never saw him flippant upon sacred subjects. He was however generally courted and admired as a gay companion rather than as a grave one.

“ I have said that the dowager Ladies Stafford and Hervey made part of our domestic society, and as the trivial amusement of cards was never resorted to in Mr. Dodington's house, it was his custom in the evenings to entertain his company with reading, and in this art he excelled; his selections however were curious, for he treated these ladies with the whole of Fielding's *Jonathan Wild*, in which he certainly consulted his own turn for irony rather than their's for elegance, but he set it off with much humour after his manner, and they were polite enough to be pleased, or at least to appear as if they were.

“ His readings from Shakspear were altogether as whimsical, for he chose his passages only where buffoonery was the character of the scene; one of these I remember was that of the clown, who brings the asp to Cleopatra. He had however a manuscript copy of Glover's *Medea*, which he gave us *con amore*, for he was extremely warm in his praises of that classical drama, which Mrs. Yates afterwards brought upon the stage, and played in it with her accustomed excellence; he did me also the honour to devote an evening to the reading of some lines, which I had hastily written to the amount of about four hundred, partly complimentary to him as my host, and in part consolatory to Lord Halifax upon the event of his retiring from public office; they flattered the politics then in favour with Mr. Dodington, and coincided with his wishes for detaching Lord Halifax from the administration of the Duke of Newcastle. I was not present, as may well be conceived, at this reading, but I confess I sat listening in the next room, and was not a little gratified by what I overheard. Of this manuscript I have long since destroyed the only copy that I had, and if I had it now in my hands it would be only to consign it to the flames, for

it was of that occasional class of poems for the day, which have no claim upon posterity, and in such I have not been ambitious to concern myself: it served the purpose however and amused the moment; it was also the tribute of my mite to the lares of that mansion, where the Muse of Young dictated his tragedy of *The Revenge*, and which the Genius of Voltaire had honoured with a visit: here Glover had courted inspiration, and Thompson caught it: Dodington also himself had a lyre, but he had hung it up, and it was never very high-sounding: yet he was something more than a mere admirer of the Muse. He wrote small poems with great pains, and elaborate letters with much terseness of style, and some quaintness of expression: I have seen him refer to a volume of his own verses in manuscript, but he was very shy, and I never had the perusal of it. I was rather better acquainted with his *diary*, which since his death has been published, and I well remember the temporary disgust he seemed to take, when upon his asking what I would do with it, should he bequeath it to my discretion, I instantly replied, that I would destroy it. There was a third, which I more coveted a sight of than of either of the above, as it contained a miscellaneous collection of anecdotes, repartees, good sayings and humorous incidents, of which he was part author and part compiler, and out of which he was in the habit of refreshing his memory, when he prepared himself to expect certain men of wit and pleasantry either at his own house or elsewhere. Upon this practice, which he did not affect to conceal, he observed to me one day, that it was a compliment he paid to society, when he submitted to steal weapons out of his own armoury for their entertainment, and ingeniously added, that although his memory was not in general so correct as it had been, yet he trusted it would save him from the disgrace of repeating the same story to the same hearers, or foisting it into conversation in the wrong place or out of time. No man had fewer oversights of that sort to answer for, and fewer still were the men, whose social talents could be compared with those of Mr. Dodington."

About this time (Mr. C. is not precise enough in his dates) he wrote his first *legitimate* drama, in five acts, called "*The Banishment of Cicero*." It is, by the bye, his custom throughout these Memoirs, to *criticise* all his works, how far prudently or necessarily, our readers may enquire. Of this piece he appears to entertain still a very favourable opinion, but we do not clearly understand why he calls it a *legitimate* drama, while he allows that there is "in the plot an absolute inaptitude to scenic exhibition." His general style of *self-criticism* may be exemplified in the lines which conclude the account of this drama:

"I shall only add that the dialogue between Cicero and Atticus in the third act seems in point of poetry one of the happiest efforts of its author: in short, although this drama has not all the finishing of a veteran artist, yet in parts it has a warmth of colouring and a strength of expression, which might induce a candid reader to augur not unfavourably of the novice who composed it."

For such language, Mr. C. offers a long apology, the material argument of which appears to be contained in the following passage :

“ If when I am professedly the recorder of my own writings, I am to record nothing in them or about them but their simple titles and the order in which they were written, I give the reader nothing more than a catalogue, which any magazine might furnish, or the prompter's register as well supply : if on the contrary I proceed to fulfil the real purposes of the biographer and critic, ought I not to act as honestly and conscientiously in my own case, as I would in the instance of another person ? I think I ought ; it is what the title of my book professes ”——

On this singular passage we shall only remark that the title of the book makes no such profession, and that if Mr. C. does not perceive the difficulty of acting impartially by his own writings, it is in vain for us to point it out.

In 1759, Mr. Cumberland married Miss Ridge, a lady with whom he appears to have enjoyed an uninterrupted felicity of many years. About the same time, Lord Halifax came again into power, and being appointed Lord Lieutenant of Ireland, Mr. Cumberland accompanied him to that kingdom as *Ulster-Secretary*. The chief Secretary was William Gerard Hamilton, known by the name of Single-Speech Hamilton, but he had less of Lord Halifax's confidence than Mr. C. who consequently “ became involved in business of a nature, that should not in the course of office have belonged to him.” This made his situation very delicate, and not a little dangerous, and he undertook at the same time, out of regard to his patron, to superintend his lordship's private finances, which then were far from being in a flourishing situation. This he appears to have performed with much wisdom and success. Nor was his integrity less conspicuous. As he went to Ireland, so he returned from it, “ perfectly clear-handed, not having profited his small fortune in the value of a single shilling, except from the fair income of his office, arising from the established fees upon woollicences, which netted about 300*l.* a year, and did not clear his extraordinary expenses.” He sought nothing, and Lord Halifax offered nothing, except the title of baronet, which Mr. C. very prudently declined.—Of Hamilton, Mr. C. gives a more unfavourable opinion than we have been accustomed to entertain, but he speaks of him as a politician, and in that character, Mr. C.'s objections will to many appear praises.

While in Ireland, he contracted an acquaintance with several distinguished characters of whom he gives amusing sketches. We have been most delighted, however, with his character of his father, promoted about this time to the bishopric of Clonfert, and who appears to have deserved all that filial piety has bestowed. Lord Halifax on his return was made Secretary of

State; he appointed as his under-secretary, a gentleman of the name of Sedgewicke, who on this promotion vacated an employ in the Office of Trade and Plantations under the denomination of Clerk of the Reports. "He was," says Mr. C. "a civil, mannerly, and, as far as suited him, an obsequious little gentleman; fond of business, and very busy in it, be it what it might: his training had been in office, and his education stamped his character with marks that could not be mistaken: he well knew how to follow up preferment to its source, and though the waters of that spring were not very pure, he drank devoutly at the fountain head, and was rewarded for his perseverance."

On this, our readers will probably agree with us, that the man who has the sense and spirit to draw such a character, as an object of contempt, proves either his woeful ignorance of the art of rising in office, or his incapacity to practice it. It is such a contrast to Mr. C.'s character as will easily account for his subsequent disappointments, and for the regret with which he never fails to look back on the honourable and calm days of academical pursuits.

Mr. Cumberland, however, had the courage to apply for the situation of Secretary, and received an answer, which, as he remarks, was cool in its terms, and repulsive in its purport—*He was not fit for every situation.* At this time he held the Crown-Agency for Nova Scotia, a place, the value of which, appears to have been about 200*l.* a year, after eleven years political services, or rather servitude: On this account as he had an increasing family, he thought it his duty to solicit the office in the Board of Trade and Plantations which Mr. Sedgewicke had vacated. He consulted Lord Halifax, accordingly, on the propriety of applying to the Earl of Hillsborough, then at the head of the board. Lord Halifax received this intimation in a manner becoming a true politician, but which in private life, would be dignified by another kind of comparison. Mr. Cumberland, however, applied to the Earl of Hillsborough, and was accepted without hesitation. This new office being of no great labour, Mr. C. had now "leisure to address himself to other studies, and indulge his propensities towards composition whatever way they might incline him to employ them."

This brings us to the *Stage*, which, if we mistake not, was the first and most invincible of all Mr. C.'s propensities, and tended to engage his attention in plots and tricks, and dialogue and equivocation, very different from those which are studied and practiced in office. The *Summer's Tale* was the first fruit of Mr. C.'s leisure hours, and with the help of music was performed nine or ten nights "very deservedly without much applause." Bickerstaff, at this time, the favoured author of *Love in a Village* and the *Maid of the Mill*, took the alarm at this intrusion into a province where he hoped to reign alone, and

set all the engines of abuse at work against Mr. C. who requited him by very generously offering him the profit that might accrue. This appears to have softened Bickerstaff's rancour: Mr. C. turned his thoughts to dramas of another cast, and these rivals interfered no longer with each others labours. Mr. C. however, does not inform us whether Mr. Bickerstaff accepted his proffered liberality.

In the summer of the year in which this Opera appeared, Mr. C. his wife and part of his family, paid a visit to his father and mother in Ireland. His adventures and remarks on these journies will amply repay the reader's attention, but want of room obliges us to follow him in his individual career. In the course of next winter (1770) he brought out his first comedy *The Brothers*, at Covent-garden Theatre, then under the direction of Mr. Harris and his associates, joint proprietors with him. But it was to Mr. Harris *single*, that he was indebted for the reception of this piece, who "supported and cast it with the best strength of his company." Mr. C. gives a curious account of the success of this comedy, and of the enemies which it created. This introduces an address to the reader which we shall not attempt to abridge, nor anticipate the satisfaction it may give to those who have been accustomed to think slightly of Mr. Cumberland's temper in theatrical warfare:

"I will not trouble the reader with many apologies or appeals, yet just now whilst I am beginning to introduce a long list of dramas, such as I presume no English author has yet equalled in *point of number*, I would fain intercede for a candid interpretation of my labours, and recommend my memory to posterity for protection after death from those unhandsome cavils, which I have patiently endured whilst living.

"I am not to learn that dramatic authors are to arm themselves with fortitude before they take a post so open to attack; they, who are to act in the public eye, and speak in the public ear, have no right to expect a very smooth and peaceful career. I have had my full share of success, and I trust I have paid my tax for it always without mutiny, and very generally without murmuring. I have never irritated the town by making a sturdy stand against their opposition, when they have been pleased to point it against any one of my productions: I never failed to withdraw myself on the very first intimation that I was unwelcome, and the only offence I have been guilty of is, that I have not always thought the worse of a composition only because the public did not think well of it. I solemnly protest that I have never written, or caused to be written, a single line to puff and praise myself, or to decry a brother dramatist, since I had life; of all such anonymous and mean manœuvres I am clearly innocent and proudly disdainful; I have stood firm for the corps into which I enrolled myself, and never disgraced my colours by abandoning the cause of the *legitimate comedy*, to whose service I am sworn, and in whose defence I have kept the field for nearly half a century, till at last I have survived all true national

tests, and lived to see buffoonery, spectacle and puerility so effectually triumph, that now to be repulsed from the stage is to be recommended to the closet, and to be applauded by the theatre is little else than a passport to the puppet-show. I only say what every body knows to be true: I do not write from personal motives, for I have no more cause for complaint than is common to many of my brethren of the corps. It is not any single misfortune to have been accused of vanity, which I did not feel, of satires, which I did not write, and of invectives, which I disdained even to meditate. It stands recorded of me in a review to this hour, that on the first night of *The School for Scandal* I was overheard in the lobby endeavouring to decri and cavil at that excellent comedy: I gave my accuser proof positive, that I was at Bath during the time of its first run, never saw it during its first season, and exhibited my pocket-journal in confirmation of my alibi: the gentleman was convinced of my innocence, but as he had no opportunity of correcting his libel, every body that read it remains convinced of my guilt. Now as none, who ever heard my name, will fail to suppose I must have said what is imputed to me in bitterness of heart, not from defect in head, this false aspersion of my character was cruel and injurious in the extreme. I hold it right to explain that the reviewer I am speaking of has been long since dead."

This is followed by what we may term a critical and historical Essay on the West Indian, interrupted, however, by some curious anecdotes of Irish manners, and the result of observations on another visit to his father. Of the West Indian it is only necessary to say that it has always been accounted Mr. Cumberland's best play; but he seems to be of opinion that it would be more strict justice to say, his most *favourite* play. Yet the first opinion must be right, if the public be to judge, for it continues still to delight every audience, and in all places, which cannot certainly be said of any other of his dramatic productions.

Mr. C. notices next a pamphlet he published in defence of Dr. Bentley against bishop Lowth. We have already blamed the harshness with which he has treated this venerable prelate, who might not have the same reason to reverence Dr. Bentley as his grandson had, but who certainly knew him better. This is followed by a few words addressed to Mr. Hayley, who, "in his desultory remarks, prefixed to his third volume of Cowper's Letters, has in his mild and civil manner made merciless and uncivil sport with Dr. Bentley's character." Mr. Cumberland, out of *revenge*, as he calls it, publishes here some verses addressed to himself by Mr. Hayley, in order to convince his (Mr. C.'s) readers "that Mr. Hayley, with all his genius, does not know where to apply it, praising the grandson, who is not worthy of his praise, and censuring the grandfather, whom, as a scholar of the highest class, he of all men living ought not to have treated with flippancy and derision."—The verses then appear, in the true style of the fulsome, and afford what

our readers will think a very extraordinary instance of *revenge!*

The next incident in Mr. C.'s life does him much honour. A distant relation waited upon him with his *will*, in which he had made Mr. C. his sole heir, and came up now to town to sign a deed of gift, and make the whole property over to him immediately. Mr. C. however, refused to accept of this otherwise than by the insertion of a clause, which empowered the donor to revoke his deed at any time when he should think proper, and accordingly, he did revoke it in a moment of caprice. It does great honour to Mr. C. that he appears to have been as little qualified to deal with fools as with—politicians.

Mr. C. now digresses into various anecdotes of the eminent characters of his day, Garrick, Sir J. Reynolds, Johnson, &c. still interposing notices of his dramatic pieces. Of his "Fashionable Lover" he gives a higher character than it has hitherto been supposed to deserve. The Scotchman has ever appeared to us as a most wretched delineation.—Mr. Cumberland's account of the first night of Goldsmith's *She Stoops to Conquer*, is one of the most amusing relations in this volume. We cannot always agree with Mr. C. in his opinion of his own comic dialogue, but in comic *narrative*, we allow him very high merit.

It was Mr. C.'s misfortune to have many enemies among the dramatic critics of his day, who pursued him with incessant rancour or ridicule. What he could have done to provoke all this, the reader will not be able to discover in the present volume. Their treatment of his next play *The Cholerick Man*, appears to have affected the author very sensibly. He thinks that in a collection of his plays, this "will certainly stand forward as one of the most prominent among them. The plot indeed is not original, but the characters are humorously contrasted, and there is point and spirit in the dialogue." What sort of critics could they have been who condemned such a play, and what shall we think of managers, or of the public, by whom it has for so many years been consigned to the shelf?

Mr. C. does not appear to have been much more fortunate with his alteration of Shakspeare's *Timon of Athens*, but, in our opinion, the critics had some reason on their side. Mr. Cumberland's *Timon* is not much an object of pity, and the character is of course destroyed.

After a short notice, but as much as it deserves, of the *Battle of Hastings*, we find Mr. C.'s prospect brightening by the accession of Lord George Germaine to the Secretaryship for the Colonies, who a short time after promoted Mr. C. to the office of *Under-Secretary*. Mr. C.'s attachment to this nobleman is known to most of our readers; it appears to have been that of principle, and when he died, Mr. Cumberland

became the guardian of his fame, which he has farther endeavoured to heighten in the present work. From the consideration of him, however, in this place, Mr. C. diverts his reader by introducing his two musical pieces, *Calypso* and the *Widow of Delphi*. The airs were composed by a Mr. Butler, of whom he speaks in the highest terms. In the *interim*, for we have many *interims*, Mr. Cumberland wrote the Defence read at the bar by the unfortunate Robert Perreau; interposed in behalf of Sir George Rodney while residing in France, pending the uneasy state of his affairs, and by his connection with Lord George Germaine, had the happiness to succeed. Of this brave officer, Mr. C. furnishes us with some interesting memoirs, particularly respecting his glorious victory, when he first practiced the manœuvre of *breaking the line*, which has since been followed to the terror and confusion of our enemies, without a single attempt on their part to imitate it.

We come now to an æra in Mr. Cumberland's life, the history of which he has detailed at very great length. This was his being appointed to visit Spain, and negotiate a separate peace with that court. He was to enter Spain, with some part of the females of his family, as if his only object was the restoration of their health. The whole of this narrative, which includes the progress of his negotiation, and the very unwise measures on the part of our government at home which impeded its success, is highly interesting, but not so easily capable of abridgement, or extract, as to enable us to do justice to the narrative by either. It is enlivened, too, by many amusing incidents, and, in truth, may be considered as Mr. C.'s "*Travels through Spain*." It was for him, however, a most unfortunate journey. No words of ours can express the indignation we feel on the perusal of the narrative of his treatment by the English administration. He stipulated for nothing but his expences, and even these were denied, and he was permitted to be disgraced at his banker's, and in a foreign country where he held an office under the immediate and confidential appointment of government, and while he was at that time travelling through Spain, charged with the care of a valuable present from the King of Spain to his Majesty. But for the liberality of a French gentleman who lent him a sum of money, he must probably have suffered all the personal inconvenience and disgrace of debts in a foreign land.—After exhibiting a copy of a letter he sent to the famous John Robinson, Lord North's secretary, Mr. Cumberland says—

"I might have spared myself the trouble of this humiliating appeal. It produced just what it should produce—nothing; for it was addressed to the feelings of those who had no feelings; and called for justice, where no justice was, no mercy, no compassion, honour or good faith.

"I wearied the door of Lord North till his very servants drove me—

from it. I withstood the offer of a benevolent monarch, whose munificence would have rescued me; and I embraced ruin in my own country to preserve my honour as a subject of it; selling every acre of my hereditary estate, jointured on my wife by marriage settlement, who generously concurred in the sacrifice, which my improvident reliance upon the faith of government compelled me to make.

"But I ought to speak of these things with more moderation, so many years having passed, and so many of the parties having died, since they took place. In prudence and propriety these pages ought not to have seen the light, till the writer of them was no more; neither would they, could I have persisted in my resolution for withholding them, till that event had consigned them into other hands; but there is something paramount to prudence and propriety, which wrests them from me—

My poverty, but not my will, consents.

"The copy-right of these Memoirs produced to me the sum of five hundred pounds, and if, through the candour and protection of a generous public, they shall turn out no bad bargain to the purchaser, I shall be most sincerely thankful, and my conscience will be at rest."

It is impossible to read these lines without joining in the language Mr. C. employs; yet this is the only instance in which he speaks with bitterness on the subject. At the conclusion of his narrative he even attempts to apologize for Lord North's neglect of him, which we can by no means be persuaded to think that minister deserved if this narrative be true; if nothing be concealed, if the truth be told, the whole truth, and nothing but the truth. He seems to think that Robinson was more immediately bound to fulfill the engagements entered into with Mr. Cumberland, but this surely cannot be conceded in favour of Lord North. It would indeed be a wretched state of public affairs, if the clerk or tool of a minister were permitted to pledge the faith of government, and there were no other security for the redemption. We can remember when Lord North's enemies represented him as *only a tool*. Mr. Cumberland's narrative seems to afford some ground for the report.

When the Board of Trade, of which Mr. Cumberland was Secretary, was abolished by Mr. Burke's Reform Bill, he "found himself set adrift upon a compensation, which though much nearer to an equivalent than what he had received upon his Spanish claims, was yet in value scarce a moiety of what he was deprived of. By the operation of this reform, after he had sacrificed the patrimony he was born to, a very considerable reduction was made even of the remnant that was left him; on this, he lost no time in putting his family upon such an establishment as prudence dictated, and fixed himself at Tunbridge Wells."

From this, Mr. C. appears to have devoted himself to his studies, as a means of providing for his family. He recounts

his numerous productions of the dramatic kind with the fondness of which we have already given some specimens. With respect to the *Observer*, which, he says, "being now attached to the great edition of the *British Essayists*," he considers as fairly enrolled amongst the standard classics of our native tongue, he now avows, what was long since suspected, that he was indebted to his grandfather Bentley's manuscripts, for the selection of passages and criticisms on the Greek dramatists. In this work, however, he takes credit for the character of *Abraham Abrahams*; "I wrote it upon principle, thinking it high time that something should be done for a persecuted race." But we must not allow Mr. Cumberland to run away with the credit that belongs, in point of time, to another. Whoever reads the adventures of Smollett's Jew, in *Ferdinand, Count Fathom*, cannot deem Mr. Cumberland's *Abrahams* as more than a copy.

As the remainder of Mr. C.'s narrative consists of notices of his more recent performances, we shall not pursue the series at greater length; yet, although our article has perhaps overstepped the usual bounds, we cannot omit the following extract, respecting *Young Roscius*, as he has been absurdly called. Mr. Cumberland was one of the first to resist the madness of the town, and to predict its consequences:

"A revolution since then has taken place, a caprice, as ridiculous as it is extraordinary, and a general act of superannuation has gone forth against every male performer, that has a beard. How I am to style this young child of fortune, this adopted favourite of the public, I don't rightly know; the bills of Covent-Garden announce him as Master Betty, those of Drury-Lane as the Young Roscius. Roscius, as I believe upon the authority of Shakspear, *was an actor in Rome*, and Cicero, who admired him, made a speech in his praise: all this of course is very right on both sides, and exactly as it should be. Mr. Harris announces him to the old women in the galleries in a phrase, that is familiar to them; whilst Mr. Sheridan, presenting him to the senators in the boxes by the style and title of Roscius, fails perhaps in his little representative of the great Roman actor, but perfectly succeeds in his own similitude to the eloquent Roman orator. In the mean time my friend Smith of Bury, with all that zeal for merit, which is natural to him, marries him to Melpomene with the ring of Garrick, and strewing roses of Parnassus on the nuptial couch, crowns happy Master Betty, alias Young Roscius, with a never-fading chaplet of immortal verse——

*And now when death dissolves his mortal frame,
His soul shall mount to heav'n from whence it came,
Earth keep his ashes, verse preserve his fame.* * *

"How delicious to be praised and panegerised in such a style; to be caressed by dukes, and (which is better) by the daughters of dukes, flattered by wits, feasted by aldermen, stuck up in the windows of the printshops, and set astride (as these eyes have seen

him), upon the cut-water of a privateer, like the tutelary genius of the British flag.

“What encouragements doth this great enlightened nation hold forth to merit? What a consolatory reflection must it be to the superannuated yellow admirals of the stage, that when they shall arrive at second *childhood*, they may still have a chance to arrive at honours second only to these! I declare I saw with surprise a man, who led about a bear to dance for the edification of the public, lose all his popularity in the street, where this exquisite young gentleman has his lodging; the people ran to see him at the window, and left the bear and the bear-leader in a solitude. I saw this exquisite young gentleman, whilst I paced the streets on foot, wafted to his morning's rehearsal in a vehicle, that to my vulgar optics seemed to wear upon its polished doors the ensign of a ducal crown; I looked to see if haply John Kemble were on the braces, or Cooke perchance behind the coach; I saw the lacquies at their post, but Glenalvon was not there: I found John Kemble sick at home—I said within myself——

*Oh! what a time have you chose out, brave Caius,
To wear a kerchief? Would you were not sick?*

“We shall have a second influx of the pigmies; they will pour upon us in multitudes innumerable as a shoal of sprats, and when at last we have nothing else but such small fry to feed on, an epidemic nausea will take place.

“There are intervals in fevers: there are lucid moments in madness; even folly cannot keep possession of the mind for ever. It is very natural to encourage rising genius, it is highly commendable to foster its first shoots; we admire and caress a clever school boy, but we should do very ill to turn his master out of his office and put him into it. If the theatres persist in their puerilities, they will find themselves very shortly in the predicament of an ingenious mechanic, whom I remember in my younger days, and whose story I will briefly relate, in hopes it may be a warning to them.

“This very ingenious artist, when Mr. Rich the Harlequin was the great dramatic author of his time, and wrote successfully for the stage, contrived and executed a most delicious serpent for one of those inimitable productions, in which Mr. Rich, justly disdain-
ing the weak aid of language, had selected the classical fable (if I rightly recollect it) of Orpheus and Eurydice, and having conceived a very capital part for the serpent, was justly anxious to provide himself with a performer, who could support a character of that consequence with credit to himself and to his author. The event answered his most ardent hopes; nothing could be more perfect in his entrances and exits, nothing ever crawled across the stage with more accomplished sinuosity than this enchanting serpent; every soul was charmed with its performance; it twirled and twisted and wriggled itself about in so divine a manner, the whole world was ravished with the lovely snake: nobles and non-nobles, rich and poor, old and young, reps and demi-reps flocked to see it, and admire it. The artist, who had been the master of the movement, was intoxicated with his success; he turned his hands and head to nothing else but serpents; he made them of all sizes, they crawled

about his shop as if he had been chief snake-catcher to the furies : the public curiosity was satisfied with one serpent, and he had nests of them yet unsold ; his stock laid dead upon his hands, his trade was lost, and the man was ruined, bankrupt and undone."

We have now given a hasty, and we own, from the many and various contents, but an imperfect sketch of this volume. How far it was wise to publish it during the writer's life-time, may perhaps be thought sufficiently answered by the affecting extract we subjoined to our brief notice of Mr. Cumberland's embassy in Spain ; but how far the public will relish the general execution of the work is another question, which our readers must determine for themselves. Mr. C. has been unfortunate in the leading events of his life. He was early diverted from learning, to which we are convinced he would have been a shining ornament, and he was directed into a pursuit for which he was ill-qualified, it may be said, both by nature and *art*. Yet after all his sufferings and disappointments, we see him part with those who were the occasion of them, in perfect good humour. He is never unreasonably querulous, nor does he, except in one or two instances, introduce any censure of those critics and wits, by whom his writings or his temper have been assailed. His object seems to be to conciliate, and we do not envy *his* heart who is not somewhat, at least, softened by this plain tale of a life of much labour, of honourable industry, and of many disappointments and difficulties.

Yet justice obliges us to add that Mr. Cumberland has set an example which we should be sorry to see followed. It may be said, " wait till we have another Cumberland, and you will allow its propriety." There will, however, we are afraid, be no occasion to wait. Literary vanity has already produced a great number of lives of obscure and contemptible personages, foisted upon the public, in the third person, and written in the most disgusting style of flattery. What will be our fate, if any of these *soi-disant* geniuses assail us with their memoirs in the first person ? What will be the state of the press and of literature and literary credulity, if they assume the critic on their own works, and are permitted with impunity to tell the world what a fool it has been to consign *immortal* works to *oblivion* ? There are circumstances, independent of Mr. Cumberland's real talents and public services which have inclined us to listen with some pleasure and with more indulgence, to his narrative ; but if his book is to be quoted as a precedent, it will be our business to consider that our attention is due to the interests of literature, and that every thing must be subservient to the cause of truth.

Of the plates which accompany this volume, we cannot speak in high praise. There are none of them new, except perhaps that of Lord Sackville. Mr. Cumberland's portrait

was taken many years ago, and bears a very faint resemblance to him in age. That prefixed to his *Observer* in the *British Essayists* appears a far more striking likeness.

ART. IV. *Voyage en Hanovre, &c. Par M. A. Mangourit. A Journey in Hanover; performed during the Years 1803-4; containing a Description of that Country, with respect to Politics, Religion, Agriculture, Commerce, Mineralogy, &c. &c.; with a View of the Manners and Customs of the Inhabitants, details respecting the Mountains of Hartz and the ancient Saxon Divinities, &c. By M. A. MANGOURIT, Member of the Philotechnic Society, of the Royal Academy of Gottingen, and of the Celtic Academy of France. pp. 500. Dulau & Co. Price, 9s.*

IN every corner of the world, and more especially in those countries which have reached a high degree of civilization, whatever may have been done by former travellers, something will always remain worthy of the attention and labours of succeeding inquirers. M. Mangourit had travelled in the south of Europe and in North America. From a desire to examine the manners of the Saxons, and become acquainted with the German sages of whom the people of France, it appears, entertain a strange idea, he resolved to visit the Electorate of Hanover. His resolution was confirmed by the occupation of that country by the French troops, a circumstance which he expected would afford him facilities where otherwise he might have met with difficulties. According to his own account another inducement was, the pleasure which he hoped to derive from observing the French colours flying in that country from which they had been so long excluded. This object, simply considered, was not very deserving of the curiosity of a philosopher, a member of the Philotechnic Society and the Celtic Academy; but in France, at present, people *must* be loyal. At the same time, however, he had a more important object in view, for the design of this journey is "to give a precise idea of the laws and existing manners of a small but interesting corner of Europe, to excite the curiosity of the indolent by pleasing and important descriptions, and to call the attention of the learned to whatever Hanover contains worthy of their observation."

The atmosphere of the Electorate is alternately humid and intensely cold. The north-west wind generally blows during the winter season, the east wind in spring, and the south-west in summer. Youth and beauty are often afflicted with the loss of teeth, while catarrhs, nervous and intermittent fevers, consumptions, apoplexies, and palsies, are common. When the month of July is hot, dysenteries ravage the country, but the most general cause of death is consumption. The frequent

or immoderate use of tea and spirituous liquors, very probably contributes not a little to the destructive effects of these maladies. The best preservative is to put on clothing sufficient to prevent any danger from suppressed perspiration, and to live soberly, especially about the time of the equinoxes. The forests are well preserved, but wood does not exist in such abundance as to supply a proper quantity of fuel; and coal has therefore been searched for with success in several parts of the Electorate. An insect of the *coleoptera* order has lately committed great ravages in the forests of *Hartz* and in those of many other places in Germany. Eighty thousand *larvæ* have been counted on one fir tree. The fir which has been attacked by this insect, begins to crack, dies at the top, and its leaves turn red: it loses its resinous matter, and at last is scarcely fit even for fuel. A particular description of this insect may be found in Blumenbach's Manual of Natural History. Among the most remarkable natural curiosities is the floating wood (*Treib-holz*) regularly cast ashore by the tide near *Stade*. It is black and bituminous, and Blumenbach considers it as fossil-wood torn up by the sea, as in several specimens in his possession, he has found some of the blue prussiat of iron. Floating wood is also found near Greenland, but without any fossil incrustations. This latter kind is probably nothing more than pieces of trees detached by the sea from the coast. The cabinet of natural history in the Gottingen Museum contains specimens of the most remarkable mineralogical productions of Hanover; and among others a step of a miner's ladder, taken from a mine of *Rammelberg*, on the upper *Hartz*, previously abandoned for more than a hundred years, round which, during that space of time, a quantity of *Selenite* (sulphat of lime) had been deposited, about seven inches in diameter. This substance according to Bergman, contains 32 parts of lime, 46 of sulphuric acid, and 22 of water. But the chain of mountains called *Hartz*, are particularly worthy of attention, both on account of their minerals and the manners of their inhabitants. This chain forms a small part of the ancient *Sylva Hercynia*. The principal mountain is the *Brocken*, which is entirely composed of granite. The immense detached masses which are seen at its top, as well as round about it, seem to prove that this mountain has lost much of its primitive size. M. Mangourit is at a loss how to account for this circumstance. No traces of volcano are to be found; and to ascribe any thing to the operations of the deluge might be dangerous, as it would perhaps render his right to the title of philosopher somewhat questionable, and expose him to the risk of expulsion from the Philotechnic Society. Among the fossils of *Hartz*, are found in different proportions, chalcedony, zeolite, trap-wacken, the fibrous calcareous Tufa, compact Fluor (fluat of lime) and granite

mixed with grains of iron, which accounts for the magnetic quality discovered in the isolated rocks of *Schnarders* and others. The minerals procured from these mountains are, gold, silver, copper, iron, lead, zinc, antimony and arsenic. The miners form the principal population of Hartz. Their manners according to M. Mangourit, bear a considerable resemblance to those of the inhabitants of other mountainous situations, arising no doubt from a circumstance common to all, their confined intercourse with the world. They must of course be less subject to change, and preserve for a longer period their primitive simplicity. The mountaineers of Hartz are divided into companies, and have their officers of different degrees. The uniform of these Cyclops is black and red, and the leather apron is with them what the cockade is with soldiers. Their judges and rulers of every description must appear with this necessary badge, otherwise they are not considered as entitled to obedience. Indigence is unknown among them; their wages are regularly paid, and every one cherishes the hope of rising to the superior employments, which here are the rewards of superior skill, and which consequently obtain a willing obedience. M. Mangourit informs us that they have a high idea of the usefulness and importance of scientific knowledge, and that they themselves possess for the most part an uncommon acquaintance with mechanics, hydraulics, and metallurgy. This indeed might in some measure be expected from the nature of their employment. Their children, almost all fair haired, are uncommonly beautiful, and play without fear about the torrents and furnaces. They are soon capable of some labour connected with the mines, and are therefore never burthensome to their parents. This circumstance, it is obvious, must greatly promote early marriages. Passionately fond of music, the miners have their bards, though somewhat degenerated, and their songs are almost all of the amorous kind.

The following is an extract of one of them literally translated, which at least possesses the merit of being natural and simple:

“Yes, I must marry, for I am already 18 years of age—he who delays will repent when his hair grows grey. Is it not better that I should be called a man, than to hear myself called a youth?”

“Mother, quickly purchase for me a house, and a dress, and forget not the apron of new leather. Devise some means by which I may make a fine appearance in the eyes of the spouse of whom I am going in quest.

“Certainly, it is time. Is it not thirteen weeks since I have been engaged in mining, and don't I know well how to bore the mineral with the piercer? Let us make haste, for the other youths marry.

“Cousin Mathias has a daughter, who pleases me infinitely: the nuptial couch, my caresses call her. She is beautiful;—what a fine figure! I desire for my spouse the daughter of Mathias.

“I will dress myself gravely, and appear in her eyes a man of

importance; and if I know how to conduct myself properly, she will accept the offer of my hand. I already think I see her presenting me to kiss her mouth of roses.—“ Oh! how my father will be delighted when he sees me betrothed; how his heart will rejoice when my marriage is completed! The musicians will be called to it, so that over the whole house there will be nothing on that happy day but dancing and pleasure.”

The petrified bones of different animals found in the caverns of these mountains, have given occasion to many superstitious ideas among the inhabitants, which are, however, yielding fast before the influence of the primary schools. In adverting to the natural curiosities of Hanover, it ought not to be forgotten that the *Boracite* (borat of lime) is found in this country exclusively, enveloped in a bed of *gypsum* (sulphat of lime) in the mountain of Kalkberg near Luneburg.

The population of the Electorate consists of 900,000 souls. Of its agriculture, M. Mangourit has given but a very vague and insufficient description. This, however, is partly owing to the impossibility of procuring ample and accurate documents, for it appears that this is a subject with respect to which the Hanoverian government seems to have given itself very little trouble, a circumstance somewhat singular when it is considered that so much attention has been paid in Germany to statistical observation. It is the more to be regretted in the present instance, because in Hanover there is a vast proportion of marshy, sandy, and woody ground at present almost useless, but which might with proper encouragement be rendered highly productive. The great point is to enlighten the minds of the proprietors of land on this subject, and to remove the prejudices of the peasants, who are in many instances mortal enemies to innovation, especially when it happens to be an improvement. M. Mangourit with much justice satirizes this narrow-sighted policy, which unfortunately is here as well as in other places, so prevalent both among the great and the little vulgar. In the midst of extensive wastes, however, the eye rests with pleasure on some flourishing spots cultivated by a few enterprising individuals. Government has paid so little attention to the state of agriculture, that it is ignorant of the different proportions of the land under grain, grass, wood, &c.; but from observation, and the information of individuals, M. Mangourit supposes that one half of the Electorate is uncultivated. Peas, beans, wheat, rye, buck-wheat, barley and oats, are raised in different proportions. The duchy of Saxe Lauemburg is the only part of the Electorate that is highly cultivated. This advantage is attributed to a regulation agreed upon by the lords and their tenants. The latter had a right of pasturage in the forests, and as a compensation paid tythes to the former. It was agreed that this right should be renounced

on the one part, and that the compensation should be renounced on the other, a piece of ground proportioned to his possession being at the same time assigned to each tenant, free of burdens. The peasants cultivated with care and ardour this new increase of land, and the proprietors becoming sole masters of the forests, turned them to very considerable advantage, so that cultivation and population advanced here with astonishing rapidity. The wool of Hanover is of the lowest quality, but exertions are making to improve it, and they have been already attended with some success. Agriculture too, is advancing by the zeal and ability of the Agricultural Society at Zell, and of some of the principal proprietors. Agriculture being still, however, in a low state, the commerce of a country possessing no sea-port town of any note, cannot be expected to be very flourishing. The Hanoverians manufacture linen, most of which is exported to North America and the Spanish colonies; they also manufacture common cloth, paper, leather, and glass, but all these are of an inferior quality. They are very successful however in working iron and copper; in embroidery and lace-making. Horses, cattle, wax, lead, wool, skins, and salt, are the principal articles for exportation.

The following is a short statement of the revenue and expenditure of the Electorate :

- “ La recette provient,
- “ 1°. D'impôts sur les terres, et de contributions sur les *paysans*, en argent, grains et *corvées*.
- “ 2°. D'une capitation graduée *suirant les classes*.
- “ 3°. D'un droit sur le bétail.
- “ 4°. De perceptions sur les consommations et le luxe.
- “ 5°. Des baux, des moulins, dîmes, péages, douanes, octrois, forêts, véneries et pêcheries.
- “ 6°. Des salines, charbons de terre et tourbes.
- “ 7°. Des mines du Harz.
- “ 8°. Du monnayage.
- “ 9°. Des postes aux lettres et aux chevaux, et des voitures publiques.
- “ Ces produits entrent dans les caisses des six états provinciaux.
- “ Les états prélèvent sur ces deniers,
- “ 1°. Les gages de baillis et des employés.
- “ 2°. Les dépenses de construction et de réparation des bâtimens publics.
- “ 3°. Les frais d'aménagement et de police des forêts.
- “ 4°. Les dépenses des ponts et chaussées.
- “ 5°. Les service des fondations.
- “ 6°. Les fonds pour l'administration de la justice et de la police en chaque bailliage.
- “ 7°. Les dépenses propres aux états provinciaux.”

The surplus after the above deduction, is consigned to the principal exchequer from which it is drawn for the following services :

- “ 1°. Aux frais d'administration du gouvernement.

“ 2°. A l'entretien de la cour de Hanovre, des châteaux, haras, écuries, parcs, jardins, domaines électoraux et des maisons des princes de la couronne, pendant leur résidence.

“ 3°. Aux gages et appointemens des collèges d'état, des tribunaux et corps administratifs.

“ 4°. Aux contributions de l'empire germanique.

“ 5°. Aux appointemens des agens diplomatiques.

“ 6°. Aux institutions publiques.

“ 7°. Aux constructions de chaussées à la charge de l'Electorat.

“ 8°. Aux pensions sur l'état.

“ 9°. Au service des intérêts de la dette publique, hypothéquée sur les domaines.

“ 10°. A une partie considérable de la solde et de l'entretien de l'armée, l'électeur fournissant l'autre, dit-on, avec les deniers de son domaine.”

The whole receipts are thought to amount to about four millions of rix-dollars. M. Mangourit has made some remarks on the income of the Elector, and his mode of disposing of it; but this is a point on which his opinions are not entitled to the slightest degree of regard.

The course of education in Hanover is systematic, and seems to be a favourite object of attention, both with the government and with the learned men of the country. In the year 1750, *M. Botticher* founded in the city of Hanover, the school-master's seminary upon the sound principle that without good teachers there could be little valuable instruction. The Regency exerted itself to consolidate and bring to perfection this institution, and about twenty years ago in addition to the lessons in morals and literature, young persons of both sexes began to be taught to sew, spin, knit, &c. &c. a practice which has had the most beneficial effects on the industry of the lower classes of the people. To extend the benefits of the institution, the *Abbé De Loccum*, who is at present its curator, undertook the conduct of a journal on public instruction, but with all the profits of this and the other means of support, it has been found impossible to provide for thirty-two masters, the number intended for the establishment, and only twelve are now retained. The instructors educated here, are dispersed through the country. In the primary schools, the children are taught the principles of morals, arithmetic, and reading, with other things of a simple nature as there may be occasion. In the secondary schools this instruction is followed up, and there geography, history, drawing, English, French, and the elements of geometry and technology are taught. These, however, have by no means reached the perfection of which they are capable. That of the city of Hanover is the only one that can be cited as a model, and this owes its superiority to the active exertions of the *Abbé de Loccum*, a man of the first merit. In the schools of the third order, the youth are

carried forward to the degree of knowledge necessary for enabling them to attend with advantage the lectures at the University of Gottingen. In the schools both of the second and third order, the study of the Latin, Greek, and Hebrew languages is not neglected. The schools of the third order are sixteen, a great number considering the poverty and small extent of the country. The University of Gottingen, instituted by George, II. in 1734, embraces every species of instruction. It is provided with forty-two professors, most of whom are foreigners, an excellent plan for extending both the utility and reputation of the University, as well in the Electorate itself as in other countries. The members of the University and some learned men of the country, are the resident members of the Royal Academy of Sciences of Gottingen. The surgical schools at Zell are highly celebrated, and in the city of Hanover, a society of Natural History is formed, whose labours are circumscribed within the limits of Lower Saxony, and natives only are admitted as members. This is done with a view to have all the natural objects within these bounds fully explored and described. A society of this kind established in each particular province of a great kingdom or empire, might be attended with no ordinary influence in facilitating the progress of knowledge in the history of nature. Besides these seminaries, all conducted, according to M. Mangourit, by competent persons, there are schools exclusively appropriated to the sons of noblemen. What good purpose can be effected by such exclusive establishments it is not easy to conjecture.

The principal school of this kind is the *Georgianum*, established in 1796, for the sons of the Hanoverian nobility. It is at present well conducted, principally owing to the exertions of M. Feder. His knowledge and respectability pointed him out at first as a proper person to be one of the directors; but it being reported that he was an innovator, the institution had nearly been deprived of its most active ruler. But justice prevailed, and M. Feder is zealously employed in practising such innovations as may render the establishment useful and flourishing.

The religious sects are the Lutherans, Catholics and Jews. The Lutherans have some privileges denied to the others; but all, according to M. Mangourit, live in great harmony together. The incomes of the clergy are small, but sufficient to support them in comfort, and M. Mangourit gives them a high character for liberality and moderation.

The Regency of Hanover is composed of seven ministers, four of whom reside in the capital. One, who is Chief Justice, resides at Zell, where the High Court of Appeal is held; and one resides with the Elector. These manage the internal affairs of the country. Three regents or ministers, are

charged with the conduct of foreign relations. All these are nobles, according to the system which has lately been established, and which M. Mangourit calls "Noble chimeras." As a check upon the executive power there is an assembly composed of representatives of the clergy, the nobles, and the magistrates of cities, whose duty it is to preserve its privileges to each order. No tax can be imposed, nor law passed, without the consent of this assembly. The punishment of death is rarely inflicted in Hanover, but torture though seldom used, is not entirely abolished. The tribunals, especially the High Court of Appeal, are distinguished for the justice and impartiality of their decisions, which are grounded on the Roman law, the constitution of the empire, the decrees of the emperors, and the institutions peculiar to the different provinces of which the Electorate is composed. The Elector has the right of pardoning, which he has delegated to the Regency. The sketch which M. Mangourit has given of the course of justice in Hanover, is exceedingly vague and unsatisfactory.

The great requisites in a traveller are, first to possess judgment and information sufficient to enable him to ascertain what objects are particularly worthy of his attention, with the relative importance of each; secondly to have industry and perseverance to overcome whatever difficulties he may encounter in their examination; and thirdly, to arrange and describe his matter in such a way as to convey a clear and precise view of the whole to the reader. In some of these points M. Mangourit is deficient, more particularly in what relates to the condition of the people, with the exception of the miners of Hartz, and even with respect to them he is wanting in precision. Of the manners, customs, and opinions of the common people, the degree of political freedom which they enjoy, the nature of their tenures and of their connection with the landlords, the state of their knowledge on religious and other subjects, with such things as enable us to judge of the progress and condition of a country in point of civilization and comfort, our author has favoured us with little or no information. He has only told us in general that "the people of Hanover are not very unhappy, because the poverty and small extent of the country bring the different ranks nearer to a level."—M. Mangourit is certainly not the first who has sounded the praises of poverty. Happiness and rags are beautiful things in a romance, but they appear rather inconsistent in real life; and therefore when happiness is set down as the consequence of poverty, some proof was necessary, even though the assertion comes from the pen of a member of the philotechnic society. Suppose however for a moment that the notion is correct, it must be confessed that poverty affords an easy road to happiness. At the same time the conduct of mankind is very pre-

posterous, for though all are eager in the pursuit of happiness, this is the way which all with particular care avoid. The exertions of individuals and nations are directed to the attainment of wealth. Then indeed "is man born to trouble as the sparks fly upwards," for he seems by the very constitution of his nature irresistibly impelled to pursue the road to misery, and that too while it *seems* in his power, with very little exertion, to reduce himself to the lowest state of poverty, and consequently to the highest pitch of happiness. Will governments and individuals never be wise? Will they never learn the happiness of poverty? But let us not do our rulers injustice. It must be owned that though their professed object always is to make nations miserably rich, the real tendency of many of their projects is to keep them happily poor. After all, however, with due deference to M. Mangourit, and the other advocates for poverty, it is not unreasonable to expect them to state some of the grounds on which their opinions rest: and we would recommend them to keep this in view as they proceed in their curious speculations. In many other important points also the author has been deficient, particularly with regard to the finances and the mode in which they are managed, for which he excuses himself by ridiculous observations about the delicacy necessary to be preserved in examining the accounts of a nation. The part in which he has best succeeded is the one which treats of the course of public instruction, though that would have been more complete if it had been followed up by a view of the influence which it has on the condition of the people.

Neither is M. Mangourit entitled to much credit for the judiciousness of his arrangement. According to the variations in his route, he begins upon a subject, drops it, then takes it up again; and by these means the reader finds it not a little difficult to acquire a connected view of the whole. Such a plan may do very well for taking notes of any thing worthy of attention that is met with on a journey, but why it should be followed in publishing an account of it to the world, it is impossible to conceive.

There are two points which M. Mangourit labours with particular perseverance, and which he delights to introduce on almost all occasions. The one is to abuse the English nation, the other to sneer at the Christian religion; and the wisdom which he displays in the discussion of both is pretty equal. It would be idle to trouble the reader with any specimens of the abuse against the English, as it is precisely of that sort which adorns the pages of the *Moniteur*; and which bids defiance to any thing like reason or common sense. The object of the French government is to excite among the mass of the people a detestation of the English; and the means it adopts are such

are most likely to succeed with a rabble who have never been accustomed to think or to reason. But to find senseless and intemperate invectives against the English, French, or any other nation, in a work written by a man of science, is somewhat unexpected and shocking. It is not very likely that M. Mangourit was imposed upon by the clamours intended for the multitude; but in the front of the work we find the signature of a gentleman of the name of *Deulo*, who tells us that two copies of the book had been lodged in the imperial library, and that every copy not signed by him, would be seized. The restraint thus laid on the press, might be a good excuse for avoiding the politics of the day altogether, but the zeal with which the author joins the clamour, shews that he was willing to descend so low as to lose sight of reason and impartiality from the base and parasitical motive of exciting the attention and conciliating the favour of the powerful. To have any pretensions in France to the title of philosopher, it is an indispensable requisite that one should not be a christian. M. Mangourit is accordingly an unbeliever, and finds ample matter for ridicule in the Popish superstitions. He must here be considered either as incapable of distinguishing between the thing itself and its abuses; or, being capable, as much more eager to pervert the truth, than to discover in what it consists.

M. Mangourit has introduced a variety of matter, such as Leibnitz's letter to the King of France, respecting the invasion of Egypt, a sketch of the operations in the seven year's war, and other things which are scarcely any way connected with his subject, and which are of no other use than to swell the volume. He has, however, given an address written by M. Villers, author of the prize essay on the Reformation of Luther, to the officers of the French army in Hanover, which possesses much merit. It is an exhortation to these officers to seize the opportunity of storing their minds with useful knowledge, instead of wasting their spare time in indolence and debauchery.

With all the faults and deficiencies however which have been pointed out, this work contains much valuable matter. The author has not, like many other travellers, troubled the world with a constant succession of trifling remarks on inns, horses, beds, eating, drinking, &c. but has undoubtedly turned his attention to important objects, and has examined many of them with a scientific eye.

ART. V. *An Examination of Mr. Dugald Stewart's Pamphlet, relative to the Election of a Mathematical Professor in the University of Edinburgh.* By one of the MINISTERS of Edinburgh. 8vo. pp. 146. Edinburgh, 1805. Hill. London, Longman & Co.

In the notice which it was our duty to take of the publica-

tions to which the late election of a Professor of Mathematics in the University of Edinburgh has given rise, it was our resolution to abstain from the particulars of local controversy; nor shall we depart from this resolution on the present occasion. But the question has been so industriously pressed forward upon the public attention, that we are at last constrained to say something more about it than we originally intended; and the circumstances of a local and those of a more general nature are so blended together, that it is impossible to speak of the one without mentioning also the other. But in what the dispute is personal and local we shall meddle with it as little as possible.

In the Literary Journal for June last, a short history was given of the Controversy, and some opinions very shortly stated of the principal points in Mr. Stewart's pamphlet, which warmly espoused one side of the question. Since that time this pamphlet has come to a third edition; and as the matter was terminated in the competent court, and no answer to this performance had appeared, we did not expect to have our attention any more called to so unprofitable a controversy.

We have, on this occasion, had fresh experience of the wisdom of the common precept, "to hear both sides;" for we are obliged to confess that the cause of those who objected to Mr. Leslie, now appears to us in a much more favourable light than it did when we had read only Mr. Stewart's pamphlet. The history of the present Answer which has been so long deferred is proper to be given; and let the author give it in his own words:

"None of those Ministers of Edinburgh, who have been attacked by Mr. Stewart, originally intended to make any reply to his pamphlet, because, in their own opinion, they were not entitled, without some strong necessity, to continue the discussion of a question, in which the character of an individual was involved, after it had been refused by the competent court. But circumstances that were not foreseen, have rendered this publication indispensable.—The appearance of a *third* edition of Mr. Stewart's pamphlet, revised and enlarged by himself, after the question, relative to Mr. Leslie, had been put to rest by the General Assembly, and when, of course, there was no apparent motive to the publication but a desire to injure the reputation of a majority of the Ministers of Edinburgh, seemed to convert the matter at issue into a question between them and Mr. Stewart, directly challenging them to their own defence. And, though their confidence in the good sense of the public inclined them, even in these circumstances, to let the pamphlet and its author pass, without farther notice than was bestowed upon them in the Assembly of the Church, something more has at length appeared absolutely necessary, for the satisfaction of men at a distance from the scene of the dispute, who have given credit to Mr. Stewart's gross misrepresentations of fact, merely because they had not been contradicted; and have even hastily acquiesced in the justice of certain charges of a philosophical nature, against a body of the Edin-

burgh Clergy, which, if more deliberately considered, could not have required refutation.

“ One of their number has therefore thought it his duty to review both the facts and the argument of Mr. Stewart’s pamphlet. And, if that learned gentleman, (who complained of a former paper upon the same subject being *anonymous*) shall desire to know why, in this case also, the name of the author is withheld, the question may be easily answered. The accustomed pledge of the author’s name would be most cheerfully given, if the publication were not honoured with a responsibility more extensive and satisfying. In the case of the former paper, the publishers were authorised to inform those who should inquire, that all the Ministers of Edinburgh, who had objected to Mr. Leslie’s appointment, held themselves equally responsible for its doctrine. And though the pen of an individual has again been employed in this reply to Mr. Stewart, all the same gentlemen are ready to answer for both the facts and the doctrine contained in it.”

It will enable us, perhaps, to express ourselves with more brevity, if we allow the author to state in his own words too, the heads, under which he has divided his pamphlet:

“ I. Remarks upon a paper, originally transmitted by the *Senatus Academicus* of the University, to the Presbytery of Edinburgh, and now published by Mr. Stewart.

“ II. Reply to the argument against the appointment of Ministers of Edinburgh to Chairs in the University, contained in the letters of Mr. Stewart and Mr. Playfair, addressed to the Lord Provost of Edinburgh, and inserted in Mr. Stewart’s pamphlet.

“ III. Examination of Mr. Stewart’s historical facts, relative to Mr. Leslie’s Election.

“ IV. Review of Mr. Stewart’s defence of Mr. Leslie’s philosophical doctrine.

“ V. Answer to the charge of Atheistical Doctrine brought against the Ministers of Edinburgh, who opposed Mr. Leslie’s appointment, on account of their use of the words *necessary connexion*.

VI. Miscellaneous observations in reply to Mr. Stewart’s concluding remarks.”

I. With regard to the first of these heads we could not easily make any remarks intelligible, without producing the papers alluded to. These were, First, an Intimation transmitted from the Presbytery to the College, that all members of the University were required by law to appear before the Presbytery, and subscribe to the Articles of the Church of Scotland; which the members of that University had not for many years been accustomed to do; and that the Presbytery desired and expected the law would in this respect be complied with. The second, is the Answer of the *Senatus Academicus* to that Intimation. Whether the University had any reason to be offended with the secret motives from which this Intimation proceeded, we know not. At any rate their answer is expressive of a very high degree of offence; for under expressions ostensibly respectful,

the most injurious insinuations are conveyed. There might be good reasons for this offence; we are very far from denying there might, though we are unacquainted with them. But in one assertion we expect a pretty general coincidence with us, that this is not the mode in which the University should have expressed it. This is totally inconsistent with that simplicity and directness which their dignity required, and from which we deeply regret that they departed. To descend to the arts of the vulgar satyr in a solemn communication from one dignified public body to another, is a strange confounding of circumstances. The object of the author in this part of the Answer is to prove that the conduct of the Presbytery in regard to the Intimation was perfectly inoffensive and proper, and the insinuations in the Answer altogether unfounded. Into this we shall not enter.

2. The second division of the Answer is on the question, whether Chairs in the University can, with propriety, be occupied by any one holding a living in the Church. On this point we totally dissent from the doctrine maintained in this Answer. It is stated that practising physicians and lawyers are made professors. We consider this as another abuse, which ought itself to be rectified; instead of being any ground for upholding a different abuse. It is stated also that Mr. Playfair holds the office of secretary to the Royal Society, declared by his friends when the question of granting a salary to him was under agitation, to be nearly as laborious as his office of a professor. We consider this as a great argument against the consistency of Mr. Playfair; but none at all in favour of his practice.

Our readers will recollect the statement which we said was given in Mr. Stewart's pamphlet of a *combination*, an avowed combination, among a party of the Edinburgh clergy for promoting as many of their own number as possible to professorships in the University. To this statement an unqualified denial is here given; it is declared *false* and *groundless*, on the authority of all the ministers of Edinburgh who opposed Mr. Stewart's views in this business. As Mr. Stewart gave this statement on nothing but his own authority, we do think he is here called upon in a way, which few would chuse to evade, to bring his proofs before the public.

But there is an insinuation contained in the latter part of this section, of a nature, which the provocation received by the clergy, even great as we consider it to be, cannot justify. After repelling Mr. Stewart's charge of a combination, the author asks if the letters of him and Mr. Playfair do not savour of *another* kind of combination? He then talks of combinations among *men of letters*, to which such horrible consequences have been ascribed; and lest we should be at any loss what he means, he then talks of the *Proofs of a Conspiracy*, &c. by Dr.

John Robison, a work in which strange scenes were described. Whatever weight our reprobation can carry with it is all bestowed upon this language. We have seen during the course of the last fifteen years so many infamous things attempted and done, under the shield of doctrine like this, and have beheld the affairs of Great Britain brought, during its sway, into a situation so much less favourable than once they were, that we can never hear it brought forward without an involuntary apprehension that some invasion is intended of the rights either of individuals or of the community.

3. The historical facts, treated of in the third section, are those of which we are unwilling to speak; and with which we are not sufficiently acquainted to give an opinion. The principal of those brought forward by Mr. Stewart are here examined; and such illustrations and contradictions applied as set them in a very different light, and the author thinks justify him in pronouncing them, "without a single exception, *misrepresentations*."

4. We come next to the main point of dispute, whether the doctrine taught, in the Note objected to of Mr. Leslie's book, really required the interference of the clergy. Mr. Stewart laboured in his pamphlet to prove that it did not. In this pamphlet the author endeavours to shew that it did; and that the reasonings and conclusions of Mr. Stewart are erroneous and inadequate. To us as well as to this author the passage of Mr. Leslie's book appears most decisively to have required the interference of the clergy. It is our clear and deliberate conviction that no unprejudiced person, fully acquainted with the subject, and who knew nothing of Mr. Leslie but from this book, would, upon reading his note, form any other conclusion than that he embraced the whole of Mr. Hume's doctrine respecting cause and effect, without any limitation or reservation. We shall present the note to our readers, and let every one judge for himself:

"Mr. Hume, (*Experimental Inquiry into the Nature and Propagation of Heat*. Note 16. p. 521.) is the first, as far as I know, who has treated of causation in a truly philosophic manner. His *Essay on necessary Connexion* seems a model of clear and accurate reasoning. But it was only wanted to dispel the cloud of mystery which had so long darkened that important subject. The unsophisticated sentiments of mankind are in perfect unison with the deductions of logic, and imply nothing more at bottom, in the relation of cause and effect, than a *constant and invariable sequence*. This will distinctly appear from a critical examination of language, that great and durable monument of human thought," &c.

We have tried the experiment by putting the question to a very considerable number of enlightened men, well acquainted with the metaphysical doctrines of Hume and others, and so little concerned about the present controversy that it hardly

had reached their ears till informed of it after they had delivered their opinion, and every one of them pronounced the passage we have quoted to be a clear and unambiguous declaration of assent to the *whole* of Mr. Hume's doctrine on this subject. In truth, unless some of the leading expressions of the note can be explained away by the supposition of Mr. Leslie's ignorance, as Mr. Stewart has attempted to do, the passage is a direct and pointed admission of the *exceptionable* part of Mr. Hume's doctrine, separated, and distinguished from the rest. That part of Mr. Hume's doctrine which is innocent and just, and which is only this, that we perceive no necessary connection between contingent wants, he is so far from being the first who taught, that it has scarcely ever been denied. If a stone, elevated in the air, is left without support, it falls. But even an intelligent peasant knows that this happens merely by the present constitution of things, and not by any *necessity* between the one event and the other; and he will very readily allow that the Divine Being could make the stone remain at rest, or move in any other direction. Now mark what Mr. Leslie says. He says that "Mr. Hume is the *first*, so far as he knows, who has treated of causation in a truly philosophical manner." What is it then which Mr. Hume has *first* said? The only thing he has first said is, *that we have no idea of cause at all; and know not but every thing we see may have begun to be, without a cause.* According to the construction of the English language this is the peculiar doctrine of which Mr. Leslie has here declared his approbation. And shall any one tell us that this is a doctrine against which the clergy ought not to have lifted up their voice? If we ourselves, and every thing which exists, may have begun to be, and have gone through every past change without a cause, what room is left for the supposition of a deity in the universe? Let us observe too on what grounds the clergy are accused of intolerance. Did they rise up against the author as soon as the book was published, and call for the secular arm to punish him? No; they left him and his book at rest till he came and offered himself a candidate for an office over which they had the legal superintendence, an office which it was contrary to the written law of the land to permit any man, professing the sentiments contained in the above note, to hold; and which they would have been guilty of a shameful breach of the trust reposed in them, if they had permitted him to hold without challenge. Attempt not to turn our attention from the nature of this transaction, by telling us of the selfish motives which led to it. Prove to us that the motives were bad, and we will condemn them; but not cease to approve of the action.

Strong attempts have been made to defend Mr. Leslie's language; by telling us that he spoke only of *physical* events

and causes. This is perfectly nugatory. If Mr. Hume's doctrine holds in regard to physical events, it holds in regard to all events. If physical events can be without a cause, what reason is there for supposing that mental changes and events must have a cause? If this material universe, the sun which lights us, the earth by which we are fed, nay and our own bodies, may be altogether *uncaused*, for what peculiar reason seek a cause for the existence of mind? To talk of physical *causes*, is only trying to confound the subject. Who that believes matter to be inert and endowed with all its properties by the will of the Supreme Being ever thought of matter as a cause in the sense of *necessary*? If this is all that Mr. Leslie meant to tell us, he told us a great puerility, and what there are few plowmen in his native parish but who could have told him.

But though in this unqualified manner we condemn Mr. Leslie's language, we are far indeed from proceeding to condemn Mr. Leslie himself; because we conceive it extremely possible, nay highly probable, that he expressed much more than he meant. A man who has been chiefly engaged in exploring the laws of the material world, and who has been powerfully struck with the importance of the observation that the sole business of the philosopher is to discover the constant conjunctions of events, and to leave all examination of the cause of these conjunctions, as an inquiry not to his purpose, might with great propriety wish to express strongly his approbation of this doctrine; and if he thought that Mr. Hume was its great teacher, which he is not, and were but imperfectly acquainted with Mr. Hume's Essay, and with metaphysical inquiries in general, he might, without any bad intention, express himself as erroneously as Mr. Leslie has done. We would therefore give Mr. Leslie, or any one in such circumstances, the full benefit of any explanation which they chose to offer,—with the exception of only two cases, First, if we had proof that the author was fully acquainted with metaphysical inquiries, because then we should be well assured that he had not spoken unwittingly; and secondly, if we had reason to distrust his character for sincerity and truth.

Mr. Leslie gave an explanation, in which he solemnly and explicitly disavowed the erroneous doctrine imputed to him, and which his words certainly express. This to us is a satisfactory proof that he did not mean what he said; and the reasons here offered to defend the clergy for not considering the disavowal to this extent satisfactory do not convince us. At the same time no just and impartial person will forbear to consider the very difficult circumstances in which the clergy were placed, and in a great measure by the imprudence, not to give it a worse name, of Mr. Leslie himself.

What had the clergy as yet done? Nothing whatever but

manifest their resolution to oppose the appointment of a person to a professorship who had published a doctrine subversive of the evidence for the existence of a God. Yet because they had done this, which it would be strange indeed to say it was not their duty to do, they had, before Mr. Leslie had offered a word of explanation, been accused of persecution and calumny; and at this time they had been treated with the utmost contumely both by the *Senatus Academicus* and by himself. For his explanation was neither given in the manner, nor conceived in the terms, which became one in his circumstances. It was not the decent submission of a man who had grossly, however innocently, offended. It was the recrimination of a man who had been wantonly injured. Loaded with accusations as they now were, the clergy were under a sort of necessity to proceed. If they did not, they left their character to lie under all the imputations heaped upon it. While on the other hand by carrying the matter before the competent court, Mr. Leslie, it might reasonably appear to them, would meet with justice, and their character would be vindicated.

Mr. Leslie's explanation itself, if there had been no other cause for it, rendered this course in a great measure necessary. Mr. Leslie did not acknowledge that he had expressed himself unguardedly, and differently from what he meant; which we believe was the case. No; he accused the clergy of having wilfully and maliciously perverted his words, and applied to them a meaning which they did not naturally bear, and which he disclaimed. He did not allow that his doctrine was erroneous. Now had the clergy professed themselves satisfied with an explanation of this sort, would it not have been very like a confession that they had misinterpreted his meaning, and that they deserved all the blame which had been thrown upon them? Nay, as Mr. Leslie still boldly avowed his adherence to a most pernicious doctrine, though denying all its evil consequences, it is not very wonderful if they thought that more explanation was still necessary. However, as Mr. Leslie's letter of explanation was evidence that he meant nothing evil, and was only badly informed, perfect wisdom perhaps would have suggested to overlook the disrespectfulness of his letter, and to endeavour by amicable conference to set him right. Yet after the disdain of any such expedient which he had shewn, and the manner in which the clergy had all along been treated, it is not very wonderful that, being men, they were provoked to act in a different manner.

Mr. Stewart's curious account of the *part* in which Mr. Hume's doctrine is unsound, and of which he endeavours to make so much in favour of Mr. Leslie's note, is here very satisfactorily exposed. Mr. Stewart has found out a new constituent part of an argument. Formerly it was understood to

consist of Premises, and Conclusion. Mr. Stewart says it consists of Premises, Conclusion, and the *Link* by which the conclusion is united to the premises. What in the name of wonder is this *link* of which we have now heard for the first time? "All men are mortal: But James is a man: Therefore James is mortal." The two first of these propositions are called the premises, and the last is the conclusion: but where is the *link*? It is only in this *link*, says Mr. Stewart, that Mr. Hume's doctrine is unsound.

Mr. Stewart, in his pamphlet, would have it that the clergy had expressed atheistical doctrines, because they had said there was a *necessary connection* between cause and effect; as if any one who believed in the inertness of matter, and the arbitrary appointment of its qualities, could be supposed to talk of *physical* causes, in the sense of *necessary*. Between every effect and some cause, however, there is a necessary connection, otherwise Mr. Hume's doctrine is every word of it true.

We cannot help observing, before we conclude, that in this controversy as it has been presented to the public through the press, through which alone we are acquainted with it, the dignity and temperance of philosophy have been much more on the side of the clergy who objected to Mr. Leslie, than on that of their antagonists. In few controversies of late have we seen so great a disposition to fly from the argument in order to impute unworthy motives, and to apply injurious epithets, as by those who have defended Mr. Leslie's doctrine on the present occasion. Unless in that instance which we have already pointed out, a very gross one to be sure, there is very little of that fault in the performance before us; and theology and philosophy (if we may believe the common account of them) have on this occasion exhibited a mutual change of character.

ART. VI. *Galerie Politique, Ou Tableau Historique, Philosophique et Critique de la Politique Etrangere, &c.*

The Political Gallery; or an Historical, Philosophical, and Critical Picture of Foreign Politics, in which are comprised, a Sketch of the Events which have contributed to the Glory or the Abasement of each State; its Diplomatic Relations; the Analysis of the several Treaties; and the Portraits of the Monarchs, Generals, &c. who have had an Influence on the State and Politics of Europe from the Year 1780 to the Year 1800. By M. A. GALLET. 2 tom. 8vo. Paris, 1805. London, Dulau & Co. Price 14s.

We have considered this book worthy of notice, chiefly on account of the subject, lest any of our readers should be led into the same error with ourselves, and be induced to read it with an expectation of information which they will certainly not find.

The author professes to exhibit a picture of the foreign, or the diplomatic politics, of the different nations of Europe, with the exception of France. He abstains from that country, except where he finds an opportunity of introducing her in all her glory, while treating of other states.

The term, foreign politics, is in general used in so vague a sense, that an author of the qualities of M. Gallet could hardly be expected to define his subject very exactly. In truth he had no conception that any such trouble was necessary. Besides, a well defined subject would hardly have been to his purpose. It is highly requisite however to have its limits pretty clearly marked out in our minds when we are about to form any judgment or conclusions respecting it.

Nothing has contributed more to throw light upon the subject of government, than dividing it into parts, and examining them separately. Formerly it was contemplated only in the mass; and then it was easy for the parties interested to represent it as extremely mysterious. It was that mighty kingcraft which our James, and some of his predecessors, seemed to think profaned by the touch of ordinary men.

However, since we have begun to examine it piece-meal we have lost all that old veneration; we have only gained knowledge and introduced improvements; and unfortunately for the theory of James those improvements have almost all been suggested, not by the professors of the kingcraft, but by the ordinary men who had nothing to do with it.

One of the first parts of the subject which began to be considered apart was Political Economy. It is that too which hitherto has been the most successfully cultivated. The riches of the state is the object of this branch of politics. Several other divisions have been made of the domestic or internal department of government, the police, for example, and the administration of justice. But there is beside these a very wide field of the relations between the governing part of the nation and the governed, which is still left in a good measure undivided, and somewhat involved in that obscurity and mystery which once overspread the whole.

The domestic management of the state, however, is not the whole of government. Every country has neighbours; and it is obliged to look abroad to discover how its interests are affected by the countries around it. This business of looking abroad, of discerning with sagacity how the interests of the country may be either injured or promoted by the behaviour of neighbours, and of taking wise measures to prevent the one, or to second the other, is the foreign department of government, and has obtained the name of foreign politics.

Formerly this was a very simple object. One country looked to that which was next it, or at most to two or three in

all, when it happened to be surrounded by so many; and considered whether it was likely to be attacked by any of them. To this was only added that other case, when it deliberated whether it might not attack them with advantage. Very nearly to this the foreign politics of all the ancient nations was reduced. Their engagement of allies made no part of any system. It was only their prevailing upon some one to take part in their quarrel, most frequently by the hope of plunder; and this case little differed from the employment of mercenaries.

But in process of time men began to look farther, and to combine a longer train of causes and effects. One country perceived that the disposition of its neighbour to attack or court it was often determined by the circumstances of a nation on the most distant frontier of that neighbour. If France, for example, was in danger of a formidable attack from Italy it would be careful not to provoke the enmity of Great Britain. It presently therefore appeared to be the interest of Great Britain to look to Italy, to understand what security it presented against the unfavourable designs of France; and to endeavour to mould the disposition of those who there had the disposal of affairs, into such a form as would most effectually counteract any sinister intentions which France might entertain. To accomplish this last effect, a skilful agent seemed necessary on the spot, to suggest motives and views, to present the circumstances of his own country in the most engaging light, and those of the country to be opposed in the most unfavourable. This was the origin of the ambassador and of his functions.

This step soon led to others. It was perceived that the disposition of Italy, (we may still use that as an imaginary case) to embroil itself in any manner with France depended greatly upon the circumstances of the countries which bounded it on its other sides. For this reason it became the interest of Great Britain to look to them also, and to endeavour to direct their politics. Ambassadors in all these cases too became necessary. In this manner it was found that all the nations in Europe were connected together; and that the views of no one country could be modelled to the purposes of another, without producing a correspondent effect on the views of all the other countries which fell within this great circle of connection.

The foreign politics of modern nations became in this manner very complicated. Each was obliged to direct its attention not to one or a few but to all the nations, to perceive how its interests were likely to be affected by any one. The general estimates which in this manner were necessarily formed by each nation of the number of the other nations by which its interests were likely to be favoured, and of the number by which they were likely to be opposed, speedily communicated the general feeling and idea, on which the theory of a balance of power

among the states of Europe has been founded. This is nothing but a sort of generalization of those estimates and balances which every nation is obliged to form when it endeavours to ascertain how the complicated action and views of all the nations in Europe are likely, in their general result, to affect its interests. It appeared that of all these nations there was a certain number whose interests ran pretty nearly in one direction, and might receive mutual aid from one another; that there was another number whose interests ran pretty nearly too in one direction; but that these directions of the two separate numbers were so far from being the same, that they were in many respects opposed to one another. This accordingly is the idea of the balance of power in Europe. It is a natural division formed, on the classification of their respective interests, of the states of Europe into two groups, which nearly balance one another, and on this idea a sort of system has been reared, which has given occasion to new rules adapted to its conservation and management.

As with this new system of foreign politics, that of ambassadors has all along been closely interwoven, and as ambassadors, from the name of the writing by which their commission was proved at foreign courts, obtained the name of diplomatic agents, or ministers, the whole subject has received the title of diplomacy, and that branch of government which watches over the interests of the state, as they are capable of being affected by foreign nations, has been denominated *diplomatic* politics. The term is certainly not a good one, but it is better than the term, foreign politics, since that is ambiguous, and may either mean the politics of a foreign nation, or that part of the politics of one's own nation which relates to foreign countries.

It is of the very last importance that this department of government should be distinctly marked out into a separate subject, and be examined individually by itself. It is needless to add of what importance it is that it should form a distinct and separate branch of administration. It is for these important purposes which seem in general most strangely to escape attention, that we have entered into all this explanation which the book we are considering can hardly be said to deserve. This, however, is the subject on which it treats. It proposes to exhibit a view of the connections which are formed by their mutual interests among the states of Europe; or, according to the technical language of the French authors, a view of the diplomatic relations of that quarter of the globe.

The author seems to have had but one rule to go by in the greater part of his work. It was and is the interest of every country in Europe, with hardly a single exception, to coincide with the views of France, and rely upon her for protection; every nation is declared wise in proportion as it has been more or less subservient to those views, and is abused for folly or

wickedness in proportion as it has opposed them. The man wanted both ability and intention to write a good book. Every thing is vague and superficial, even on his own plan. He displays neither ingenuity nor knowledge. And as for the intention, it was of that servile and mercenary sort, in which we deal so largely ourselves, that we have no reason to be surprised if there is plenty of it in France. It was merely to write a book which might prove agreeable to *the powers that be*. The author picked up the views, which he calculated they wished to see presented in a strong light; and having got, as he fancied, on the right scent, he imagined that he could not run too hard or too far.

He disposes his subjects in an alphabetical order; and we cannot, perhaps, so shortly give an idea of his lucubrations as by specifying the titles which designate them. In the first volume* after an *Avant-propos* and an introduction, we have Acton, the Neapolitan minister; Alexander, Emperor of Russia; then Alliances; Embassies; Victor Amadeus, King of Sardinia; America; the Treaty of Amiens; England; Austria; The Treaty between Prussia and France in 1795; Bavaria; Bedsborodko, the Russian minister; the Duke of Brunswick; the Treaty of Campo Formio; Catherine, Empress of Russia; the Archduke Charles; the Cisalpine Republic; Cobourg; the Germanic Body; Denmark; Dgezzar, Pacha of Acre; Egypt; Spain; United States; Charles Fox; the King of Prussia, and his Predecessor; Genoa; George the Third; the King of Sweden; Hamburgh; Prince Henry of Prussia; Holland; India; Jefferson, President of the United States; Joseph, Emperor of Austria.

It will appear that the author must be pretty brief to be able to include all these subjects in one moderate volume. We cannot say too that condensation is his talent; he has quite as many words to an idea as are usual with his countrymen.

In the second volume he goes on with Kosciusko; Leopold, Emperor of Austria; the Treaty of Luneville; General Mack; Malta; Naples; Lord Nelson; Passwan Oglou; the Emperor Paul; Pius the Sixth; Piemont; Pitt, and Chatham, his father; Politics; Poland; Portugal; Potemkin; Prussia; Rome; Russia; Selim the Third, Emperor of the Turks; Stanislaus Augustus, King of Poland; Sweden; Switzerland; Sawarow; Tippoo Saib, and Hyder Ally; Tuscany; Turkey; Washington; Venice; Zubow.

Take a specimen of the instruction we have under these titles in the following passage of the article England; “

“ L'Angleterre avoit pris l'aspect le plus formidable au commencement de l'epoque que je décris principalement; cependant elle étoit encore éloignée de l'influence extérieure qu'elle a aujourd'hui. Elle dominoit dans l'Inde; mais les Etats de cette presqu'île

étoient dans les mains des Nâbabs : elle ne possédoit point la Trinité, qui semble lui assurer tôt ou tard la propriété momentanée de la plus riche des provinces espagnoles du continent américain ; elle n'étoit point maîtresse du second boulevard de la Méditerranée (l'île de Malte) ; l'opinion des nations européennes et de son peuple à l'égard de sa force maritime n'étoit point parvenue au même point. N'ayant à redouter que la France, qui avoit seule arrêté ses desseins sur les deux hémisphères, l'Angleterre vit l'époque de la révolution de cette dernière comme celle favorable à ses envahissemens et à établir sa prospérité ; et tandis que le reste de l'Europe, excepté la Russie, ne s'occupoit que du rétablissement de la royauté en France, l'Angleterre fonda son système de politique sur le double moyen de détruire la France, et de s'emparer des Etats que sa rivale l'avoit empêchée de soumettre. Cet événement lui fit espérer de régner bientôt seule en Amérique, en faisant rentrer les Etats-Unis sous le joug, et en maîtrisant l'Espagne, en ce moment trop impuissante pour lutter avec elle : l'occupation des établissemens situés sur le Gange étoit le dernier œuvre qui devoit couronner cette entreprise si funeste aux nations européennes."

The object of England in the war with the French revolution was not to establish the King, or to oppose revolutionary principles. These were all pretences. It was to destroy France, the only obstacle to her ambitious views. For this reason she was the authoress of the plan for the partition of France. But this was not all. She had even formed the design of getting possession of those provinces of France which once belonged to Great Britain. Indeed, M. G. says this has always been one of the projects of England. Another of her designs was to seize upon all the Spanish American possessions. May we not ask what then was the reason she did not ? But it would be foolish to add a word by way of comment. The positions themselves are more ridiculous than any words can make them.

The author would almost persuade us that all Mr. Pitt's politics have been good by railing at them ; and that all Mr. Fox's have been the contrary by praising them.

Upon the whole it is the wisdom of all the nations on the Continent of Europe to look upon the power of Great Britain as most formidable and univalled, and her designs as most tyrannical and atrocious ; to look upon the growing power of Russia as very ominous and threatening ; and to regard France as the great bulwark and protectress of the nations against these dangerous enemies. The business of the book is to say this over and over in a thousand different ways ; and the tediousness of such nonsense is neither relieved by secret history for which there was plenty of scope, nor by any information of the least value respecting the actual circumstances and views of the different courts.

ART. VII. *The Nature of Things: a Didactic Poem.* Translated from the Latin of Titus Lucretius Carus; accompanied with the Original Text, and illustrated with Notes, Philological, and Explanatory. By JOHN MASON GOOD. 2 vols. 4to. pp. 1310. 4l. 4s. Longman & Co. 1805.

IN the volumes before us, we have Lucretius presented in a form so complete, that if the execution of all the contents be equal to the promises held forth, there is scarcely any thing further concerning him left us to desire. The valuable Latin text of Gilbert Wakefield is given entire; we have an English translation, in which Mr. Good has preferred blank verse to rhyme, with a view to preserve a stricter adherence to the original, and at the same time to transfuse its spirit: all the remaining particulars of the life and studies of Lucretius are collected in one dissertation: his philosophical tenets are both viewed by themselves and compared with those of other philosophers in another: and the translation is accompanied with notes containing parallel passages from ancient and modern poets, observations on various translations, and disputed readings and meanings, with many discussions in support of the explanations which are given of the philosophical, moral, and religious tenets of Epicurus.

To do justice to the zeal which the translator has manifested for the honour of his original, as well as to give the reader an adequate idea of these multifarious contents of two large quarto volumes, might require a much larger space than can be devoted to them in the course of a review. We shall, however, endeavour to point out the most essential circumstances in which the translator appears to us to have succeeded or failed; and from those our readers may judge of the rest. To accomplish this purpose more completely, it will be necessary to consider the appendages to the work separately from the translation, since the laws by which they must be tried are very different, and since their merits are in general very unequal.

Concerning the life of Lucretius, scarcely any thing authentic is known. Our author informs us that he was a noble Roman, probably of the Lucretian family, to which Rome owed the expulsion of the Tarquins; that he was a cotemporary of Cicero, and nearly of an age with Cæsar; that he studied the Epicurean Philosophy at Athens, at the period when this school was superintended by Phædrus and Zeno: that Cicero, Brutus, Cassius, Velleius, Memmius, and other men of illustrious name, were among the number of his fellow-students: that on his return to Rome, he fixed his abode in its neighbourhood, maintained the connexions of friendship with the most eminent personages of his age, and cultivated his philosophical pursuits in the bosom of retirement: that at length Memmius, his bosom-friend, to whom he dedicates his poem,

having been banished from Rome on a charge of bribery, Lucretius, unable to withstand this shock of adversity, killed himself: and that his poem on the Nature of Things, which he had left complete, was revised and made public by Cicero about a year after his death. Such are the few particulars of any consequence which are known with respect to the life of Lucretius; and even of these few, the greater part are chiefly conjectures which most inquirers into the subject have allowed to pass for truth. The embellishment of such materials can afford little scope to the biographer.

It is perhaps essential to the spirited execution of a poetical translation, that the translator should enter with considerable warmth into the sentiments of his original. Mr. Good possesses this qualification of a translator in as high perfection as could be wished for: he not only considers Lucretius as perhaps the first of poets and philosophers, but enters the lists as a zealous champion of the Epicurean tenets. His exposition of these tenets, and their connection with ancient and modern philosophy, occupy a large portion of his dissertations and notes. As this seems to have been one of his principal objects in the undertaking, and as he throws out some promises of a new theory of physics which he intends to found on principles analagous to those here laid down, it will be necessary to bestow a more particular examination on this part of the work.

Epicurus, like the rest of the ancient philosophers, believed matter to be eternal; but he differed from the others in the manner in which he conceived matter to have received the form it at present wears. He did not, with Plato, suppose an immaterial deity to have brought matter into its existing form; nor did he, like Democritus, assign intelligence to certain portions of matter in its original state. According to him there are only two existences, matter and space, both unbounded and both eternal. All is matter that is not space, and all space that is not matter. In its original form, matter consists of an infinite multitude of atoms, so small as to escape our powers of vision, and wholly incapable of being divided or undergoing any change. These atoms are some of them round, others square, others jagged and of various other forms; and of each of these classes the numbers are infinite. They all equally possess the original property of descending through the infinity of space, and of rebounding or impinging against each other. Their motion, however, is not exactly what might be expected from their gravitation: in their descent they deviate at times from the straight line, and by means of a zig-zag motion come to strike against each other, and rebound according to their other proper motion. From this repercussion, the origin of all conglomerations of atoms, of all the phenomena of the universe may be deduced. According as these atoms happen

to unite in the course of their repercussions, leaving greater or less vacuities between each other, iron, or stones, or water, or air are formed. A large class of atoms are, however, incapable of uniting in this manner; they continue perpetually dancing about through space, repelling and repelled by all the atoms they encounter, like the mites which we see dancing in the sun-beams. By various combinations of atoms are, in time, formed all minerals, vegetables, and animals, with the various phenomena of the heavenly bodies, of thinking, waking, sleeping, dreaming, wars, honours, virtue, and vice.

It was in the application of this theory to solve all the phenomena of the universe, that the philosophy of Epicurus was employed; and such is the subject of the poem of Lucretius. The uncommon beauty of the poet's illustrations abundantly compensate to the reader for the philosopher's absurdities: and while we hear with amazement his fanciful explanation of the Nature of Things, we are penetrated with admiration at the skill and ingenuity of Lucretius, although he himself gravely assures us that his own golden lines, like all other things, are the result of his dance of atoms.

Such are the tenets which Mr. Good undertakes to defend as by far the most rational of all the ancient philosophical systems, as resting on experiment, and as corresponding to the most admired physical discoveries of modern times. We shall consider the theory in a few points to which Mr. Good's labours are particularly directed.

It is an ancient charge against Epicurus and his followers that they were atheists. This charge Mr. Good zealously undertakes to refute. It is true that Lucretius repeatedly ridicules the gods, laughs at their imagined interference with human affairs, and traces to the dance of his atoms all those appearances which were commonly ascribed to their agency. But Mr. Good assures us that this ridicule is directed solely against the gods of the vulgar, and that both Lucretius and his master Epicurus acknowledged one eternal divinity, who did not indeed interfere in the government of the world, but who gave to atoms their original laws of action, and who is himself eternal and omnipotent. We should certainly have been very happy to have found those philosophers such orthodox theists; but after a very particular examination of Mr. Good's proofs of the fact, we must still confess ourselves unconvinced. We find Lucretius asserting that matter existed in a state of atoms from all eternity; that the properties of descending by their own weight through the immensity of space, of rebounding when impinging against each other, and of occasionally declining from a right line, are essential and inseparable properties of these eternal atoms; and that by the effects of these motions, and the immutable forms of the atoms themselves, all

things which exist have been created. Lest we should suppose with the vulgar that any divinity had any interference with these arrangements, he takes occasion frequently to warn us against this error, and to assure us that nothing of this sort ever did or ever can take place. He informs us that there are indeed gods who exist somewhere in the immensity of space; but that they are beings who are perfectly happy and free from all care, who never have had nor can have any connection with us, nor we with them.

Mr. Good, however, insists that all these observations are directed solely to the gods of the vulgar; that the happy beings spoken of here are a set of secondary gods analogous to the angels of revelation; and that Lucretius acknowledged another divinity of a very different nature. In support of this assertion, he adduces *one expression* from the fifth book of the poem. Lucretius is shewing the folly of supposing that the gods have any connection with the affairs of men; and as a proof of this he shews that the temples of the gods themselves are struck by the lightening, that destruction falls equally on the good and bad, and that he who prays and vows to the gods is nevertheless overwhelmed in the tempest. He adds—

“ Usque adeo res humanas vis abdita quædam
Obterit; et pulchros faces, sævasque secures,
Proculcare, ac ludibrio sibi habere, videtur.”

Thus translated by Mr. Good :

“ So, from his awful shades, some Power unseen
O'erthrows all human greatness! treads to dust
Rods, ensigns, crowns—the proudest pomps of state,
And laughs at all the mockery of man!”

This *vis abdita quædam*, this *power unseen*, Mr. Good informs us, is the same with that being who is described in Scripture as hiding himself in darkness and being wholly invisible to the eye of man. We have seldom seen a more curious attempt to found a theory on a dubious expression. We are called upon to believe that Lucretius, after having deduced all the phenomena of the universe from the original properties and motions of his atoms; after having defended himself against the charge of impiety, by ridiculing every idea of the interference of the gods with the affairs of men, and by placing these beings in a situation where they attend to nothing but their own happiness, should, at length, towards the end of his work, and by the bye, let an expression escape him importing his belief that a great invisible divinity not only exists, but is directly employed in overturning empires, and trampling on the pride of men! If Lucretius had ever entertained such a belief, would he not have mentioned this great divinity when describing the origin of things? Would he not have adduced this tenet to defend himself against the charge of impiety? But in truth the words

of Lucretius cannot, without the utmost violence, bear the interpretation which Mr. Good assigns them. There is not, in the original, a word of *awful shades* from which an unseen power overturns all human greatness; the power spoken of is evidently a mere figure of speech. "To such a degree," says Lucretius, "does some hidden force confound human things; and *seems* to trample down and sport with the most splendid and overawing ensigns of authority." What this *hidden force* is, we are at no loss to gather from many other parts of the work. It is that eternal property of the atoms to gravitate, rebound, and unite; a property which escapes all human sense, but on which both the formation and dissolution of all things wholly depend, as Lucretius is demonstrating in the very passage before us, while he shews the folly of attributing any of these effects to the gods. With regard to the personification of this property of matter, in which the poet attributes to it acts which it *seems* to perform; how much more strong is another expression in which the poet attributes the guidance of things to *over-ruling chance*:—

"Quod procul a nobis flectat *Fortuna gubernans*!"

Mr. Good does not seem aware that his explanation of the passage makes Lucretius maintain not only an original creator, but a *particular* Providence, a doctrine which he allows that the Epicureans denied.

With regard to Epicurus's piety and prayers to the gods, we do not question the facts. When he allowed the gods to have no interference whatever with the affairs of men, he was certainly very idly employed in worshipping them: we might with equal reason pay our devotions to the man in the moon. Indeed this whole hypothesis of the very happy and very careless gods seems to have been introduced merely to lessen the popular odium which a direct avowal of complete atheism might have excited. On the two vague expressions from the letters of Epicurus, preserved by Diogenes Laertius, from which Mr. Good undertakes to prove that Epicurus believed in one omnipotent creator of all things, we can place no reliance whatever: the passages may be otherwise interpreted; and it is besides unlikely that so glorious a doctrine should have been only hinted at in one or two obscure and dubious expressions. It is evident that in the days of Cicero, no Epicurean dreamt of such a doctrine: Lucretius himself knows nothing of it: and it is wholly irreconcilable to the existence of matter from all eternity in the state of atoms, which by their own innate motions were capable of producing all things which exist.

Mr. Good defends the morality no less loudly than the theism of Epicurus and his followers. That the founder as well as many of the members of this sect were very good, worthy men, we have no reason to doubt; but, as Cicero observes, 'their

practice was better than their principles.' By Mr. Good's own confession, they denied a future state, and an over-ruling providence. The crimes which could be concealed from men, they looked upon as committed with complete impunity; and Lucretius hails Epicurus as a better god who had delivered mankind from the idle and superstitious terrors of divine vengeance and future retribution. Men of such principles might paint the charms of virtue in the most glowing colours, and maintain that prudence, and temperance, and justice, were the surest roads to happiness: but will Mr. Good deny that a philosophy, which took away all hope or dread of a superintending providence and a state of future retribution, took away the surest guardian of the good man's virtue, who sinks under adversity and sees no prospect of relief but by renouncing his integrity; the surest check on the villain who is dexterous enough to conceal his crimes from the eye of man? The virtue of the Epicureans was, besides, neither fitted for human nature, nor deserving of the name of virtue. What shall we say of a philosophy which accounted it the chief happiness of a being born to activity, and who can procure no happiness either to himself or to others but by action, to pass his life in complete indolence, to be wholly void of care, and to slumber away his existence in profound ease and repose?

But it is to the physics of Epicurus that the encomiums of Mr. Good are more particularly directed. That Epicurus displayed much sagacity in the observation of several physical facts, such as that all bodies gravitate with equal velocity in a vacuum, no one will deny: but it is strange that any one who pretends to the name of a philosopher, should not laugh at a theory which recounts among the *laws* of matter, that its particles are generally acted upon by the law of gravitation, but deviate from it "*incerto loco & incerto tempore*"—*now and then, here and there*, without any cause whatever being assigned for this deviation, but that it is necessary to help out a limping hypothesis. Mr. Good, indeed, does not attempt to defend this *eke-out* of the Epicurean theory; but he seems to forget that without it the whole system of Epicurean physics falls to the ground. As all the atoms must have continued to descend through the vacuum of space with equal velocity, if they continued their course in straight lines, as Democritus supposed, it is impossible they could ever touch each other, or one body of any kind have been formed by their union. Mr. Good should have found some substitute for the zig-zag of Epicurus before he had complimented this as any other than the most lame and puerile of all theories of physics.

The absurdities which occur in the detail of the Epicurean philosophy, as it is delineated by Lucretius, it would be endless and indeed unnecessary to remark upon particularly: they have

been already sufficiently exposed by various authors. Yet there is scarcely any one of these absurdities which is not palliated, or even directly supported by Mr. Good. When Lucretius affirms that all the phenomena of the universe are produced merely by different combinations of matter—

— “Heaven, and earth, and suns, and seas immense,
Herbs, instinct, reason, all are hence derived :
The mode but changed, the matter still the same” —

Mr. Good declares the arguments by which this idea is supported, to be “founded on strict and philosophic fact.” When the origin of evil is treated of, Mr. G. roundly asserts that “the eternity of matter accounts for it far more explicitly than any other system asserted in ancient times, either in Greece or Rome.” And what is the account which Epicurus, according to Mr. G.’s own explanation, gives of it? Why, that matter possessed originally *essential tendencies*, which the creator could not counteract, and which he was therefore obliged to leave to their natural course. But if he could not counteract those essential tendencies, might he not at least, if he was acquainted with the circumstance, have left it in its original state of inactivity without “drawing forth its inactive corpuscles into forms of action?” If he set in motion tendencies which he could not prevent, is not this quite the same as if he could have prevented them and would not? But in truth Mr. G. here spoils the theory of Epicurus by introducing an intelligent first cause, and by rendering matter originally motionless; whereas the philosopher never dreamt of tenets so subversive of his theory.

Lucretius informs us that the human soul is composed of heat, vapour, air, and a *quartum quid* infinitely more rare than any of these. This theory Mr. G. vehemently defends, and indeed seems to have embraced in its fullest latitude. He seems decidedly of opinion that the *pabulum* of the soul is derived from the surrounding atmosphere; and that its fourth ingredient, the *quartum quid*, is either oxygen or galvanic gas. He throws out no obscure hints that it is his intention to develop more fully this recondite theory at a future period.

Were it allowed that the eye was made to see, the ear to hear, the legs to walk; this would be an unanswerable argument to prove that design is exhibited in the construction of the universe, and that all things did not spring from the dance of senseless atoms. Lucretius is therefore at great pains to discredit this idea, and to persuade us that no such thing as design is here exhibited: He assures us that our eyes, ears, and legs, were by no means made that we might see, hear, and walk; but that the atoms having chanced to dance into the shape of eyes, ears, and legs, men in process of time bethought themselves of applying these members to the purposes of seeing, hearing, and walking! This hypothesis seems somewhat to stagger Mr. Good: he therefore gives a meaning to the words

of Lucretius which they will by no means bear, before he ventures to defend the tenet. "It is not here asserted," says he, "that the external organs of sense were not created for appropriate uses, but that *they do not indicate their own uses.*" To shew the lengths to which an advocate will go rather than acknowledge the absurdities of a favourite author, we shall quote the passage of which this defence is set up :

" Illud in hiis rebus vitium vehementer inesse
 Ec fugere errorem, vitareque præmetuenter,
 Lumina ne facias oculorum clara creata,
 Prospicere ut possimus; et, ut proferre viai
 Proceros passus, ideo fastigia posse
 Surarum ac feminum, pedibus fundata, plicari :
 Brachia tum porro, validis ex apta lacertis,
 Esse manusque datas, utiâque a parte ministras,
 Ut facere ad vitam possemus quæ foret usus.
 Cætera de genere hoc, inter quæquomque pretantur,
 Omnia pervorsâ præpostera sunt ratione .
 Nihil ideo quonium natum est in corpore, ut uti
 Possemus; sed, quod natum est, id procreat usum.
 Nec fuit ante videre oculorum lumina nata;
 Nec dictis orare prius, quam lingua creata est :
 Sed potius longe linguæ præcessit origo
 Sermone; multoque creatæ sunt prius aures,
 Quam sonus est auditus; et omnia ænique membra
 Ante fuisse, ut opinor, corum quam foret usus :
 Haud igitur potuere utundi crescere causâ."

Such is the passage which Mr. Good affirms to mean nothing more than the very rational idea that the *organs do not know their own uses* before they are created, and that they do not inform us of these uses! In conformity with this idea, he ventures to *mistranslate* the passage throughout. Our readers will judge of this for themselves :

" Yet fly abhorrent, here, with vigour fly
 Their creed who hold that every organ sprang
 To use self-destin'd : that the pupil rose
 Conscious of vision; that the legs, the thighs,
 On the firm foot uprear'd their columns, vers'd
 Previous in paces; that the flexile arm
 Hence nerv'd with strength its muscles; and the hands
 Hung on each side, the messengers of life.
 This, and whate'er such sophists else affirm
 Is futile all, preposterous, and wild.
 For nought so knows its office as to act
 When first produc'd, but all produc'd alone
 Learns it progressive. The nice power to see
 Liv'd not before the eye-ball; to debate
 With graceful speech before the tongue was form'd,
 The tongue long first created; nor to hear
 Ere rose the sense of sound; nor aught besides
 Of organ could anticipate its use.
 Hence urg'd by use, no organ ever sprang."

Our readers will here perceive that there is not even a hint in Lucretius of the organs *not destined or producing themselves* for particular uses: Lucretius plainly and positively affirms that "no part of the body was produced for a particular use; but was used in consequence of its being produced."

But perhaps there is not one of the translator's propositions with which our readers will be more surprized, than that nearly all the most eminent philosophers of modern times are strenuous disciples of the school of Epicurus. His preface commences thus: "There is no poem, within the circle of the ancient classics, more entitled to attention, than the *Nature of Things*, by Titus Lucretius Carus. It unfolds to us the rudiments of that philosophy, which, under the plastic hands of Gassendi and *Newton*, has at length obtained an eternal triumph over every other hypothesis of the Grecian school." Let not the reader marvel at this discovery—Newton is by no means the only modern "*atomic*" philosopher; he is only at the head of the class. We find even the spiritual Cudworth, and the still more spiritual Descartes, "compelled to drink from the Epicurean stream." The progress of this sect was, indeed, strenuously opposed on its re-appearance in Europe after the dark ages: but nothing could withstand the force of truth: "the Epicurism of Gassendi was embraced by the *most eminent modern philosophers*, and at last appears to have obtained an eternal triumph, from its application by *Newton* and *Huygens*, to the department of natural philosophy, and by *Locke* and *Condillac* to that of metaphysics!!!" "The systems which have since been started in opposition to the *Atomic*, however splendid and fashionable for the moment, have already flitted away, or have no prospect of any permanency. Of these the principal is that of the *Idealists*, of whom the *chief leaders* were *Berkeley* and *Hume*!" "The ideal system has been opposed with no small degree of success by two others derived from very different premises, yet each highly ingenious and in many respects incontrovertible: the one invented by Dr. Hartley, and founded on the doctrine of vibration and the association of ideas; the other by Dr. Beattie and Dr. Reid, and which appeals to the dictates of common sense."

Where Mr. Good found this history of modern philosophy we know not. That Newton, Huygens, Locke, and Condillac were distinguished Epicurean philosophers; that Cudworth and Descartes had drunk of the same stream; and that Berkeley and Hume were among its eminent opposers—are facts which we certainly never before encountered in the course of our reading. So strange did it appear to us that such assertions should be gratuitously made, and yet so conscious were we that our recollection retained no trace of such things, that we began to apprehend the atoms of our memory had given us the

slip, and actually danced off unobserved with the information.

This is not the only occasion on which we have had seriously to lament that men of industry and ingenuity should waste their labour in coining hypotheses, and devising arguments in support of wild theories; instead of soberly applying their talents to examine the course of nature, and faithfully report her laws. It is not the only occasion on which we have found the names of eminent philosophers brought forward to countenance absurdities which they would have been the first to treat with deserved contempt. We are far from attributing to Mr. Good any intention to misrepresent the truth: but we must certainly conclude that his zeal has carried him by much too far in support of a favourite author; that he has declared himself the champion of tenets which are altogether indefensible; that he has incautiously crowded among the conspicuous abettors of his favourite opinions men who never thought of them, or who even were among their determined opponents; and that he has not been at pains to acquire a competent knowledge of the tenets even of British philosophers, although he often talks of them with confidence. As Mr. Good announces that he is at present employed in forming a new system of physics, and as he certainly possesses very uncommon industry and no small share of ingenuity, we think we may do him and probably the world a service, by pointing out some defects of information which it is of essential consequence to him to repair.

Throughout the whole of Mr. Good's discussions, Bacon is only once mentioned; and then merely as a successful opponent of the dialectics of the schools. This may seem the more remarkable amidst dissertations where the proofs of physical theories, and the proper method of investigating physics are so often treated of. But Mr. Good does not seem at all aware that, although the process of induction is applicable both to physics and metaphysics, the observations of Bacon are chiefly directed to the former; and nearly all his examples, and his wonderful *anticipations* of the new philosophy relate to physics. Mr. Good would do well to consult the *Novum Organum* attentively, before broaching his new theory of physics: he will there learn the salutary distinction between rearing an hypothesis, and explaining a law of nature.

Newton is the philosopher about whom Mr. Good's attention is most occupied, and whom he is most anxious to enlist under the banners of Epicurus. But although the name of Newton is so often introduced, Mr. Good seems to have mistaken some mere conjectures of that philosopher, for those solid foundations on which his immortal fame rests. Newton was at pains to prevent any such misconception from degrading

his memory. He has put his conjectures wholly into the form of queries, as things which he merely proposes for the investigation of future inquirers. This precaution, however, has not prevented his name from being misapplied to give credit to theories which have nothing in common with his discoveries. The application of the law of gravitation to explain the phenomena of the planetary system is one of those solid foundations on which his fame rests: the hypothesis of an elastic medium or æther, infinitely more rare than air, being the cause of gravitation, is a mere conjecture, and is therefore carefully proposed as a query. This simple conjecture is, however, brought forward by our author as actually a tenet of Newton's. The same great philosopher, observing how many phenomena of nature depend upon gravitation, and other laws of attraction and repulsion, threw out a conjecture, that all the phenomena of the material world might depend upon attracting and repelling forces in the particles of matter. This conjecture Mr. Good considers as the great foundation of Newton's fame, the base on which his "noble superstructure is reared." "To him," says our author, "we are indebted for the doctrines of attraction and repulsion, and the laws which govern and regulate the universe." It is certainly hard for a philosopher to have his mere conjectures confounded with his solid discoveries, and thus to have his name made a cloak to all manner of absurdities. It is thus that Newton becomes an Epicurean philosopher.

With regard to the idea which our author has of the philosophy of Locke, when he considers him as a follower of Epicurus, we are altogether at a loss. Does he mean that Epicurus is the father of the Experimental Philosophy? He should then have brought Bacon forward as the great reviver of Epicurism in modern times. He does not seem at all aware that the reveries of Berkley and Hume, with regard to the non-existence of matter and mind, were logical deductions from Locke's theory of ideas. He endeavours to trace to Epicurus the "important discovery" that secondary qualities do not exist in external bodies, that there is no smell in the rose, no heat in the fire; and seems perfectly unconscious that this whimsical paradox is clearly shewn by Reid, in his Inquiry into the Human Mind, to be a mere play upon words. The opinions of the Scottish "*literati*," Dr. Beattie, and Dr. Reid, Mr. Good treats with peculiar contempt: he allows that their arguments may have some weight against the systems of Berkeley and Hume; "but they must necessarily be feeble in controverting the doctrines of Spinoza, Hobbes, or Descartes." Dr. Reid, indeed, appears to Mr. G. to occupy a most diminutive station in philosophy; he is spoken of merely as an associate of Dr. Beattie in improving the system of "Common Sense,

invented about a century ago by the ingenious 'Buffier.' Mr. G. seems perfectly ignorant that Dr. Beattie's principal merit as a philosopher consists in having detailed the doctrines of Reid in a popular form; and that *common sense* existed long before the days of father Buffier.

We should wonder where Mr. Good found his account of Dr. Reid's writings, if his notices of other philosophers were not equally eccentric. He seems perfectly unconscious that Reid, in explaining the laws of perception, pursues exactly the same method as Newton in explaining the laws of gravitation. Both of them laid down incontrovertible facts and principles as the foundation of all their reasonings: and where these failed them, both stopt short. The only difference between the two philosophers in these inquiries is, that Newton, after having deduced many striking laws of nature in this manner, amused himself with throwing out some conjectures, *beyond* what the phenomena justified, as matter of investigation to future inquirers: whereas Reid does not venture to indulge in speculations which, warned by the fate of Newton's queries, he saw might be turned so much to the prejudice of true science.

Had Reid, after the example of Newton, subjoined to his explanation of the laws of perception a list of bold metaphysical conjectures, it is probable he would have escaped not a little of that obloquy which more daring geniuses have thrown upon him. We are enabled to conclude from facts, says Dr. Reid, that, in perception, some impression is made on the organ of sensation, on the nerves, and through the nerves on the brain: but how this impression is made, or how it comes to give rise to sensation, no facts enable us to determine: all beyond this seems involved in inextricable obscurity. Such are the opinions which have brought down upon Dr. Reid the accusation of attempting to repress all philosophical inquiry. Yet who has been able to extend our knowledge of the laws of perception one jot beyond what he has done? Dr. Hartley, whose method Mr. Good on this occasion contrasts with much approbation to that of Dr. Reid, endeavours to penetrate the veil: He informs us that the impressions made on the organs of sense, occasion, first on the nerves and then on the brain, vibrations of the infinitesimal medullary particles: vibrations which are excited, propagated, and kept up, partly by the æther, a very subtle elastic fluid; partly by the uniformity, continuity, softness, and active powers of the medullary substance of the brain, spinal marrow, and nerves. In proof of the existence of these vibrations, elastic æther, and infinitesimal particles, Dr. Hartley adduces *****! Indeed the only proof he could adduce was that Newton, in the form of query, had hinted his *conjectures* respecting the existence of such things. The worthy Hartley himself does not attempt to deceive his

readers by pretending to have proofs for the foundation of his hypothesis: he candidly warns his reader 'to expect nothing but *hints* and *conjectures* in these difficult and obscure matters;' and acknowledges that 'he shall not be able to execute, with any accuracy, the proper method of philosophising, recommended and followed by Sir Isaac Newton.' Mr. Good himself abandons the theory he so much applauds, even after he had declared it to be "strictly philosophical," and with a curious antithesis informs us that "the *associate* system—(for so he terms that of Hartley)—admitting it to be *philosophically* correct, is *anatomically* erroneous." Mr. Good indeed gives no obscure hints that the *galvanic fluid* affords much elucidation of this abstruse subject, and that he himself will hereafter disclose more fully its wonderful effects in perception: We may therefore expect one day to have the animal spirits of Descartes again set agoing under a new form.

To those who are acquainted with the writings of Dr. Reid, it must appear whimsical to hear him represented as a mere commentator on the tenets of father Buffier. Sir Isaac Newton was the first philosopher who distinctly pointed out, as the foundation of his reasonings, such principles as no man can deny without forfeiting the name of a rational creature, and which are uniformly believed as soon as they are comprehended: Such are those, that similar causes produce similar effects, and that we ought not to regard mere conjecture as solid truth. Dr. Reid, in his inquiries into the laws of the Human Mind, pursued the same course as Newton did in Natural Philosophy, and distinctly laid down principles equally undeniable, as the foundation of his reasonings. About a century ago, father Buffier made an enumeration of such principles, and employed the well-known term *Common Sense* to denote the faculty by which we become acquainted with these truths. Dr. Reid, in *this one respect*, employs the language of father Buffier; and hence, his explanation of the laws of perception, judgment, memory, and the principles of human action, are all mere commentaries on the tenets of Buffier! If by this it be meant that Dr. Reid, in his explanation of the laws of the human mind, did not trespass upon the principles enumerated by father Buffier; the same may be said, with equal justice, of Sir Isaac Newton, and of every other philosopher whose theories do not contradict common sense.

Dr. Reid takes it for granted that we must trust to the evidence of our senses: Sir Isaac Newton does the same; for his whole system goes upon the supposition that the facts reported to us by our external senses are true. Dr. Reid confesses that if a man resolves to disbelieve what his senses report to him, there is no way of convincing him of its truth: he must just be left to enjoy his opinion. "This," Mr. Good observes, "is

freeing ourselves from difficulties with sufficient facility; but it is at the same time rather cutting the Gordian knot than untying it." He is much dissatisfied with Dr. Reid for furnishing us with no further argument to convince a sceptic that blue is not green, nor green purple; and proceeds in such a style that we were prepared to expect some amazing new reason for believing our senses. "But," says Mr. Good, with much presence of mind, "it would be in vain to pursue this very unsatisfactory theory through all its objections"—and here the matter is suffered to drop!! So that, if we look for arguments that green is green, and blue, blue, we must still remain sceptics; unless we e'en take Dr. Reid's old *unsatisfactory* way of believing our own eyes.

As to Mr. Good's own theory of physics we shall defer any remarks upon it, until it appears before the public in a complete form. From the hints he throws out, it is evidently one of his principal objects to chace mind, as it is commonly understood, out of the categories; and to account for all the phenomena of vegetation, animal life, and reason, from different combinations of matter. Life seems with him to result from the action of various gasses on organs of a peculiar conformation; and reason itself to be a *galvanic aura*. But we are not at present at leisure to examine the *substrata* of mind and matter. We would, however, seriously advise Mr. Good, before producing his theory of physics, to look into the works of Sir Isaac Newton, whose authority he himself allows. He will there find, that 'hypotheses ought on no account to be admitted into experimental philosophy:' that it is not sufficient for a theory to account for the phenomena; it must also 'be founded in truth;' and whatever is not thus founded is a mere hypothesis. Unless he attends to these principles, Mr. Good may, indeed, rear a magnificent fabric; but it will be nothing more than *a castle in the air*.

Thus far we have examined that portion of the volumes before us, which is more particularly Mr. Good's own. We have now to examine his translation, with the parallel passages, and philological notes appended.

It is very pleasing to observe the different turn of expression and sentiment which occurs in different authors in respect to similar circumstances; as also to observe their occasional coincidences of sentiment and expression. We are therefore much indebted to Mr. Good for the industry with which he has brought together many passages from ancient and modern authors. But we can coincide with him in few of the numerous instances in which he considers these passages as direct imitations of Lucretius. The question is not, however, easy to be determined; and is, perhaps, not worthy of dispute. Many of his explanatory notes are amusing and instructive;

although some of them are extremely disproportionate to the occasion which calls for them. Lucretius speaks of boys dreaming "*se extollere vestem propter lacum;*" this gives rise to a note on the Roman public sewers, &c. which extends through five close-printed quarto pages.

The translation itself, although far from unexceptionable, is often worthy of commendation. Lucretius has not in general been fortunate in his translators, either in our own or foreign languages. The Italian version of Marchetti is accounted by much the best. The only complete English poetical version is that of Creech; and it abounds with many things which demand alteration. Dryden has given translations of the more elegant and attractive passages of the poem; but a good English version of the whole was still to be desired, to give Lucretius a fair chance for his share of reputation. In this undertaking, Mr. Good has very judiciously preferred blank verse to rhyme; as much freer from those restraints which must often make an author abandon his original to save his metre. From the commencement of the poem, so truly beautiful in the original, our readers will be able to form some judgment of the nature of the translation:

" Parent of Rome! by gods and men belov'd,
Benignant Venus! thou! the sail-clad main,
And fruitful Earth, as round the Seasons roll,
With Life who swellest, for by thee all live,
And, living, hail the cheerful light of day:
Thee, Goddess, at thy glad approach, the winds,
'The tempests fly; dedalian Earth to thee
Pours forth her sweetest flow'rets; Ocean laughs,
And the blue Heavens in cloudless splendour deck'd.
For, when the Spring first opes her frolic eye,
And genial Zephyrs long lock'd up respire,
Thee, Goddess, then, th' aerial birds confess,
To rapture stung through every shiv'ring plume:
Thee, the wild herds; hence, o'er the joyous glebe
Bounding at large; or, with undaunted chest,
Steaming the torrent tides. Through all that lives
So, by thy charms, thy blandishments o'erpower'd,
Springs the warm wish thy footsteps to pursue:
Till through the seas, the mountains, and the floods,
The verdant meads, and woodlands fill'd with song,
Spurr'd by desire each palpitating tribe
Hastes, at thy shrine, to plant the future race.

" Since, then, with universal sway thou rul'st,
And thou alone; nor aught without thee springs,
Aught gay or lovely; thee I woo to guide
Aright my flowing song, that aims to paint
To MEMMIUS' view the ESSENCES OF THINGS:
MEMMIUS, my friend, by thee, from earliest youth,
O Goddess! led, and train'd to every grace.

Then, O, vouchsafe thy favour, power divine!
 And with immortal eloquence inspire.
 Quell, too, the fury of the hostile world,
 And lull to peace, that all the strain may hear.
 For peace is thine: on thy soft bosom he,
 The warlike field who sways, almighty MARS,
 Struck by triumphant Love's eternal wound,
 Reclines full frequent: with uplifted gaze
 On thee he feeds his longing, ling'ring eyes,
 And all his soul hangs quiv'ring from thy lips.
 O! while thine arms in fond embraces clasp
 His panting members, sov'reign of the heart!
 Ope thy bland voice, and intercede for ROME.
 For, while th' unsheathed sword is brandish'd, vain
 And all unequal is the poet's song;
 And vain th' attempt to claim his patron's ear."

The translation of this passage is by no means superior to the rest of the work, and not equal to several other parts. Our readers will observe that the verse is sufficiently correct, and in general harmonious. Mr. G. seems, indeed, to have a good ear, and the structure of his verse is seldom inaccurate. At times, however, whether from carelessness or the pursuit of false beauties, he introduces discords which to us appear intolerable. In the beautiful episode of Iphigenia, at that very part of the story where every word ought to be attuned to the soft notes of melancholy and compassion, we have as disagreeable a succession of sounds as we ever recollect to have read:

——— " She surveyed
 " Near *her*, *her* sad, sad sire"—

In the specimen which we have quoted, our readers will perceive that the translator appears sufficiently to understand the import of his original: The same degree of acquaintance with the meaning of Lucretius is in general discoverable throughout the version. There are, however, exceptions to the faithfulness of the translation, which it is necessary to point out. We have already quoted a passage in which the translator directly misinterprets the meaning, in order to favour his own explanation of Epicurus's tenets. We are sorry to say that on some other occasions Mr. G. does not shew himself more scrupulous. He is determined that Lucretius shall be a strict moralist, a very champion of pure, exclusive, lasting attachment: and in consequence softens down all those expressions in which the original breathes sentiments not a little different. Modesty may sometimes require this, and had Mr. G. made such an excuse for his alterations, we should not have quarrelled with him. But he is so far from admitting Lucretius to require any palliation in this respect, that he even holds him forth as declaiming against improper amours in that very passage where the author, who places all virtue in

pleasure, recommends rather promiscuous intercourse than an exclusive tormenting passion for one. Thus the following lines in the original—

“ Sed fugitare decet simulacra, et, pabula amoris.
Absterrere sibi ; atque *alio* convertere mentem ;
Et *jacere humorem*, conjectum, in corpora *queque*,
Nec retinere, semel conversum *unius* amore,
Et servare sibi curam, certumque dolorem”—

are platonically and morally imitated by Mr. Good :

“ Yet fly such phantoms, from the food of love
Abstain, libidinous ; to *worthier* themes
Turn, turn thy spirit ; let the *race at large*
Thy *liberal* heart divide, nor lavish, gross,
O'er one fond *harlot* thy polluted strength,
Gend'ring long cares, and certain grief at last.”

In the next page Lucretius inculcates the same tenets by promising more real enjoyment with less uneasiness :

“ Nec *Veneris fructu* caret is, qui vitat amorem ;
Sed potius, quæ sunt *sine pænâ*, *commoda* sumit.
Nam certe pura est sanis magis *inde* voluptas,
Quam miseris.”

Thus spiritualised by Mr. G. :

“ Nor are the joys of love from those shut out
Who *brutal lust* avoid ; the *pure of heart*
Far surer pleasures, and of nobler kind,
Reap, than *the wretch of lewd and low desires*.”

We have already seen that Mr. G. is determined to make a good theist of Lucretius. In conformity with this idea he translates the *religio* at which the latter scoffs by the term *superstition*. It is true that Lucretius intended on this occasion to employ an epithet of reproach : but it will appear no less evident to every one who reads the passage, that under the term *religio* he includes whatever those who speak the English tongue include under the term *religion*.

Mr. G. at times uses such violent ellipses and transpositions that we are obliged to have recourse to the original to decypher his meaning. Few of our readers will, perhaps, be able to interpret the following line ; which, besides its obscurity, includes a very disagreeable alliteration :

“ Were space like this vouchsafed not, nought could move”—

The meaning is, in nearly as many words—“ If a vacuum be not allowed, it follows that nothing can move.” The concluding two lines of the following passage we leave to the ingenuity of our readers as a puzzle—let those make grammar and sense of them who can :

“ For few the fires that warm the wintry months,
And soft the gales of summer, nor so dense
Throng then the gathering clouds ; but, 'twixt the two

When roll the zodiac-lustres, every cause
Concentrates close the clamorous storm demands."

Quaintness and obscurity are indeed the great blemishes of the translation, and such as are most likely to prevent it from becoming popular. Mr. G. indeed is by no means so great a master of language as he is of cadence: his constructions are often very harsh, and nearly unintelligible, and his words such as must oblige many readers to have recourse to a dictionary. Such modes of expression are particularly misplaced in a translation of Lucretius, whose language is uncommonly simple, and his constructions generally very perspicuous. Where Lucretius speaks of *fish* without adding any epithet, it becomes in Mr. G.'s hands an "*aureat fish*." Lucretius brings the successive condensation and rarefaction of the atmosphere as a proof of the existence of a vacuum: Mr. G. bids us look upon this argument as—

"A proof surmountless that the air itself
Throng'd with a prior void."

Lucretius speaks of the seeds of flame flowing together; Mr. G. makes them "in full *divan* convene," intimating, perhaps, that Lucretius was prophet enough to foresee the Grand Turk and his council. "*An tum brachia assuescant*," is translated "need they then essay their *wontless* arms:" and when Lucretius speaks of a ring rolling with accelerated velocity, the translator informs us that "the ring *draws pinions* in its flight." But the expressions of this description are too numerous to be collected in a review.

Some of the expressions adopted are too mean or colloquial for poetry; but this is not the common fault of our author:

"Why with an attribute so soon destroyed
Robe them *at all then*?"

— "Vile coward! dry thine eyes,
Hence with thy *sniv'ling* sorrows and depart."

The word *moreover* contracted into *moreo'er* occurs so often that the ear is absolutely fatigued.

Mr. Good does not seem anxious to retain in his version all the ideas of his author; something almost of every line is omitted, and often whole lines are left untranslated. Indeed, it is impossible it should be otherwise, since he attempts to render the Latin hexameter into nearly an equal number of lines in blank verse, although the shortest hexameter line must consist of thirteen syllables, and the longest may include four syllables more. Dryden and Pope found it necessary to bestow a couplet, and often more on each Latin and Greek hexameter, nor does it seem possible to compress a translation into narrower bounds without quaintness and obscurity. The bad effects of these attempts at too much compression may be seen even in the Address to Venus, which we have quoted.

How many fine turns are left out in the following three lines. Lucretius speaks of his friend to whom he addresses the poem, and alludes to the civil wars which distracted Rome, after having entreated Venus to restore peace:

“ Nam neque nos agere hoc patriâ tempore iniquo
Possumus æquo animo ; nec Memmii clara propago
Talibus in rebus communi deesse saluti.”

Thus translated by Mr. Good:

“ For while th' unsheathed sword is brandished, vain
And all unequal is the poet's song ;
And vain th' attempt to claim his patron's ear.”

These faults of omission, as well as the obscurity and quaintness which we have already remarked, appear to arise in some degree from the method which Mr. G. has pursued of printing the text of Lucretius on one page, and his own version on the other. This naturally must have made him desirous to give his version the air of being literal and not a paraphrase, by compressing it into nearly the same number of lines as the original. We should have been sorry not to have had the correct text of Mr. Wakefield placed before us ; but Mr. G., by inserting it on the opposite page, has certainly subjected his translation to a test which few translations can bear. Perhaps he would with more prudence have inserted the original, either at the commencement, or end of the volumes.

We have now performed that part of the critic's function which is most useful to the author, although least agreeable to ourselves. We shall now lay before our readers some specimens of the translation which have afforded us, and we trust will afford others, much pleasure in the perusal. In the beautiful illustrations of Lucretius, the charms of the original are sometimes well preserved.—Thus in the following:

“ When, on the bosom of maternal EARTH,
His showers redundant genial ETHER pours,
The dulcet drops seem lost : but harvests rise,
Jocund and lovely ; and, with foliage fresh,
Smiles every tree, and bends beneath its fruit.
Hence man and beast are nourish'd : hence o'erflow
Our joyous streets with crowds of frolic youth ;
And with fresh songs th' umbrageous groves resound.
Hence the herds fatten, and repose at ease,
O'er the gay meadows, their unwieldy forms ;
While from each full-distended udder drops
The candid milk spontaneous ; and hence, too,
With tottering footsteps, o'er the tender grass,
Gambol their wanton young, each little heart
Quivering beneath the genuine nectar quaff'd.”

The last line is, however, a very feeble and inadequate version of—“ *Lacte merò menteis percussa novellas.*”

The following passage is animated, and would be very pleasing if freed from some quaint and obscure expressions:

"Come, now, and mark perspicuous what remains.
Obscure the subject: but the thirst of fame
Burns all my bosom; and through ev'ry nerve
Darts the proud love of letters, and the muse.
I feel th' inspiring power; and roam resolv'd
Through paths *PIERIAN* never trod before.
Sweet are the springing founts with nectar new;
Sweet the new flowers that bloom: but sweeter still
Those flowers to pluck, and weave a roseat wreath,
The muses yet to mortals ne'er have deign'd.
With joy the subject I pursue; and free
The captiv'd mind from superstition's yoke.
With joy th' obscure illumine; in liquid verse,
Graceful, and clear, depicting all survey'd:
By reason guided. For as oft, benign,
The sapient nurse, when anxious to enforce,
On the pale boy, the wormwood's bitter draught,
With luscious honey tints the goblet's edge,
Deceiving thus, while yet unus'd to guile,
His unsuspecting lip; till deep he drinks,
And gathers vigour from the venial cheat:
So I, since datt the subject, and the world
Abash'd recoils, would fain, in honey'd phrase,
Tun'd by the muses, to thine ear recite
Its vast concerns; if haply I may hope
To fix thine audience, while the flowing verse
Unfolds the nature, and the forms of things."

In the following descriptions the particulars enumerated by Lucretius are in general well preserved in the translation, although much obscurity results from perpetual attempts at compression:

"Yet man's first sons, as o'er the fields they trod,
Rear'd from the hardy earth, were hardier far;
Strong built with ampler bones, with muscles nerv'd
Broad and substantial; to the power of heat,
Of cold, of varying viands, and disease,
Each hour superior; the wild lives of beasts
Leading, while many a lustre o'er them roll'd.
Nor crooked plough-share knew they, nor to drive,
Deep through the soil, the rich-returning spade:
Nor how the tender seedling to replant,
Nor from the fruit-tree prune the wither'd branch.
What showers bestow'd, what earth spontaneous bore,
And suns matur'd, their craving breasts appeas'd.
But acorn-meals chief cull'd they from the shade
Of forest-oaks; and, in their wintry months,
The wild wood-whortle with its purple fruit
Fed them, then larger and more amply pour'd.
And many a boon besides, now long extinct,
The fresh-form'd earth her hapless offspring dealt.

“ Then floods, and fountains, too, their thirst to slake,
 Call'd them, as now the cataract abrupt
 Calls, when athirst, the desert's savage tribes.
 And, through the night still wand'ring, they the caves
 Throng'd of the wood-nymphs, whence the babbling well
 Gush'd oft profuse, and down its pebbly sides,
 Its pebbly sides with verdant moss o'erspread,
 Ooz'd slow, or sought, redundant sought, the plains.

“ Nor knew they yet the crackling blaze t' excite,
 Or cloath their limbs with furs, or savage hides.
 But groves conceal'd them, woods, and hollow hills ;
 And, when rude rains, or bitter blasts, o'erpower'd,
 Low bushy shrubs their squalid members wrapp'd.

“ Nor public weal they boasted, nor the bonds
 Sacred of laws, and order ; what loose chance
 Offer'd, each seiz'd instinctive ; for himself,
 His life, his limbs, instructed sole to care.

“ Wild in the forests they fulfill'd their loves,
 Or urg'd by mutual raptures, or the male,
 Stung by fierce lust, the female form subdu'd,
 Or bought her favours by the tempting bait
 Of acorns, crabs, or berries blushing deep.

“ And in their keen rapidity of hand
 And foot confiding, oft the savage train
 With missile stones they hunted, or the force
 Of clubs enormous ; many a tribe they fell'd,
 Yet some in caves shunn'd, cautious ; where, at night,
 Throng'd they, like bristly swine ; their naked limbs
 With herbs and leaves entwining. Nought of fear
 Urg'd them to quit the darkness, and recall,
 With clam'rous cries, the sun-shine and the day :
 But sound they sunk in deep, oblivious sleep,
 Till o'er the mountains blush'd the roseat dawn.
 For, from their birth, with ceaseless sight they trac'd
 Night and the noon alternate, nor e'en once
 Sprang the dread thought that such alternate night
 Would ere long reign eternal, and the noon
 O'er their clos'd eye-balls never glitter more.
 This ne'er distress'd them, but the fear alone
 Some ruthless monster might their dreams molest,
 The foamy boar, or lion, from their caves
 Drive them aghast beneath the midnight shade,
 And seize their leaf-wrought couches for themselves.”

The commencement of the second book, although not unexceptionable, certainly does much credit to the poetical talents of Mr. Good:

“ How sweet to stand, when tempests tear the main,
 On the firm cliff, and mark the seaman's toil !
 Not that another's danger soothes the soul,
 But from such toil how sweet to feel secure !
 How sweet, at distance from the strife, to view
 Contending hosts, and hear the clash of war !

But sweeter far on Wisdom's heights serene,
 Upheld by Truth, to fix our firm abode;
 To watch the giddy crowd that, deep below,
 For ever wander in pursuit of bliss;
 To mark the strife for honours, and renown,
 For wit and wealth, insatiate, ceaseless urg'd,
 Day after day, with labour unrestrain'd.

“ O wretched mortals!—race perverse and blind!
 Through what dread dark, what perilous pursuits
 Pass ye this round of being!—know ye not
 Of all ye toil for nature nothing asks
 But for the body freedom from disease,
 And sweet, unanxious quiet, for the mind?

“ And little claims the body to be sound:
 But little serves to strew the paths we tread
 With joys beyond e'en Nature's utmost wish.
 What, though the dome be wanting, whose proud walls
 A thousand lamps irradiate, propt sublime
 By frolic forms of youths in massy gold,
 Flinging their splendours o'er the midnight feast:
 Though gold and silver blaze not o'er the board,
 Nor music echo round the gaudy roof?
 Yet listless laid the velvet grass along
 Near gliding streams, by shadowy trees o'erarch'd,
 Such pomps we need not; such still less when spring
 Leads forth her laughing train, and the warm year
 Paints the green meads with roseat flowers profuse.
 On down reclin'd, or wrapp'd in purple robe,
 The thirsty fever burns with heat as fierce
 As when its victim on a pallet pants.”

ART. VIII. *Observations on the Utility and Administration of Purgative Medicines in several Diseases.* By JAMES HAMILTON, M.D. Fellow of the Royal College of Physicians and of the Royal Philosophical Society, and Senior Physician to the Royal Infirmary, Edinburgh. 8vo. pp. 320. 6s. Edinburgh, Murray, London. 1805.

The work which is here announced to the public is the production of a gentleman who, besides an extensive private practice, has long occupied important situations of professional trust and responsibility; having for a period of thirty years discharged the duties of physician to three public hospitals, and to the Royal Infirmary of Edinburgh.

To particular circumstances connected with his office in the last institution we are chiefly indebted for his present observations. By the regulations of that institution, the cases of the patients, and the prescriptions of the physicians, must be regularly recorded in the journals of the house, while the medical students of the university, upon the payment of a certain fee, exacted by the managers for the maintenance of the funds, are permitted to visit the different wards; to accompany the phy-

sicians at their hour of attendance; to write their prescriptions as they deliver them; or, should they not happen to be present at the time, to return afterwards to examine the journals and even to transcribe them.

✓ In such a situation peculiarities either in theory or prescription could hardly be supposed to escape observation, or fail, in time, to become the subject of general discussion. Our author therefore, who, in these circumstances, had deviated considerably from the usual routine with regard to the administration of purgatives, on perceiving that his practice had begun to attract the attention of the students, that many were anxious to know the principles on which it was conducted, that it had been partially mentioned in one periodical publication, and made the subject of hasty and mistaken criticism, in another, found himself compelled in some measure to become author, foreseeing, that if his practice were ushered into the world without being properly explained and supported, it would have to combat with many disadvantages, not only against a host of prejudices long established and of high reputation, but might suffer likewise from the indiscretion of those who, from witnessing its success, had become its converts.

In the explanation, which has all the appearance of sincerity and candour, and is written in a style, plain, neat, perspicuous, and concise, he tells us that, like every physician in the commencement of his professional pursuits, he was guided at first by the opinions which he had imbibed in the schools, by the sentiments of the authors whom he had chiefly consulted, and by the practice of others whom he had proposed to himself to follow; that subsequent information however, new discoveries, and the experience which he had acquired by personal intercourse with the sick, had disposed him, as they must every one in similar circumstances, to make some change in his more early opinions and practice.

The manner in which he was first led to make this change with regard to the administration of purgatives we shall relate in nearly his own words. "In 1781, and for some years afterwards, a typhus fever of more than usual malignity was making its ravages among the inhabitants of Leith and Edinburgh. As according to the prevalent theory of the time, one cause of this fever was the atony and spasm of the extreme vessels, the remedies prescribed were weak antimonials, and nauseating medicines in large doses. The state of the stomach and bowels after the exhibition of an emetic and purgative on the first approach of the attack was little regarded in the after periods of the fever. An occasional stool was procured by a mild glyster, while a purgative medicine was given with extreme caution, apprehensions being entertained that the operations of the purgative would rivet the spasm of the extreme vessels, and in-

crease debility, one of the supposed direct causes of death in fever."

Regulating his practice by these opinions, and by the general example of others, he met, he informs us, with numerous disappointments; though so far from suspecting the truth of his theory or the nature of his remedies, he seems to have ascribed his want of success to rather an immoderate degree of circumspection, and therefore resolving not to alter, but to act with more vigour on his plan, instead of the weak antimonial medicines that were usually exhibited in nauseating doses, he had recourse to the *calx antimonii nitrata* of the Edinburgh Pharmacopœia of 1774, gave it in doses of from four to six grains, and ordered them to be repeated three or four times at an interval of two hours, unless vomiting, sweating, or purging were previously excited. This practice, however, he appears to have adopted with great caution, only in the last stage of the fever, and in the treatment of those patients of whose recovery he was exceedingly doubtful. His success here proved to be various in various individuals, a consequence that must have necessarily followed, either from a difference in the state of the patient, or a difference in the manner in which the medicine happened to operate. Attending to its different modes of operation, he regularly found that sweating and vomiting never produced the effects he expected, but that his patients were always relieved when the medicine chanced to operate as a purgative.

Reflecting on this circumstance afterwards, it naturally occurred to him that purgatives of a more determinate effect than that of the *calx antimonii nitrata*, might be substituted with advantage; as calomel for instance, calomel and jalap, aloes, solutions of any mild neutral salt, infusions of senna, or the two last medicines conjoined; the event of his future trials proved the justness of his conjecture, and he saw with pleasure that, by these substitutions, he was enabled to relieve his patients without exposing them to the unnecessary debility that follows as a consequence of vomiting, sweating, or the troublesome fatigue that is often occasioned by the ineffectual exhibition of glysters.

Led by this success to attend more particularly to the healthy and morbid functions of the alimentary canal, and seeing that almost every disorder of the stomach and bowels greatly affects the system at large, and that in proportion to the degree and duration of these disorders the affection of the general habit is more or less serious and afflicting, he thought it an object of the first importance to ascertain accurately the symptoms by which the morbid action is indicated. To procure this necessary information he regularly examined the alvine discharges, and constantly found that when the *fæces* are evacuated less

frequently than the age of the person requires, when they are indurated, when their colour is changed, and when they acquire a peculiar fætor, the disease of the organs is already begun, if not considerably advanced in its progress.

From these facts, sufficiently established by repeated observations, and from considering the influence of the stomach and the intestines over the system, he was naturally led to obviate these symptoms of their morbid action whenever they occurred; and meeting with such not only in typhus, but in scarlatina, in marasmus, in chorea sancti viti, in chlorosis, and in hæmatemesis, he thought he was warranted to administer purgatives in these also, and if not with the hopes of curing the disease, at least with the hopes of alleviating their symptoms by removing one of the causes that aggravated them. The consequences here were beyond his expectation. Instead of merely alleviating the symptoms he cured the diseases; and established another fact, that constipation, which generally accompanies and aggravates the other symptoms of typhus, is itself the immediate and principal cause of many diseases peculiar to children and young people.

He has further remarked that many symptoms, which, in mature age and decline of life, are attributed to previous irregularities, to idiosyncrasy and hereditary disposition, to disease and approaching old age, arise from constipation of the bowels, or are intimately connected with it. And, as a partial confirmation of what he asserts, he has given in the appendix a few cases of chronic diseases and hysteria; acknowledging that at present he is not prepared to give his sentiments at large on these subjects, but may perhaps offer to the world a future publication, though his professional applications do not permit him to come under a positive obligation to do so.

We regret much that any avocations should necessarily prevent him from prosecuting a subject of so much importance, and of such general utility to the profession and the public at large. From his long experience, and the specimen he has given of patience, acuteness, accurate discrimination, and guarded circumspection, in collecting facts, in drawing conclusions, and establishing the principles on which the diseases to which he has here directed his attention ought to be treated, we may venture to predict a favourable reception to any future publication from his hands; and we seriously hope that a farther addition to his own reputation, with the gratitude of those who labour themselves, or have friends and relatives labouring under any of the complaints which he can alleviate, if not remove, will operate powerfully as an inducement to accomplish the work which he has suggested.

Though we doubt not the justness of the remark with regard to diseases in mature age and the decline of life, and be fully

convinced that he would not hazard a conjecture rashly; yet we cannot help saying that in these cases we should wish to see his own application of his general principles, an object certainly of the greatest importance to the young practitioner, who may afterwards reduce these principles to practice. For our author must be conscious, and in his appendix he shows he has been conscious, that the application of general principles, restricted and modified according to circumstances, requires a degree of skill, experience, and observation, that falls to the lot of very few; else why these particular details of cases, and why these repeated warnings in his book, that he is not responsible for the effects of purgative medicines except in the cases which he has mentioned, and when they are administered under the limitations and restrictions that he has pointed out? Like many others he must have witnessed the incalculable mischief arising not from the ignorance of the disease, nor the ignorance of the remedy, but from the ignorance of peculiar circumstances that are frequently overlooked. The general case must have shades of variety in every individual, from the difference of age, sex, constitution; from idiosyncrasy, previous habits, and many other causes; and as these varieties, wherever they affect the functions of the system, must not be despised by the medical practitioner, but require, on the contrary, the closest observation, with the greatest skill and most guarded circumspection in varying the remedies, or in varying the mode of administering them to the patient; we say it again, it becomes a matter of the utmost consequence to the young physician, to see the general rules of his art reduced into practice, and to know how to estimate the effects and tendency of anomalous symptoms, which can never fall under a general description. But this object can never be attained but by exhibiting the practice in detail, as our author has done in all the cases of which he has professedly treated at large. As to the plan of his work it is admirable, and, in our opinion, should be adopted by every writer on the practice of physic. The several diseases, of which he has treated, are in the first place accurately defined, and a general account at the same time given of the manner in which the symptoms were alleviated or entirely removed. To each disease a separate chapter is allotted, and in the same order in which the diseases follow in the book. The cases by which his reasoning is supported, and in which his practice is exhibited in detail, follow one another in the appendix; first the different cases of typhus, then of scarlatina, then of marasmus, and so on: while, not to interrupt the general narrative, or to distract the readers attention in perusing the cases, all the medicines to which he refers are enumerated in two separate tables, each consisting of two distinct columns. In the first table the old names are arranged

alphabetically, with the new names in the parallel column; and in the second the new names are arranged alphabetically, with the old names in a parallel column.

From the cases alone it evidently appears, that our author aims at something more than a mere evacuation of the intestines. For after repeated and copious discharges, he pursues his plan till the *fæces* assume a natural colour, odour, and consistency, and until they be discharged at the stated periods, and in what he conceives to be the natural quantity. The peculiarities of his practice are here so singular, and so strikingly obvious, that we need not be surprized if they excited the wonder of the students and even attracted the notice of the public. For though purgative medicines have occasionally been administered by other physicians in cases of typhus, scarlatina, and marasmus, they had never been administered, so far at least as our information enables us to go, upon these principles. Constipation having generally been considered as rather the effect than the cause of disease, and consequently a secondary object of attention, few ever thought of directing their practice towards it as a principal; or ever imagined that by steadily persevering to remove an effect, they at last might remove the cause that produced it. In these respects our author's opinions and practice are new even in typhus, scarlatina, and marasmus; and that they are new with regard to chorea, chlorosis, and hæmatemesis, can hardly be questioned.

The mere logician, accustomed to derive his knowledge of nature through the medium of language, may indeed wonder how removing the effect should have any influence whatever on the cause; but those accustomed to investigate the phenomena of the animal system can easily account for it. The effect of one disease, they will soon recollect, may in its turn be the cause of another, and continue to disturb the different functions, when the cause that produced it has ceased to operate; or the influence of cause and effect may be reciprocal, and *fæces* of unusual factor and colour, which are the consequences of a morbid action, may irritate the viscera, and co-operate with their cause in aggravating the symptoms. It must be obvious that the removal of such irritating *fæces* will in some measure alleviate the complaint. But as such *fæces* cannot be removed by purgative medicines without changing the action of the viscera; and as that action must be regularly indicated by the odour, the colour, the quantity, consistency, or by the periods of the alvine discharge, the physician who can render the discharge natural in all these respects, it must be evident, can so far restore the healthy and natural action of the viscera. Our author indeed, without pretending to restore this action, professes merely to show the utility of purgative medicines in certain diseases; but the title of his book imperfectly

expresses what he has done. He has made it appear that by the skilful management of purgatives the natural evacuations of the intestines may be restored; that this restoration implies the restoration of the natural functions; that more numerous and various diseases than medical practitioners have hitherto conceived, derive either their origin or support from the morbid action of the stomach and intestines; and may therefore be alleviated or entirely removed by a cautious and decided administration of purgatives.

From these facts, which he has discovered in the course of a long and extensive practice, and which he has authenticated by the most clear and unexceptionable evidence, not only of the records of the Royal Infirmary, and of the students who daily attend his public prescriptions, but of several practitioners of distinguished eminence, who, adopting his plan in the treatment of their patients, have repeatedly witnessed the accuracy and soundness of his observations, he leaves others to reason, and draw conclusions as they please about the *modus operandi* of the medicines. He contents himself with having sufficiently established the facts; and if these facts be sufficiently established, and we think they are upon the fairest principles of induction, it must necessarily follow that both the theories and practice of physic ought in many respects to assume a new form, that several opinions which are now in fashion ought to be renounced, and that many of the medicines that now swell the bulk of our pharmacopœias, ought to be returned to their primitive obscurity, amid the general mass of animal, mineral, and vegetable substances. He has shewn, by the most incontestible arguments, that the state of the bowels is not a secondary, but a primary, object in the cure of typhus, as well as in various other diseases which he has enumerated; and from what he has shewn, it plainly appears that the success of Dr. Binn's practice in Scarlatina was not owing to his gargles, but his purgatives; that the debility accompanying cynanche maligna is more effectually and speedily removed by alvine evacuations than by bark and wine; that anthelmintics and tonics are not the medicines which are best calculated to relieve the system in a state of marasmus; that the theories and practice hitherto adopted respecting chorea, chlorosis and hæmatemesis, are founded in error; and that the old theory of Themison, concerning two states of the system, which have since been denominated the sthenic and the asthenic diatheses, a theory revived in modern times with few alterations as to the meaning, but immense difference as to the sounds in which that is conveyed, is a very unsafe and erroneous guide in medical practice, being hasty and rash in general distinctions, and never explicit, consistent, nor clear, in minute discrimination.

The adoption of theories from a few facts imperfectly under-

stood, or from what Bacon calls vague and vulgar experience, has long been the bane and the reproach of physic. The experience on which such theories are founded is the daily stalking horse of our sceptics; or, if we may venture to change the metaphor, is a hired witness that will swear to the truth of whatever is advanced. It has often furnished a pretence to quacks for establishing new systems of their own, and acquiring fortunes by the most dishonourable and unjustifiable means; it has often brought ridicule upon the whole of the medical profession, and been made the ground-work for justifying those who can treat every thing in physic with contempt, excepting the fees. But difficult as it may be to establish on learned philosophical experience any general principles of medical practice, our author has shown that, with the assistance of a liberal education and professional zeal, with cool observation, steady perseverance, discriminating accuracy, and deliberate reflection, the theory is not impossible. Let those therefore of the medical profession, if they wish to rescue their science from contempt, convince the world that they are not practising on the wavering and unstable principles of quacks, prosecute the plan which our author has marked out, or rather the plan marked out by Bacon, and which our author, to a certain extent, has endeavoured to execute.

We conclude with observing that few works have afforded us more pleasure and instruction in the perusal. We intended once to have given extracts from his different chapters, to shew his reasoning in particular cases, the clearness with which he establishes his facts, the candour with which he acknowledges his obligations for useful hints, and the gentlemanlike manner in which he has treated the opinions of others. But now, we recommend to our medical readers, who alone are interested, an attentive perusal of the whole work; persuaded that they will find the same pleasure and instruction that we experienced.

From these opinions which we have here expressed of his work, the author certainly cannot think we are disposed to indulge in trifling or captious criticism. But however much we were satisfied in general, and certainly we are more than ordinarily pleased, we could not help remarking occasionally the carelessness of the printer, a few singularities in the expression, and as we imagined one or two errors in the reasoning, though not of importance sufficient to invalidate any of his conclusions. In page eleventh of his preface, where he speaks of "most similar institutions" he certainly meant most institutions of a similar kind. To give a state (p. 7.) we believe is rather an unusual expression—"to put a value," (39) if it be English, is not so common as to set a value. In page 89, where he speaks of substances "that are not eatable, as cinders, chalk, sand, he must have meant substances that are not eatables, or

substances that are not digestible in the stomach. The following passage, in page 67, is rather obscure. "The theory," he says, "of the present day, differs from that of Sydenham, which although not very intelligible, may be as good as its substitute, and the only part of his practice that has fallen into disuse." In another place, we forget where, those who are affected by a disease, are called its victims, though they afterwards recover from it.

What we conceive to be errors in reasoning, are in page 11, where he says, "I can hardly suppose that debility will ensue from purgative medicines given under this limitation, we might as well expect it from emptying the urinary bladder." Surely not unless the urinary bladder is to be emptied like the intestines by artificial stimulants, and in page 99, where he says "the small quantity of blood which ought to be discharged monthly, cannot account for the great, and often for the sudden change from full health to the extreme weakness both of body and mind that takes place in chlorosis." We here would observe that where all the functions are intimately connected, and any one of them completely interrupted, it must be impossible *à priori* to foresee the consequences. The system often suffers severely from the sudden stoppage of a hæmorrhoidal discharge; the discharge from a small ulcer or issue. What may it not then suffer from the stoppage of a natural discharge, a discharge that ought to be from the very nature of the constitution! The loss of a small pin in a watch, puts often as complete a stop to its motions as if the main spring had been broken.

These few errors, however, which may easily be corrected in the next edition, by no means affect the general merit of this excellent work, where we likewise meet in every page with observations and reasonings which we cannot but admire.

ART. VIII. *The Morelands. Tales illustrative of the Simple and Surprising.* By R. C. DALLAS, Esq. 4 vols. 12mo. 1l. 1s. 0d. Longman & Co. 1806.

FROM the favourable specimens which have already appeared of Mr. Dallas's talents in novel writing, the reader naturally comes to the perusal of his work with an impression that he will certainly meet with something not altogether contemptible. Yet this impression will be in danger of being weakened by a view of his plan, which is rather tinged with whim and affectation, so frequently the resort of the ignorant and unworthy as the only mode of procuring attention to their compositions. He presents us with two tales, of both of which the hero is a young man of the name of Moreland. One of these is designed to illustrate *the simple*, the other to illustrate *the surprising*. In the first chapter of the former we find

Moreland, who is here made to speak for himself, a student at Oxford, where he had been sent by Mrs. Waller, a brewer's widow, who is supposed to have taken him while a poor orphan under her protection, without ever giving him any account of his parents. During his residence at Oxford, the widow dies without leaving him any provision, and he is persuaded by a friend of his, a misanthropical curate, to turn footman, as the only method by which he can possibly procure a maintenance. Both the curate and the student must be considered as in a singular degree ignorant of the world, when they could find no situation for a person of education and talent better than that of a footman; so that though this might do very well for the *surprising*, it is rather too strange for the *simple*. Extraordinary as the incident may be, however, this chapter forms the commencement of both tales, but Mr. Dallas proceeds in the first place with his illustration of the *simple*. Moreland leaves Oxford, and sets out for Devonshire with a letter of recommendation from his friend the curate to the vicar of Holcomb, near Exeter. The character of the vicar is that of a benevolent man who is apt to be overcome by sallies of anger; while, after the paroxysm is over, his sense of having done wrong obliges him to be doubly condescending. Fortunately for Moreland, as it appeared, he happened to be present while the vicar was somewhat ruffled, and soon after was recommended to an excellent situation in the house of a Mr. Jones; but owing to a delay, occasioned by his mistaking the direction, he found that Mr. Jones had been previously provided. He had time, however, to make observations respecting this family which rendered his disappointment particularly severe, and Mr. Jones, at the same time, found out that Moreland's education had been above his present prospects. In consequence of this he engages to befriend him. When Moreland returned to the vicar with an account of his bad success, he found him in excellent spirits. The paroxysm of rage to which Moreland was witness, had been occasioned by some incivility which the vicar had received from Sir Nicholas Broke, a neighbour of his. Sir Nicholas had visited him and now all was forgotten. He informed Moreland that he was glad he had not succeeded with Mr. Jones, as he could now send him to Broke-Hall. Thither he accordingly went, and found that Lady Broke was an ignorant pretender to fine taste. She had prepared a mask to be represented on Miss Broke's birth day, in which Moreland was to have the part of Apollo. By his skill in music, and reading with *emotion*, he secured Lady Broke's favour, and was appointed her secretary. An accident about this time occasions a friendship between Moreland and young Jones. The consequence of which is that the latter confides to the former the history of his attachment to a Miss

Nevil, the daughter of a gentleman in the neighbourhood. This lady, more through misfortune than any criminality on her part, had been ruined by a man whom Mr. Jones had introduced as his friend. Miss Nevil had been exposed particularly through the means of Lady Broke, whose malice on this occasion placed her character in the worst point of view. Moreland, however, having hopes of a pulpit by her interest, continued in her service, till the performance of the Mask brought about the incident which more immediately led to the catastrophe of the story.—Miss Broke, who was a libertine at sixteen, admired Apollo, and not being troubled with much modesty, found the way to his bed chamber before he himself had entered it for the night. She was observed, however, by her brother, and a fellow who was in the confidence of Sir Nicholas. Moreland had no sooner entered his chamber than he was followed by young Broke, who told him that his only chance of escape was in darkness, and immediately blew out the candle. Sir Nicholas and the fellow above mentioned, then entered, and the former fired a pistol which killed his son instead of the object of his intended vengeance. The report assembled the family and visitors. Moreland was accused of the murder of young Broke, and the seduction of his sister, and to his astonishment saw Miss Broke start from his bed and rush out of the room. He was carried to prison, but the exertions of his friends, together with some favourable circumstances which appeared on his trial, secured his acquittal. This is followed by the discovery that he is the real owner of the Broke estate, and that his father had been secretly murdered by Sir Nicholas, who is seized and dies in prison. The whole concludes with the marriage of Moreland to Jones's sister, and with that of Jones to Miss Nevil.—Several incidents that occur in the winding up of the tale, especially that of the secret murder, appear rather singular, when considered as illustrations of the *simple*. That there is no impossibility in these things must be admitted, but at the least we should suppose that they ought to be regarded as instances of the extraordinary and *surprising*.

The last volume contains the tale illustrative of the *surprising*, where, in order perhaps to render the contrast with the former story more striking, the author is made to speak in the third person.—The first chapter, as has been already mentioned, is the same in both. The difference commences with the introduction of Moreland by the Vicar of Holcomb into the family of a Sir Robert Wallingford; the servant, who held the place before, having eloped with an heiress. Many will be apt to think this latter incident rather too common to be *surprising*. Here he actually assumes the livery, but is soon forced to leave the house, his master having discovered that a mutual attachment existed between him and his daughter. In his flight he

meets a gipsy, who practises on his credulity so effectually, that he resigns himself to her guidance. She persuades him to dress himself as a female and accompany her, while she herself assumes the male habit and becomes Captain Godfrey. Moreland, under the name of Emma Godfrey, the captain's daughter, proceeds with him to Wales. At an inn on the road he is surprised, on awaking in the morning, to see a lady at his bed side, combing her hair. This was the captain who had undergone another metamorphosis, and now became Moreland's mother. She insisted that he should get up and help her to dress, during which operation he discovered enough to convince him that his unknown friend was indeed a woman. Having carried Moreland to Wales she left him there under his disguise for some time, and after he had acquired a smattering of the Welsh language, she returned as Captain Godfrey, and conducted Moreland to a village in Sussex. Here they resided for some time and visited at different places, so that the fictitious Emma was often brought into situations which occasioned her extreme embarrassment. To add to her confusion, the captain, having occasion to be absent for a short time, placed her in a house where Matilda Wallingford, his late master's daughter, happened to reside; so that he was almost always in company with his mistress without daring to avow himself, that being contrary to the express injunctions of the captain. The captain, however, soon appeared, and, having made Moreland resume his proper dress, conducted him to Dorsetshire. On the way the captain enquires how Moreland would wish to be established in life, and at last engages to make him a peer of the realm, pointing out to him at the same time a noble mansion and estate which he was to be allowed for the support of his dignity. Moreland is in doubt whether he is mad or only dreaming, but on driving up to the mansion he soon learns that Captain Godfrey is the sister of Lord Ashmore, and his own mother. These events are certainly surprising and are accounted for by circumstances no less wonderful. Maria Belmont, Moreland's mother, had by way of frolic in her youth been taught several manly exercises, and was accustomed often to ride out with her brother in the habit of a man. She was seduced by a Sir Patrick Moreland whom she afterwards killed in a duel for refusing to marry her. She soon was delivered of a son whom she left with the Mrs. Waller above mentioned. She then went to France in her dress of a man, and entered the French service. She quitted this and went with Commodore Anson on his voyage of discovery. On her return, having done Lord Ashmore a service, she discovered herself to him. But as she was for some time doubtful how her son might be received by him she practised the strange stratagems already adverted to in order to keep him

concealed till that could be ascertained. Lord Ashmore having agreed to adopt him, every thing is explained and the story concludes with his marriage to Miss Wallingford.

The plan of making the same person the hero of these two stories seems much more fanciful than judicious. The circumstance places the fiction in so glaring a light, that not only is the interest considerably weakened, but sometimes a feeling excited amounting almost to disgust. It is not easy to perceive the object or utility of such a mode of proceeding. The contrast, if the author was determined to have a contrast, might have been equally well managed though the stories should be completely distinct, instead of being run into one another in this strange and childish manner. But the truth is, that the use of having any contrast at all is not very obvious. If the author had only presented us with a simple and natural story, his work would have found contrasts in abundance from other hands, so that it was not requisite that he himself should enter the lists of extravagance. It is true there are a numerous class of novel readers who delight in being made to stare and wonder, and if the author's design was to catch the attention of such readers he has, like the unjust steward, so far acted wisely. He has made himself friends of the mammon of unrighteousness, and will no doubt be received into their houses. But to minister to ignorance and bad taste, though it may be attended with temporary advantage, is not the way either to acquire or deserve a permanent reputation. In the *simple*, it ought to be observed, Mr. Dallas does not include the dull and insipid; nor by the *surprising* does he mean such events as are beyond the limits of nature. This is so far good, but when events mysterious and apparently unnatural are detailed, which, though perhaps capable of some explanation, could not by any possibility have occurred in such a succession except in the fancy of the romance-writer, the whole is, as to any good purpose, on a footing with Jack the Giant-Killer, and other ingenious performances of the same sort. The view given of human nature is false, and the consequence must be, deception to the ignorant and disgust to the well informed. With regard to the last tale then, utility is out of the question, but even in point of amusement to the lovers of the wonderful, it cannot rank high when compared with other pieces of extravagance. The occurrences are related for the most part in too slight and general a way to excite much interest, and the author seems certainly not to have intended that it should appear in so favourable a light as the other story. We almost thought at first that his intention was to expose the folly of this mode of writing, but an attentive perusal of the tale did not warrant this conclusion. The first tale undoubtedly gains much in comparison with the other. Though it contains several things properly

belonging to the surprising, yet upon the whole it is simple, natural, and well told. The author by making the hero speak in the first person had a great advantage, as all the thoughts and motives to action could be thus completely disclosed without the smallest violation of probability. We have here a variety of natural sentiments, natural characters, and natural incidents; and, setting aside some opinions brought forward without much previous consideration of the subjects to which they refer, the view presented of mankind is tolerably just. This tale, therefore, is in no ordinary degree interesting and instructive. We can only regret that Mr. Dallas should have detracted so much from the value of his work on the whole, by an idle conceit unworthy of his talents.

MONTHLY CATALOGUE.

POLITICS.

ART. 10. *Two Letters on the Commissariat ; written to the Commissioners of Military Inquiry.* By HAVILLAND LE MESURIER, Esq. Commissary General to the Army late in Egypt and the Mediterranean. pp. 113. 2s. Stockdale.

There is no part of the public expenditure in this country, in which so many glaring abuses take place, and which so loudly calls for inquiry and reform as the civil department attached to our military establishment. At home and abroad, both in its general concerns and its most minute detail, every new fact brought to light shews its management to be confused and perplexed beyond conception, without any efficient provisions either to prevent peculations, or to bring them to light after they are committed. At a period when public economy is so loudly demanded by the circumstances of the country, it is surely a lamentable consideration that so many millions have in the course of a few years been absorbed by the depredations committed in one department, and that no security is yet provided against the same depredations being renewed. We have indeed seen a Committee of Military Inquiry appointed ; but it was not to be expected that a Committee would be very active in exposing the abuses of an administration from which it derived its appointment. The facts stated in the pamphlet before us, prove that the Committee had too much business on hand to attend to some of the most necessary regulations of the Army Expenditure.

Mr. Le Mesurier had addressed a letter to the Commissioners of Military Inquiry, requesting their attention to the abuses which had hitherto prevailed in the Commissariat, and the necessity of adopting a system by which some order might be introduced into the manner of conducting the provisioning of our armies on actual service, and of rendering the accounts of the different Commissaries more subject to investigation. Mr. Le Mesurier did not come forward on this occasion as a mere speculative inquirer. He had during the last war, acted in some of the most difficult and important de-

partments of the Commissariat abroad, and had conducted himself in such a manner as to call forth the most unqualified approbation of the Generals and the Commissaries of Accounts, and had only by his officious vigilance and regularity incurred the suspicion and displeasure of certain Commissaries, Contractors, and Bankers, who had reason to dread these qualities in a Commissary General.

The plan which Mr. Le Mesurier proposed to the commissioners, and which he had formerly carried into effect as far as his authority went, with much benefit to the military service, and much saving to the nation, was calculated to introduce much greater activity into every department of the commissariat, and to cause all accounts to be strictly examined on the spot by proper officers, before the distance of time and place should render the detection of abuses impossible. Amidst the confusion attending upon the rapid movements of an army, the adoption of such a system might appear impracticable, had not Mr. Le Mesurier, in the most difficult circumstances, during the retreat of our army under General Walmoden, been enabled to have all his accounts regularly made up *twice a month*; whereas his predecessors continued sending in their accounts for *years* afterwards. Such a confusion was indeed introduced, by these back-standing accounts, into the office of the Commissary of Accounts, that frequent excuses were obliged to be made to Mr. Le Mesurier for not examining those he so regularly transmitted. As to ascertaining the truth of the accounts thus kept back for years, it was wholly out of the question, when the provinces in which the contracts had been made were now in the hands of the enemy. For a more particular account of the abuses committed, and the reforms necessary, we must refer our reader to the pamphlet before us.

The consequences of Mr. Le Mesurier's vigilance and activity were such as might be expected under a corrupt system. The order and economy introduced into the several departments which he conducted seemed like a satire upon those intrusted to the commissaries of the *old school*. Sir Brooke Watson, the commissary general, at length openly quarrelled with him, and Mr. Le Mesurier was in consequence obliged to quit his department, in which the old order of things was immediately established. When the expedition under General Don was about to be sent to Hanover at present, it was expedient to place at the head of the Commissariat of the army a person whose experience and knowledge of the country rendered him qualified to undertake such a charge in such critical circumstances. Mr. Le Mesurier was pointed out for this situation by his station in the Commissariat, as well as his services when our troops were formerly placed in a most hazardous situation in the same country. His letter to the Commissioners of Military Inquiry was, however, brought forward on this occasion, and after due deliberation the appointment was given to another! Nor was this all. Mr. Le Mesurier stood next in rank to Sir Brooke Watson, and in the usual course of promotion, had a right to succeed to the situation of Commissary General when it should become vacant. His unfortunate propensity to order, economy, and activity, however, again stood up in judgment against him; and another person, a person from a subordinate situation, was named as successor to Sir Brooke Watson. Such

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were the efficacious measures adopted by the late administration, to prevent such reformatations in one department as might prove a satire on the rest ; and to check the efforts of officious spirits to bring to light what it was more convenient to cover up in eternal darkness ! We trust that their successors in office will shew their disapprobation of such conduct by deeds as they have so often done by words ; and that they will redeem that pledge, for a reformation of abuses which they have so long given the public.

Although we cannot but deeply regret the unjustifiable treatment which Mr. Le Mesurier has met with, yet we are glad that he has had recourse to the means of making his statements known to the public through the press. This is the proper mode of seeking redress in a country where public opinion is free, and where it fortunately has so considerable an ascendant. We trust that other conscientious men will not fail to imitate his example, and to render the public acquainted with those scenes of iniquity and disorder from which so many pernicious consequences have resulted.

THEOLOGY.

ART. 11. *A Sermon preached to the Society who support the Sunday Evening Lecture in the Old Jewry, on the Evening of Dec. 5, 1805, being the day of General Thanksgiving for the Victory obtained by the British Fleet, in an Engagement off Cape Trafalgar, on the 21st Oct. 1805.. By the Rev. JOHN EDWARDS, 8vo. 1s. Johnson. 1805.*

In considering that “ the Sea is God’s, and he made it ;” in reviewing the advantages we derive from that element in common with other nations, and the superiority Providence has been pleased to allot to us over them in the unconquered valour of our fleets, in estimating the importance of the late victory, and the loss of the brave chief who triumphed ; and in recommending our seamen as the proper objects of remuneration and reverence, Mr. Edwards has delivered many just and pertinent sentiments, conveyed in language very animated and elegant.

ART. 12. *England expects every man to do his duty. A Sermon preached in the parish church of St. Lawrence ; before the Mayor and Corporation of Southampton (and published at their request) on Thursday, Dec. 5, 1805, being the day appointed for a General Thanksgiving, &c. By the Rev. THOMAS MEARS, M. A. Rector of St. Lawrence ; and Chaplain of the Corporation. 8vo. 1s. Law.*

Although we cannot compliment this preacher on his style, we can bestow the higher praise of pious and devotional feelings, and of a correct and perspicuous idea of the duty of the people on days of public thanksgiving. He pays just tribute to the memory of Lord Nelson, and to the bravery and humanity of Lord Collingwood, whose conduct towards the wounded prisoners calls forth some sentiments of peculiar warmth and honest zeal. As one principal object was the patriotic fund, the text was chosen with much judgment from Deut. xvi. 11. “ And thou shalt rejoice before the Lord thy God, thou, and the fatherless, and the widows that are among you.”

ART. 13. *The Duty of Thanksgiving, a Sermon preached at Whitkirk near Leeds, on Thursday, Dec. 5, 1805, being the day, &c. By S. SMALLPAGE, M. A. of Trinity College, Cambridge, Vicar of Whitkirk, &c. 4to. 1s. Longman. 1805.*

Many preachers of what are termed *occasional* sermons are very apt to forget the occasion which called forth their abilities, and to direct the attention of their congregations to subjects that are foreign to the business of the day. Not so the author of this discourse, who explains in a succinct and sensible manner the duty of religious thanksgiving, before he points out the importance of the event which required it; and which he displays in language appropriate to the feelings that ought to inspire every breast.

ART. 14. *A Sermon preached at the Great Synagogue, Duke's Place, on the 14th Kislay (A. M.) 5565, answering to Thursday, Dec. 5, 1805, being the day appointed, &c. By the Rev. SOLOMON HIRSCHEL, presiding Rabbi, (erroneously styled the High Priest) of the German Jews in London. Arranged and rendered into English by a Friend. 4to. 1s. 6d. Richardsons. 1805.*

Except a few interpretations of texts, peculiar in some measure to the Jews, we perceive nothing in this sermon that might not have done credit to any Christian pulpit; and it is pleasing to find that those whose office more particularly leads them to direct the sentiments of the Jews, display so much unaffected piety, loyalty, and good sense. The collection to the patriotic fund on this occasion gave, we have been told, a most substantial proof that the Rabbi's precepts were not neglected.

POETRY.

ART. 15. *An Ode on the Victory and Death of Lord Viscount Nelson, off Trafalgar, Oct. 21, 1805. 8vo. 2s. Boosey. 1805.*

This Ode has considerable merit: there is a mixture of the grand and the pathetic which may render it not improper for recitation. The "Lines addressed to Lord Nelson after his Victory of the Nile," which are appended to this Ode, are rather feeble, and occasionally prosaic. We cannot relish,

" So do I seek that fame I wish to give,
And with thy name desire my verse should live."

The request is unreasonable, and we are sorry to say so, for it is made by a *Lady*. In the title page is a beautifully engraved profile of our immortal hero.

ART. 16. *Verses on the Death of Lord Nelson. 4to. 1s. Clarke.*

This writer's strains have something like animation at first, but he forgets that even in a short poem there ought to be a plan, a beginning, a middle, and an end, as nearly consistent with each other as possible. We are not surprized, however, that the imaginations of some of our poets have been confused by the brilliancy of the late victory. It soars beyond the common dreams of fiction, and we shall therefore conclude with our author's prayer,

" Almighty Powers, then grant our Country's prayer,
O let her not the lot of others share :
Sooner than bid her foreign rule obey,
Plunge her white cliffs beneath the roaring sea."

Does this rhyme indicate the country of the writer.

ART. 16. *Victory in Tears; or the Shade of Nelson. A Tribute to the Memory of that immortal Hero, who fell in the Battle of Trafalgar, Oct. 21, 1805.* 2s. 6d. Murray. 1806.

The author of this piece tells us that he " considers this trifling effort but as the *signal rocket* to those *fireworks* of genius which will more adequately celebrate so great a hero, and so glorious a victory." Not a few of these signal rockets have already been let off from various quarters: this one seems rather to be filled with phosphorous than gunpowder; it emits a mild lambent flame, without flash to attract our eyes, or crack to alarm our ears.

NOVELS.

ART. 17. *A Winter in London; or Sketches of Fashion: A Novel.* By T. SURR. 3 vols. 12mo. 13s. 6d. Phillips. 1806.

MR. SURR informs us, in his preface, that this work has been written under a *conviction* that the object of the reader who may honour it with a perusal is *amusement*; he must excuse us, however, for remarking that if he had written it under a *hope* that the reader's object was amusement, it would have been more to the purpose than this strange employment of the word conviction. But in either way, he has provided very ill for his reader's *amusement*, if we know any thing of what amusement means, as the whole of his fable consists of those terrific, sentimental, and surprising incidents which are better calculated to excite painful than pleasurable sensations. His "Sketches of Fashion" might, indeed, have formed an exception, had he touched its follies with ridicule; but in attempting to give a correct delineation of the manners and language of people of fashion, he unfortunately excites no emotion but disgust: and the reader is tempted to lay aside the book with a hope that no such manners and language exist in real life. We must, notwithstanding, do the author the justice to say that this mode of exposing vice and folly is an *error in judgment*, very common with novel-writers; that many individual parts of this novel reflect credit on his talents; and that he discovers throughout the whole a love of what is amiable and virtuous, and a just and heart-felt indignation against the vices which disgrace high life, if not in as great a degree as here represented, yet in a much greater than becomes the honour of the English name. We would also add, and as Mr. Surr is, we presume, a young writer, he will not be the worse for attending to it, that the frequent introduction of real names, although with appropriate compliments, is what, on the stage, would be considered as a clap-trap. As to the living characters whom he has delineated in another way, under fictitious names, we leave the matter to be considered by themselves, or by any others whom they may have chosen as the guardians of their reputation.

ART. 18. *The Saracen; or Matilda and Malek Adhel, a Crusade Romance, from the French of Madame Cottin, with an historical introduction by F. MICHAUD, the French Editor.* 4 vols. 12mo. 18s. Dutton. 1806.

When Richard *Cœur de Lion*, who conducted the Christian armies at the close of the third crusade, found that all his efforts were rendered useless by the dissensions between the different Christian commanders, he concluded a truce with Saladin. It was proposed that Malek Adhel, Saladin's brother, should marry a sister of Richard, and that they should together hold the sovereignty of Jerusalem. This scheme was rendered abortive by the scruples of the parties themselves, who were firmly attached to their respective tenets. Upon this incident the present romance is founded. Matilda, Richard's sister, follows him to the holy land with a view to make a pilgrimage to Jerusalem previous to her taking the veil. She is taken on her passage by some vessels commanded by Malek Adhel, who treats her with the highest distinction. According to immemorial rule and custom they become enamoured of each other; but neither can yield on the point of religion. After encountering many difficulties from a variety of causes, in due form and method, Malek Adhel is killed by the treachery of Lusignan, the deposed king of Jerusalem, and Matilda buries herself in a convent on Mount Carmel. This romance, like most others, contains many improbable, it might be said impossible, adventures and exploits, and much unnatural language and mummery. The Archbishop of Tyre by his eloquence achieved wonderful things; but the author ought not to have given his speeches, because the means appear most glaringly inadequate to the effect supposed to be produced. Something, however, may be said on the other side. The author has exhibited a number of incidents and situations well calculated to excite interest, and rivet attention. With the exception of a few instances, the manners of the times have been displayed in a very correct and able manner.

ART. 19. *Virtue and Vice. A Novel.* By W. H. RAYNER, in 2 vols. 12mo. 9s. Ostell. 1806.

The characteristic of this Novel is insipidity. The author seems to have had no idea beyond jumbling together a number of common place incidents. The characters and their views are mere indistinct shadows; and the flatness of the matter corresponds with the half-finished nature of the characters. It would be proper in the author, when he next writes about men and women, to make them speak and act like human creatures.

DRAMA.

ART. 22. *The School for Friends, a Comedy in five Acts.* By Miss CHAMBERS. Barker & Son. 1806. pp. 88. 2s. 6d.

To say that this piece has met with considerable success can afford but a very imperfect test of its merits, when we consider the circumstances on which the success of plays in these times chiefly depends. To have suited her piece to the taste of players is, however, no small test both of the ingenuity and discretion of the au-

thoress, at a period when both the plot and the dialogue must be diligently accommodated to the caprice of these discriminating ladies and gentlemen. The plot of "The School for Friends" turns on the misconduct of an extravagant young man of quality who by gaming has ruined his fortune, and been reduced to the humiliating necessity of submitting to be kept by an old dowager to whom he had lost half his estate at play. In the meantime his wife, a very virtuous woman, is wholly abandoned by him, and reduced to the severest distress. At the conclusion of the play, however, every thing is put perfectly to rights: the old dowager is exposed to infamy, and compelled to give up her claim on the estate, from the risque of a prosecution for forgery: the gamester is reclaimed, made heartily ashamed of his faults, and reconciled to his wife by means of an honourable friend who had found her in distress, and preferred restoring her to her husband to an attempt upon her honour. To crown the whole, an uncle of her side, just returned from the West Indies, makes her a present of sixty thousand pounds; and an uncle of his side promises them a further provision. The honourable friend is rewarded with the hand of an innocent girl, the grand-daughter of the old dowager; and a faithful waiting-maid is given in marriage to an upright serviceable quaker. These with the usual appendages of landlords, waiters, servants, &c. make up the personages of the drama. The piece is not less interesting than any of those to which we are generally accustomed: and when we say that there is nothing new or striking throughout, we only apply to it a general characteristic of the plays of the times. What strikes us as more particularly faulty is the uncommonly bad adaptation of the character of the lady in distress to Mrs. Jordan who represents it. Any one who is acquainted with this performer's mode of acting may conceive how absurdly suited she must appear in a character into which not even an attempt at humour is introduced; where she never opens her mouth but to sport a long unwieldy sentiment, a pious ejaculation, an expression of the heartfelt comforts of unshaken virtue and the Christian religion! We do not indeed blame the authoress for this strange allotment of character: *she* durst not remonstrate. Mrs. Jordan, however, cannot plead the excuse of inferior performers—that an ill-adapted character was *forced* upon her: but this is not the only occasion on which we have seen this actress, so inimitable in her own cast of characters, attempt parts in which nothing but the general favour entertained towards her could make her be tolerated.

MISCELLANIES.

ART. 21. *A Preliminary View of the Establishment of the Honourable East India Company in Hertfordshire, for the Education of Young Persons appointed to the Civil Service in India. East India College. 1806. pp. 15. 4to.*

The policy of this institution, as a national concern, can only be judged of after a view of all the relations by which our Indian empire is united with Great Britain. Into this we have therefore no intention at present to enter. One thing may be said, that without any doubt the East India Company saw abundant reason to wish

that the persons who entered into its service were furnished with better qualifications. The whole kingdom is pretty well acquainted with the wretched acquirements of the greater part of those who have hitherto been sent to figure in those regions ; and has had sufficient experience of the unworthiness by which they have been distinguished amid their wealth, after they have returned to their country.

There is no doubt great weight too in the consideration here stated as the grand motive of the undertaking, that the Company's servants now have to discharge the office, not of factors and commercial agents, but of all the different functionaries of the government of a great empire. Whether any education can render a government of such a description good, is another question. It is, however, reasonable to conclude that human nature will suffer less in the hands of well instructed than of ignorant men ; though it may be doubted whether one-fifth part of those who will be employed in the government of India, will ever go near this college.

The plan of education here sketched out is sufficiently obvious. However it is not unworthy of praise. If the practical execution is vigilant and skilful, many important requisites for discharging the different functions of life may be acquired. This preliminary view describes the general objects in the following manner :

“ This plan comprehends two institutions : a school, into which boys may be admitted at an early age ; and a college, for the reception of students at the age of fifteen, to remain till they are eighteen ; or till they are sent by the Court of Directors to their respective destinations.

“ In the school, the pupils will be taught the elements of general learning, and such other accomplishments as are the usual objects of instruction in the larger seminaries of this country. Especial attention will be paid also to such parts of education as may serve to qualify them for public business, and for the higher departments of commercial life.

“ In the college, the students will be instructed, by courses of lectures, upon a plan similar to that adopted in the universities : and as it is designed that the school should be introductory to the college, those who shall have passed through both institutions will enjoy the advantage of an uniform system of education, begun in early youth, and continued to their departure for the duties of their public stations.

“ After having thus provided for the acquisition of learning in general, it is further intended to furnish them with the means of instruction in the elements of Oriental literature. For this purpose they will not only be taught the rudiments of the Asiatic languages, more especially the Arabic and Persian ; but be made acquainted with the history, customs, and manners of the different nations of the east : and as the study of law and political economy is to form an essential part in the general system of education, it will be required that, in the lectures upon these subjects, particular attention be given to the explanation of the political and commercial relations subsisting between India and Great Britain.

“ Among the variety of studies which may be pursued with pe-

culiar advantage in this country, it is not to be expected that any very great portion of their time can be allotted to the acquiring a knowledge of the SEVERAL languages of the east ; but it is presumed that the main object of the institution will be attained, if the students be well grounded in the rudiments of the two languages already specified ; and that, on their leaving the College, such instructions be given them as may enable them to prosecute their Oriental studies during their passage to India."

The business of the college is to be divided into five parts.

1. Mathematics and Natural Philosophy ; two professors.
2. Classical and polite Literature ; two professors.
3. History of Political Economy ; one professor.
4. General Polity and the Laws of England ; one professor.
5. Oriental Literature ; one professor.

Over these presides a person in the office of Principal, whose duty, besides, it is, to superintend the moral and religious conduct of the students, to instruct them in the principles of ethics and natural theology ; and in the evidences, doctrines and duties of revealed religion. In conjunction also with such of the other professors as are in holy orders, it will be his business to officiate in the college chapel in all the duties of a minister of the established church.

The lectures of the professors are thus farther described ;

1. *Oriental Literature.*

" 1. Practical instruction in the rudiments of the Oriental languages, more especially the Arabic and Persian.

" 2. A course of lectures to illustrate the history, customs, and manners of the people of India.

2. *Mathematics and Natural Philosophy.*

" 1. A course of practical instruction, in the elements of Euclid, algebra, and trigonometry ; on the most useful properties of the conic sections, the nature of logarithms, and the principles of fluxions.

" 2. A course of lectures on the four branches of natural philosophy ; mechanics, hydrostatics, optics, and astronomy ; illustrated by occasional experiments : and, if it should be thought necessary or proper, the Principia of Sir Isaac Newton will form a part of this course.

" It is here of importance to observe, that the more abstruse parts of pure mathematics will be utterly excluded from these lectures,* as altogether inconsistent with the object of the institution. The mathematical lectures will be made entirely subservient to the purposes of natural philosophy. The lectures in natural philosophy will have for their scope and end, the arts and objects of common life : and to render this department of these lectures more extensively useful, as soon as a proper collection of specimens shall be procured, it is intended to give the students some elementary instructions in chemistry, mineralogy, and natural history.

* We should like in that case to know how it is proposed to render the Principia of Sir Isaac Newton intelligible, for which an acquaintance with the highest branches of mathematics is necessary. Reviewer.

3. *Classical and General Literature.*

" 1. A course of lectures to explain the ancient writers of Rome and Greece, more particularly the historians and orators.

" A course of lectures on the arts of reasoning and composition ; and on such other subjects as are generally understood by the "*Belles Lettres*."

" These lectures will be altogether plain and practical. Peculiar care will be taken to make the students well acquainted with the English language, and with the merits of its most approved writers. They will be exercised also in every species of composition appropriate to their future occupations.

4. *Law, History, and Political Economy.*

" A course of lectures on general history, and on the history and statistics of the modern nations of Europe.

" 2. A course of lectures on Political Economy.

" 3. A course of lectures on general polity, on the laws of England, and principles of the British constitution."

It would be very wrong in us to omit observing that to the college will be attached a French master, a drawing master, a fencing master, and " other proper instructors," by which we suppose must be meant, dancing masters, riding masters, music masters, &c.

We cannot help expressing an opinion that amid all this instruction, there is one science which is altogether omitted, though it is the only sure foundation of several of the rest. What we mean is the science of human nature, the philosophy of the human mind ; the most important of all the branches of science, even for the practical business of life ; and the proper and legitimate introduction to the studies of law and politics. We regret to find that in many parts of Europe the value of this branch of knowledge is much better understood than in England, though the most instructive works in the science are to be found in the English language.

ART. 22. *Commercial Phraseology in French and English : selected from " Le Négociant Universel."* By WILLIAM KEEGAN. pp. 216, 12mo. 3s. 6d. Vernor and Hood. 1805.

This performance is not calculated for the use of a very large class of purchasers. It teaches nothing in regard to commerce, but the correspondent phrases of business in English and French. It resembles those collections of phrases at the end of many French and English grammars, for teaching learners the common forms of address, compliment, &c. in the French language. The book will, no doubt, be found useful for the purpose to which the author destined it, the assistance of clerks, &c. in acquiring the faculty of writing French commercial letters. But it might very easily have been rendered a much better assistant. In point of quantity there is no room for complaint, though many phrases much more likely to puzzle a novice than many given us, are omitted. However any one fully acquainted with all which are here, will not often be at a loss. The order and arrangement of the work is the strangest circumstance of the whole. The phrases are tossed together in a manner which is truly amusing. Perhaps from the beginning to the end of the book two are not found together which have any connection.

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ART. I. *An Analytical Inquiry into the Principles of Taste.* By RICHARD PAYNE KNIGHT. 8vo. pp. 495. 8s. 6d. London, 1805. Payne.

TASTE is one of those subjects on which much has been written, and that plausibly too, without giving much information. This author expresses so much contempt for monthly critics, that we have no doubt he would hold it highly presumptuous in us to rank his performance in that class. His pretensions are so high that we are timid, and dare not pronounce so bold a sentence. But we will venture to point out what he has done and what he has not done, and then our readers will possibly be in a situation to pronounce a sentence for themselves.

This is denominated an analytical inquiry. Analysis may be applied to taste in two ways. It may be applied either, first, to the Faculty of Taste; or secondly, to the Objects of Taste. It is applied to the first when we inquire whether the pleasures and perceptions of taste are derived from one faculty of our minds, or from several; and whether from an original faculty, destined to that purpose, as the sense of hearing is destined to the perception of sounds; or from some faculty or faculties of our minds, which at the same time are destined for other purposes, as the imagination, judgement, &c. Analysis is applied to taste after the second mode, when we search into the qualities in objects which are agreeable to taste, and endeavour to trace them up to their most general expression.

These two inquiries are very distinct. But our author seems not to have been at all aware of the difference. He is therefore in the course of his work perpetually confounding them together; and hence arises not a little of that imperfection and want of distinctness which appear in most parts of the book.

He begins with a long introduction, containing what he calls a sceptical view of the subject. This appears to us to be mere trifling. We shall tell why we think so; and then others will be able to estimate the justness of our opinion. This sceptical view is neither more nor less than the hacknied enumeration of the varying and discordant judgements of mankind respecting objects of taste. If Mr. Knight or any of his admirers will

point out to us one single use of this enumeration, we will retract our censure, and allow them to apply to it any epithet of condemnation which they please. But if it appear to the public that they fail to do this, the public will think with us that such an introduction is a very foolish beginning to a philosophical and analytical inquiry. It is probably an imitation of Mr. Hume's affected *sceptical doubts*, and *sceptical solution of those doubts*. The author shews us that he had been dabbling in Mr. Hume's scepticism for this introduction, as he quotes that writer for the purposes of his sceptical view, without, however, understanding him. After telling us how widely men differ in regard to their opinions of female beauty, he adds: "It was, probably, from observing this marked difference and even direct opposition of tastes, in matters which affect the primary and innate sentiments of man, that an acute and ingenious sceptic has ventured to assert, that all beauty is merely ideal and imaginary, and not in any case an inherent quality in external objects. "Beauty," says Mr. Hume, "is no quality in things themselves; it exists merely in the mind which contemplates them," &c. Now who that is acquainted with Mr. Hume's philosophy, knows not that he arrived at this opinion, not by observing the different tastes of men in regard to female beauty or any other beauty; but in following out the theory of Mr. Locke, "that no secondary qualities reside in bodies, but only in the mind which perceives them; that there is no heat in the fire, and no smell in the rose," &c.

After finishing this introduction, the author divides his analytical inquiry into three parts; namely, 1. Sensation; 2. Association of Ideas; 3. The Passions. As these titles refer altogether to the operations or modifications of the mind, it would from them appear to have been his intention to confine himself to the first of the inquiries above mentioned, that which relates to the faculty or faculties of the mind concerned in what we denominate Taste. But the author seems not to have been sensible that there were two inquiries belonging to the subject; and his reader must be pretty vigilant to find out when he is prosecuting the one and when the other. This, however, being his enumeration, it is to be understood as his doctrine, that in Sensation, the Association of Ideas, and the Passions, a full account is to be found of all the phenomena of taste. There is something new, to be sure, in this account of taste; the next inquiry is whether there be any thing solid or even ingenious.

1. Under the first head he goes over the five senses, Taste, Smell, Touch, Hearing, Sight, in separate chapters. There are several cases in which the perceptions of sense, and their attendant sensations, are so blended with the intimations or pleasures of taste, that it is not easily determined how much

should be referred to the one and how much to the other. It may be doubted whether some of the feelings and perceptions which fall under the denomination of taste be not the offspring of pure sense, without the intervention of any other faculty; and so taste be partly mere sense, and by consequence not a simple, but a compound faculty. These are undoubtedly points of great importance towards a clear discernment of the nature of taste; and an examination of the senses, in an inquiry concerning taste, seems only to be requisite or pertinent so far as it is directed to their elucidation. Are these points accurately determined in this book? Is it clearly made out what part sense has in the feelings and ideas which we ascribe to taste? Does it appear by sufficient evidence that sense comes in for a share in what we refer to that faculty; or are the perceptions and pleasures of taste all deducible from a different source? We are sorry to answer that these inquiries are all left by Mr. Knight nearly in the state in which he found them. A great proportion of what he has written about the senses, has no connection whatever with his subject; and, by that which is not altogether foreign to it, nothing of any importance is explained.

He begins his observations on the sense of taste, for example, with an account of the bodily organ; and favours us with a theory of the organ's mode of action. The application to it of a sapid body, he says, "produces a change in the mode or degree of action in the nerves; because the commencement of a new sensation is never from absolute inaction." It is thus, as our reader perceives, the opinion of this author, that the nerves are in perpetual action in every sensitive being, from the first moment of sensation to the last, without any possible interval of inaction. We should be uncommonly happy to understand how he knows this. Had he informed us, we should not have complained that the observation was totally foreign to his inquiry, which however it is. At present what he has given us in place of a reason for this opinion, is far from satisfying us. "All the organic parts," says he, "of animal bodies, and many of those of vegetables are irritable; and a certain degree of irritation is always kept up in the former by the acrimony of the blood, or by the necessary operation of vital warmth and motion." Because a certain degree of irritation, as he says, is always kept up in animal nerves, there is always a certain degree of action in them. How does this happen? What is this irritation? Or what is the connection between it and the action of the nerves? Or is the irritation and the action of the nerves the same thing? If that is not the author's meaning, we should be happy had he explained it, and had he told us what this irritation is; whence we might have seen how it followed that if the nerves are in a

perpetual state of irritation, the commencement of a sensation can never be from absolute inaction. If irritation is not the same with action this to us is Stygian darkness. But if they are the same, what use for the word irritation at all? It breeds only confusion. Would it not have been much better to have said, "all the organic parts of animal bodies are active, or susceptible of action [not *irritable* ;] and a certain degree of action [not *irritation*] is always kept up," &c.—But we have not yet done with this irritation. It is a most useful tool in the hands of Mr. Knight. It is the very engine of sensation. "We know," says he, "that certain modes of irritation produce sensations which are pleasant, and others, sensations which are unpleasant; and that there *must be a certain degree of it* to produce either?" Now again we ask what is this irritation which produces these effects? It is very unphilosophical to leave an affair of this magnitude unexplained. Is it action, or motion, or what is it? And what is your proof of this action or motion? All that we know is that nerves are necessary to sensation, and that the nerve must communicate with the brain; but what is the change produced in the nerve or brain we know not; nor do we learn any thing whatever by hearing the sound *irritation* articulated; because we know not what irritation is.

It is pretty evident from this beginning what sort of a philosopher Mr. Knight is. He belongs to a numerous class. It is long since the rules of philosophising were fully explained, and most successfully exemplified; yet how few do we now find who are sensible that they can never interpret nature by their conjectures? Words are still the bane of philosophers; and by far the greater part of those who pretend to that name suppose, like Mr. Knight, that they are affording explanations of nature when they are only uttering sounds without a meaning. Irritation has long been a favourite term with speculators of this description. It is an occult quality; and nothing is so useful to them as something of this sort. Occult qualities are so plastic in their nature that they may be shaped to almost every thing; and so powerful that they may be made the cause of any effect. No wonder they are favourites with the philosophers; but it is somewhat surprizing that they should be received with such mighty friendship by the readers and hearers of the philosophers. It might be expected that *they* would bestow their approbation upon information rather than upon sounds. But this expectation is wrong. It appears that they are no less fond of the sounds than the sound-makers. We find that the most hasty reputations are almost always raised upon works of this description, not upon those in which is found only the simple interpretation of nature. Of these the genuine lovers are few, and they make their way to celebrity only by slow degrees.

It is truly surprizing how ignorant of the philosophy of the senses this writer shews himself. "It is evident," says he, "that neither the sensations, nor the ideas imprinted by them, have any resemblance to the objects or the qualities of objects which have produced them; but that the connection between them, howsoever spontaneous and immediate it may seem, is merely habitual, and the result of experience and observation." It does not distinctly appear what he means by "the ideas imprinted by the sensations." But if he has any meaning, the *perceptions* are probably what he thus denominates. Well! he tells us that the sensations and perceptions have no resemblance to the qualities of objects; and this we very fully grant, as the one are operations of mind, and the other properties of matter, which we hold to be most remarkably different. But what says he next? "That the connection between the sensations or perceptions and the qualities of matter is merely habitual, and the result of experience and observation." Now what are we to understand by this? That the senses give us no intimation of the qualities of external bodies by themselves or originally; that the sensation and perception of hardness gives no intimation of a hard body; the sensation and perception of greenness of a green body; but that it is only by experience and observation we find out any connection between them? If he will shew us how the smallest experience respecting the qualities of matter, how the knowledge or conception of its existence can be acquired unless we suppose an immediate and necessary connection between our sensations and perceptions and the qualities perceived, we will reckon him the most sagacious of all philosophers.

The author is very fond of giving us new and profound theories. On the subject of hearing he tells us that "many of those solid bodies, which are so susceptible of the vibrations of sound, such as glass and different kinds of metal, are impenetrable to air." What then? Why, on this solid foundation he rears the superstructure of a new fluid to account for Hearing. "Wherefore," says he, "I suspect that sound is produced by some finer fluid mixed with air; and pervading elastic, as light does transparent, bodies!"

The errors he commits are sometimes in matters exceedingly trifling. "There are," says he, "scarcely any human eyes of such extreme sensibility, unless in a morbid state, as to feel any absolute pain from colours composed of reflected rays: for unless the reflection be from the surface of a concave mirror, in which the rays are collected and condensed, the effect of light is necessarily weakened by being reflected." Is Mr. Knight ignorant of the amusement of mischievous boys in throwing a most disagreeable reflection on one another's eyes, not by a concave, but a plain mirror? Has he never expe-

rienced the painful sensation arising from bright sunshine on the ground covered with snow? Does he not know the fatal effects which often arise to vision from the reflection of the sun on extended deserts of sand in hot countries?

II. Let us attend him next in his investigation of taste, as it depends on "The Association of Ideas." Under this head he treats of 1. "Improved Perception, or Knowledge," as he otherwise denominates it; 2. "Imagination;" and 3. "Judgment." As these are the different divisions of the inquiry respecting the "Association of Ideas," the intelligent reader will naturally inquire whether Mr. Knight accounts Improved Perception, Imagination, and Judgment, only different modes or appearances of the "Association of Ideas?" We answer that it is really impossible for us to tell. We are strongly inclined to suppose that this is his opinion. But he has not expressed himself in such a manner as to enable us to make it clearly appear whether it is so or not. A judgment may hence be formed of the precision and distinctness of this author's ideas.

In one view the meaning of the "Association of Ideas" is very clearly defined: but when it is extended in some mysterious way to all the relations between the conceptions of the mind, and to every mode of succession between its operations, it then partakes greatly of the nature of an occult quality, and hence becomes so useful in the hands of certain philosophers. It then appears of equal service in respect to the mind, as irritation was found to be in respect to the body. Thus "Irritation" and "Association" are the two golden keys which open the palace of "philosophy:"—

"Quis valet verbis tantum: qui fingere laudes
Pro meritis ejus possit, qui talia nobis
Pectore parta suo, quæsitæque præmia liquit?
——— Deus ille fuit, Deus inclute Memmi,
Qui princeps vitæ rationem invenit eam, quæ
Nunc appellatur sapientia; quique per artem
Fluctibus e tantis vitam, tantisque tenebris,
In tam tranquillo, & tam clara luce locavit."

The author having shewn how "improved perception" is acquired, by explaining the manner in which we correct the pure intimations of vision, for example, by those of our other senses, and are enabled to judge of distance, and real figure and magnitude, merely by visible appearances; he observes that this *faculty*, as he styles it, "of improved perception," goes on improving, and even, in some degree independently of the perfection of the organs from which it is derived. Thus an old vintner, whose taste is blunted both by age and intemperance, will yet judge more accurately of the flavour of wines, than a young man whose natural sense is the most exquisite. This fact, which really explains for him

nothing, our author brings forward without understanding it in the least degree. It is a mere abuse of language to call this faculty of the vintner's perception. It is memory rather than sense. The signs of certain wines are certain flavours. The connection between the sign and the thing signified is to be learned in this case exactly as it is learned in others. By attending to the sign and imprinting it in his memory, a man, as often as he perceives the sign, may accurately call to mind the thing signified. This is exactly the operation of the vintner. As far as the mere flavour is concerned, the young man has a much more accurate and distinct, as well as lively perception of it than the vintner; and if it were capable of being described in language, could much better describe it; but having never accurately attended to it as a sign of a particular kind of wine, or imprinted in his memory this circumstance, he cannot tell, when he perceives the flavour, to what description of wine it belongs. Thus a cloud, rising in the horizon at sea, has exactly the same appearance to the landsman's eye and to that of the experienced sailor. As far as perception goes they are entirely upon a level. But the sailor remembers that such a cloud has always been followed by a storm. He says he *sees* in it a storm; and Mr. Knight would call this improved perception. But he sees no more than the other; he only remembers that what he sees is a sign, and that a storm is the thing signified. We do not at present propose to analyze this operation of inferring one thing from another, but only to shew that it is not an operation of sense, and that our author has not understood it.

After this he immediately adds; "all refinement of taste, therefore, in the liberal arts, arises, in the first instance, from this faculty of improved perception." Now what does this mean? That all refinement of taste in the liberal arts arises, in the first instance, from the faculty of inferring from signs the things signified? If this be not his meaning he has given us no clue to find it out. What then is the reason he advances for asserting that taste depends in this manner upon improved perception? This reason, "that painting, sculpture, music and poetry, are all, in their principles, as Aristotle has observed, imitative arts." But how does it appear, that because they are imitative arts, therefore taste depends upon acquired perception? He adduces not a syllable in proof or illustration of this curious position; but immediately runs forward in a long desultory discourse on the imitative arts; which proves nothing; which is criticism, if it must have a name; but certainly can be considered as no part of an Analytical Inquiry into the Principles of Taste, unless Webb "*on the Beauties of Painting and Poetry*" must be considered as such.

For the greater part of the opinions here delivered we must

refer to the work itself, but there is one criticism, when he comes to talk of rhythm and prosody, which we consider too curious not to be distinguished. He finds that there is no rhythm or melody in the blank verse of Milton, "who has left," he says, "more uncouth and unharmonious verses, than any other poet of eminence." He proceeds at last to talk in the true style of a consummate judge, and with all that contempt for people who differ from him with which a great critic ought to be filled. "I know," says he, "that there are critics who have pretended to discover refinements of melody in the most rugged anomalies of Milton, &c. But to such critics I have nothing to say. If they are serious and sincere, they are as extraordinary anomalies as any of those which they admire." Who would not suppose, from such disdain and confidence as this, that the author had every judicious and elegant critic in the world on his side; and only one or two distinguished for an affectation of singularity against him? But what can be thought of such language when the fact is, that all the most distinguished critics have bestowed peculiar praise upon the structure of Milton's verse; that of all the living judges of poetical excellence, there are few who do not join in the same sentiment; and that hardly two names of eminence, and these not undistinguished for an affectation of singularity, can be produced on the opposite side? Two of the critics most distinguished both for judgement and feeling, and for their own eminence in the arts of composition, whom this or any other country has produced, are Mr. Addison and Dr. Beattie. Their opinion of Milton's versification is no secret; and these are among the critics to whom Mr. Payne Knight is above "having any thing to say!" There is another author whose authority, from the high and just praises Mr. Knight bestows upon him in another place, one would have naturally supposed he would respect. We allude to Mr. Cowper, whose knowledge of all the ingredients of poetical excellence few will be disposed to call in question. We cannot tell in how many passages of his letters this superior poet speaks with enthusiasm of the melody of Milton's verse. One passage is so strongly and beautifully expressed, that we will quote it as a full answer to all that Mr. Knight has advanced on the subject of prosody, into which our limits will not permit us more particularly to enter. "I have been well entertained," says he, in a letter to the Rev. William Unwin, N^o 4, Vol. 3, "with Johnson's biography for which I thank you: with one exception, and that a swinging one, I think he has acquitted himself with his usual good sense and sufficiency. His treatment of Milton is unmerciful to the last degree. He has belaboured that great poet's character with the most industrious cruelty. As a man, he has hardly left him the shadow of one good

quality. Churlishness in his private life, and a rancorous hatred of every thing royal in his public, are the two colours with which he has smeared all the canvas. If he had any virtues they are not to be found in the doctor's picture of him, and it is well for Milton, that some sourness in his temper is the only vice with which his memory has been charged; it is evident that if his biographer could have discovered more he would not have spared him. As a poet he has treated him with severity enough, and has plucked one or two of the most beautiful feathers out of his Muse's wing, and trampled them under his great foot. He has passed sentence of condemnation upon Lycidas, and has taken occasion, from that charming poem, to expose to ridicule (what is indeed ridiculous enough) the childish prattlement of pastoral compositions, as if Lycidas was the prototype and pattern of them all. The liveliness of the description, the sweetness of the numbers, the classical spirit of antiquity that prevails in it, go for nothing. I am convinced by the way that he has no ear for poetical numbers, or that it was stopped by prejudice against the harmony of Milton's; was there ever any thing so delightful as the music of the *Paradise Lost*? It is like that of a fine organ; has the fullest and deepest tones of majesty, with all the softness and elegance of the Dorian flute. Variety without end and never equalled, unless perhaps by Virgil. Yet the Doctor has little to say upon this copious theme, but talks something about the unfitness of the English language for blank-verse, and how apt it is, in the mouths of some readers, to degenerate into declamation?"

We have quoted this criticism entire on Johnson's *Life of Milton*, because it is that author's sentiments in regard to the poetry of Milton, and blank verse in general, that Mr. Knight seems to have expected to do himself honour by adopting. He quotes, with distinguished approbation, the following passage of Johnson: "the *Paradise Lost* is one of the books, which the reader admires and lays down, and forgets to take up again. Its perusal is a duty rather than a pleasure. We read Milton for instruction, retire harassed and overburdened, and look elsewhere for recreation."—"Yet surely," adds Mr. Knight, "the first and most essential merit of poetry is to be pleasing." Therefore, in this author's good judgement, the *Paradise Lost*, is devoid of the *first and most essential* merit of poetry. But this is not all. The defect was not in Milton's subject; "for we feel no such lassitude or depression from the same subjects, when treated by Tasso or Vida." Therefore, Tasso and Vida were superior to Milton in the *first and most essential* merit of poetry! But his account of the cause of this great defect in Milton's poetry is truly ingenious: it is the fault of his versification! "That very irregularity of the

pauses, which certain critics have so much commended, gives the character of prose to his verse, and deprives it of all that fire and enthusiasm, &c." In short, "blank verse, where," says he, "it is not stiffened and elevated by some peculiar dignity and elevation of subject, as in the more splendid parts of the *Paradise Lost*, requires so many inversions and transpositions to keep it out of prose, as render it quite unsuitable to the enthusiastic spirit and glowing simplicity of heroic narrative!" But the master-piece of this ingenious criticism on the poetry of Milton is where he comes at last to the true and surprising discovery, that Milton is one of those writers in blank verse, "who viewed nature through the medium of books, and wrote from the head rather than the heart!"—We have no doubt that with regard to those who may presume to differ from Mr. Knight in this opinion too, "he has nothing to say to them; and that if they are serious and sincere, they are as extraordinary anomalies as any of those which they admire, and afford ample illustration of the proverb that there is no disputing concerning tastes." When this is the case, we, monthly critics, the objects of Mr. Knight's ineffable contempt, shall not have the arrogance to deliver an opinion.

Mr. Knight's criticisms have carried us, as they carry himself, far away from his Inquiry. Let us return then to the second division of this Part, *The Imagination*. What information does this afford with regard to taste? Our author begins with some observations sufficiently common, respecting the association of ideas; its effects on temper and disposition; its connection with madness, idiocy, and several other states of mind. He then proceeds to the connection between the memory and this part of our constitution; and remarks, what no one will think of denying, "that in proportion to the vigour and extent of the retaining faculty; and to the number and variety of images, with which observation, study, and experience, have enriched it, will the powers of association be multiplied, and their operations varied and extended." All this only means, in plain English, that very little can be associated, where there is very little to associate. After this follow some observations of equal importance respecting artificial memory, and natural but regulated memory, with the division which these different kinds of memory make of certain people, into proser and prattlers. During this time we have come to nothing which appears to have any connection with the subject of taste. At last, however, we arrive at a proposition which seems to have much in it: "As all the pleasures of intellect arise from the association of ideas, the more the materials of association are multiplied, the more will the sphere of these pleasures be enlarged." If this be so, we have got to the fountain-head. If from the association of ideas

arise *all* the pleasures of intellect, we have no farther to search. The pleasures of taste must be found among them, or among the pleasures of sense, which Mr. K. has already discussed. We have only one slight complaint to make of our logical inquirer: that he has left this important point without an atom of proof; and we utterly disbelieve it. The latter part of the above sentence, however, which contains a proposition almost identical, he proceeds to prove by a profusion of illustrations drawn from natural objects, from social and moral, from the fine arts, and from the *picturesque*, which he explains at extraordinary length. In truth he is a mighty critic of pictures. In the course of these explanations he states the doctrine, "that much of the pleasure which we receive from painting, sculpture, music, poetry, &c. arises from our associating other ideas with those immediately excited by them;" a doctrine in some respects resembling that which is so exquisitely illustrated, in the charming and philosophical work of Mr. Alison, on the subject of taste; a work which we regret to find is completely out of print, but of which we trust a second edition is only deferred till the elegant author bring his inquiries to a conclusion.

On this principle he explains the effect of neatness, freshness, lightness, symmetry, regularity, uniformity, and propriety, the pleasure afforded by which "is not simply a pleasure of the sense of seeing; nor one received by the mind through the medium of painting" [as that, according to him, afforded by the picturesque.] "But upon the same principle, as the association of ideas renders those qualities in visible objects which are peculiarly appropriate to painting, peculiarly pleasing to those conversant in that art; so likewise does it render those qualities which are peculiarly adapted to promote the comforts and enjoyments of social life, pleasing to the eye of civilized man." With this opinion we coincide, but certainly not from the proof adduced by this author. Female beauty was long ago explained, on principles nearly the same, by the author of *Polymetis*. But Mr. K. who frequently quotes authors from whom he dissents, very rarely quotes any with whom he agrees. Almost every thing else in the chapter are criticisms on the various arts, which prove nothing in regard to the principles of taste. And such is the information he communicates respecting the connection between the imagination and taste.

Judgment is the last faculty he treats of under the head, "Association of Ideas."—"Judgment," he says, "is more properly the result of a faculty than a faculty itself; it being the decision which reason draws from comparison." Judgment then, according to him, is the result of the reasoning faculty. We should like most vehemently to hear him define the reasoning faculty upon these premises. We have always

before heard of reason as the result of judgment, or a certain combination of judgments; but never of judgment as the result of reasoning. "Reasoning," says Dr. Reid, "is the process by which we pass from one judgment to another which is the consequence of it." The most common books of logic might have taught Mr. Knight better. Dr. Watts tell us that, "when the mind has got acquaintance with things by framing ideas of them, it proceeds to the next operation, and that is, to compare these ideas together, and to join them by affirmation, or disjoin them by negation. This act of the mind is called *Judgment*." Again, "As the *first* work of the mind is perception, whereby our ideas are framed; and the *second* is judgment, which joins or disjoins our ideas and forms a proposition; so the *third* operation of the mind is reasoning, which joins several propositions together," &c. When Mr. Knight therefore says, "that judgment is the decision which reason draws from comparison," he has either no meaning at all, and is entirely ignorant of the subject; or he is using the words in a sense in which no other person uses them, and so abusing the language.

"Reason," he says, (and, by consequence, according to his doctrine, judgment) "in the strict sense of the word, has little or nothing to do with taste; for taste depends upon feeling and sentiment." If the latter part of this proposition be correct, the former is not. For if taste depend altogether upon feeling or sentiment, reason has not little or nothing, but absolutely nothing to do with it. However disconnected as by this doctrine taste entirely is with reason or judgment, Mr. Knight furnishes us with a pretty long discourse under that head. It is devoted to the doctrine of poetical probability and a few collateral subjects. As we consider this another departure from the subject, we do not regard it as deserving any further notice. A consequence, however, follows from the doctrine that "taste depends upon feeling and sentiment" which must not be overlooked. The author certainly in some measure, (in how great indeed does not appear,) ascribes taste to the association of ideas. But, if it depends upon feeling and sentiment, the association of ideas must be resolvable into feeling and sentiment. This is a speculation which it would be worth his while to prosecute. In the hands of an author like him it could not, we think, fail to produce surprising discoveries.

We have now come to the end of the inquiry respecting the association of ideas; but we are certainly unable, from all we have learned in it, to tell in what respects taste depends upon this part of our constitution, and in what it does not.

3. The last part of the work, entitled the *Passions*, is divided into three chapters; the First, of the Sublime and Pa-

thetic; the Second, of the Ridiculous; and the Third, of Novelty. As far as these different objects then are concerned, taste, it would seem, depends upon the Passions.

"The Passions," says our author, "considered either physically as belonging to the constitution of the individual, or morally, as operating upon that of society, do not come within the scope of my present inquiry; it being only by *sympathy* that they are connected with subjects of taste; or that they produce in the mind any of those tender feelings which are called pathetic, or those exalted or enthusiastic sentiments which are called sublime." This *Sympathy*, then, it is, with which we are to have to do in this Part, and which is to account for the Sublime and Pathetic, for the Ridiculous and for Novelty. Will it not here be naturally supposed by our readers that the author has accurately described what this *sympathy* is, of which so much use is to be made? But no. This is not his mode. Left vaguely, devoid of all explanation, it too has something in it of the nature of an occult quality; and this is a circumstance which as usual renders it much more useful.

He tells us that "the pleasure which we receive from tragedy, and from all pathetic or impassioned narratives, is owing to *sympathy*." And this satisfies him. Taste, as far as it is connected with these objects, is thus fully explained; and then he runs away as usual into some long criticisms with regard to those objects. But they must be easily satisfied indeed who take this as an explanation of taste in regard to the pathetic and sublime. Sympathy operates where taste has no concern. We sympathize with the poor man our neighbour, who has lost his wife, the mother of his young children. This is surely something very different from an operation of taste. But yet so inaccurate are this author's ideas, that he leaves taste confounded with it; and such is the effect of talking about and about a subject, with a certain degree of plausibility, that his reader is not immediately sensible of so great an absurdity.

We are informed too that, "every energetic exertion of great and commanding power; whether of body or mind; whether physical or moral; or whether it be employed to preserve or destroy, will necessarily excite corresponding sympathies; and, of course, appear sublime." Now pray what is the sympathy with a great bodily exertion? We derive a sorrow from the sorrow of another, and a joy from his joy; and we clearly understand what is meant by sympathy in those cases. But sympathy with a bodily exertion cannot be another bodily exertion.—An author who explains things in this manner will not greatly advance the knowledge of his readers.

The instances are not rare in a work of this kind, where the author talks nonsense; that is, heaps words together to which

no ideas can be annexed. Of this kind is the following passage; "All sublime feelings are, according to the principles of Longinus, which I have here endeavoured to illustrate and confirm, feelings of exaltation and expansion of the mind, tending to rapture and enthusiasm." Now what sort of a thing is "a feeling of expansion of the mind, tending to rapture and enthusiasm?" He adds; "and whether they be excited *by sympathy*, with external objects, or arise from internal operations of the mind, they are still of the same nature." Here is a new view of the subject. Before this we understood that the sublime feelings of taste were this *Sympathy* itself, which is felt with energetic passions, &c. We now find they are no such thing; they are only certain feelings excited *by* this sympathy. So astonishingly crude are the ideas and expressions of Mr. Knight. —His galematias improves as he goes on; "In grasping," says he, "at infinity, the mind exercises the powers, before noticed, of multiplying without end, and in so doing, it expands and exalts itself, by which means its feelings and sentiments become sublime." And surely every body now is well informed what sublime sentiments are, and how they are produced!

But we cannot proceed any farther in the analysis of this work. Our readers we trust have by this time a pretty accurate notion of the progress made by the author in developing the principles of Taste; and we must refer them to the work itself for what is added on the two remaining subjects; the Ridiculous, and Novelty.

In this account of Mr. Knight's speculations, we have not thought it necessary to enter into his controversies with Mr. Burke and Mr. Price. We accounted it of more importance to give as full a view, as our limits would permit, of his own notions, than of his objections to the notions of others. As all the alterations too which are made in the second edition of his work refer to these controversies, and principally to that with Mr. Price, our criticisms are equally applicable to both editions.

Imperfect, however, as we are obliged to declare this performance, as *An Inquiry into the Principles of Taste*, we readily grant that it is not the production of an ordinary man. The mind of its author is not meanly cultivated, nor devoid of ingenuity. His great defect is a very imperfect knowledge of the philosophy of the human mind; indeed a most imperfect notion of the rules of philosophising, and the true business of philosophy in general. With many of his criticisms on the different objects of taste; topics with which the greater part of his book is made up, we cordially agree; and recognize in them both delicacy and acuteness. These however assist in imposing upon the careless reader; and turning his attention from the false philosophy with which they are blended.

His language deserves no applause. It is not adorned with the virtues, either of the philosophical, or of the rhetorical style. It grievously offends against the precision and accuracy of philosophy; it is loose, vague, and verbose. Nor, with this, has it any pretension to elegance. It is rugged, and clumsy; and very often far from correct. In a Discourse on Taste, how incongruous is a passage so exceptionable as the following? "But not only the presumption of pride, but the *ardour* of affection is *diluted*, and *reduced* to a *lower tone*, as the boundaries of knowledge are expanded." It is a very usual metaphor to talk of *warm* affections, and therefore the *ardour*, or the *heat* of the affections is very proper. But what becomes of this heat? Why it is diluted, that is, mixed with some liquid! Well, this diluted heat, this liquid mixture, what becomes of it? Is it cooled, or shaken, or evaporated, or what is done to it, that is consistent with the nature of a liquid? By Apollo and the nine Muses, it becomes music, or a musical instrument; and is *reduced* to a *lower tone*! In one short sentence then the affections are made *hot*, their heat is then converted into a *liquid*, and presently after it is transformed into a *musical instrument*, and takes *different tones*! This abuse of metaphors is so fully exposed in all the most common elementary books of criticism, that it is astonishing Mr. Knight should have sinned so grossly in this respect.—But this is not the only inelegance even in the same sentence; observe the awkward introduction of the conjunction BUT within so short a distance.—To us likewise it appears an improper metaphor to say that boundaries are *expanded*; we say they are enlarged or extended; but expansion seems not applicable to a boundary or a line. In the same paragraph there is another misapplication of a metaphor; where he says, that the "*foundations*" upon which certain edifices are to stand, "*were* shaken and *dissolved* by the very power that was to raise them." To shake a foundation is a common expression; but who ever thought of dissolving the foundation of an edifice?

How incorrect is the following expression? Tragedy "*delights in unity and simplicity of character, such as all character is when under the dominion of enthusiastic passion.*" He means to say that "*all character, when under the dominion of enthusiastic passion, is uniform and simple;*" but he says that it is *unity* and *simplicity*; for these are the antecedent to the relative *such*.—The situation of *upon* is surely very inelegant in the following sentence: "Besides, it is not for examples, to model their minds *upon*; or for lessons to direct their actions, that men frequent the theatres."—In the following passage, inaccuracy produces nonsense: "Of this description are the objects and circumstances called *picturesque*: for except in the instances before explained, of pleasing effects of colour, light,

and shadow, they afford no pleasure, but to persons conversant with the art of painting, and sufficiently skilled in it to distinguish and be really delighted with *its* real excellences. To all others, how acute soever may be their discernment, or how exquisite soever their sensibility, *it* is utterly imperceptible: consequently there must be some properties in the fine productions of this art, &c." It is evident that according to construction, the word *it*, in its three applications above marked by Italics, refers to the art of painting. Yet surely to say that the art of painting is imperceptible to any body is nonsense. After long consideration you find that you must go back to the beginning of the paragraph for the antecedent to the last *it*, and that it is the word *pleasure!*—Nothing can be more regardless of elegance than the following collocation of words; "It is therefore utterly impossible for the latter to afford models for the former" (that is poetry for morality); "and, the *instant that it attempts it*, it necessarily becomes tame and vapid." Here in the course of eight syllables the sound of *t* is separately repeated eight times, and the word *it* three times in the course of four words, two of these times immediately succeeding one another. And yet this author is offended with the harshness of Milton's composition!!!

ART. II. *Travels through Italy in the Years 1804 and 1805.*
By AUGUSTUS VON KOTZEBUE. *Author of the Travels in Siberia and France, &c. &c.* 4 vols. 12mo. Phillips. 1806.
1l. 0s. 0d.

If the public are not sufficiently well acquainted with M. Kotzebue's manner, not to need any particular description from the critic, it is not M. Kotzebue's fault. There is not a year passes in which he does not refresh their memories with some new production, nor does he issue a production that does not bespeak its author. There is, indeed, perhaps, no author in existence who understands better the method of turning a little reputation to account. By the help of his name, and the same strain of overdone sentiment by which this name was originally acquired, he feels confident that whatever he writes will be read; nor is he deceived, for there are not a few readers who seem just formed for Mr. Kotzebue's purposes. With the assistance of a few incidents, whether supplied by observation or fancy, he contrives to form a very pretty vehicle for as many sentiments and ornaments as are sufficient to fill several volumes. Sometimes he is very pleasant, and sometimes his wit seems woefully at a stand: but although his humour appears often exhausted, his sentiment seems to be a perennial spring. Such is the manner in which M. Kotzebue has manufactured and published more plays than any man of his age; and he now seems determined to put down all the tourists of his time as

well as all the playwrights. We had last year to attend him in France, and contrived to glean some amusement for our readers. We have this year to attend him in Italy, Russia, and fifty places besides, and shall endeavour to discover where he is witty himself, or the cause that wit may be in others.

We have first a preface, in which our author gives us to understand that every thing in these volumes will be found warm from the hand of nature: they are his first impressions, his first reflections, his first emotions on every new occurrence, every new scene presented to him. He seems, indeed, to hold in great contempt the old adage that 'second thoughts are best,' and to have carefully avoided seeing any thing twice lest it should deprave his ideas. After having assured us that he records nothing in these volumes but the first glances of his wonderful genius, he might have saved himself the trouble of formally excluding from the class of his readers all artists, lovers of the arts, and such as look for substantial information. He, however, enters his protest against the accuracy of his judgement being impeached, on account of the shortness of his stay wherever he went, and the hand gallop at which he travelled. "The talent of observation," says he, "is an endowment of nature; whoever does not carry it with him will never acquire it."—Perhaps, the talent of seeing things without having seen them is also an endowment of nature: it is indeed a talent which our author has been said to possess in an eminent degree. The possession of such an endowment would, in our opinion, redound not a whit less to his credit, than when he boasts that he can at the first glance judge with the utmost accuracy of all the finest productions of art." "Most things," says he, "are either viewed justly the first time, or never."—True, there are some men too wise in their own conceit ever to amend their errors.

Our author commences his travels by accounting for them from the principles of human nature. He informs us that the love of change is an instinctive propensity of man; that the love of travelling arises from the love of change; and that he, being a man, was naturally seized with this natural propensity. This inference is abundantly logical; but it is followed by another which we see reason to dispute. He informs us that "he does not travel as a literary man, or as a connoisseur, but merely as a *human being*." This we cannot allow: for a human being, by which we understand an animal endued with reason, would certainly have informed us where he set out from, whither he was going, or in what part of the map we were to look for his route. But M. Kotzebue, careless to maintain the character he had assumed, omits all these forms, and thus opens the history of his travels: "Alexander also—(I do not mean the wonderful traveller of old, who traversed the whole known world in an

immense company, and afterwards wanted to build a bridge upwards to the moon; I mean the benignant genius of Russia, to whom, if the inhabitants of the moon knew him, they would willingly make a bridge downwards)—Alexander also travelled this year, &c. &c.!!!”

After an eulogium on the Emperor Alexander, which, (unless our author had assured us he put down nothing but first impressions, and was withal the most disinterested of human beings,) we should consider as one of the most studied and fulsome pieces of adulation we ever have read—our author suddenly drops from the clouds somewhere about the south-east corner of the Baltic. Regulations have lately been adopted in Eastland and Livonia to emancipate the peasants of these provinces, and afford them instruction: our *human being* does not, however, seem at all satisfied with these transactions, and feelingly thinks it improper not to attend to the suggestions of some of the old peasants, who are unwilling to renounce their former institutions, and request that *things may be left as they were*. Ay! poor souls, it is certainly very cruel not to leave them to enjoy slavery, since they will have it so!

We next find our author in a thunder storm, which threw him into a terrible fright, and of which he takes revenge by detailing all its misdoings circumstantially to his reader. After the storm he regales himself at the university of Dorpat. He compliments the Russian students very highly, and assures us that “they are scarcely equalled, in refined and polished manners, by any *German* university.” This exquisite polish he attributes to their being all sons of the nobility and gentry, none of the lower orders being allowed to contaminate the university by their rude manners. After a compliment to the inhabitants of Riga, who, he tells us, are so generous that if they lived in Germany or England their acts of beneficence would be resounded in all the public newspapers, and after some account of the ascent of a balloon, we have, immediately, a true traveller’s journal laid before us, comprehending the various vexations which arise from post-masters, post-horses, and postillions, in the whole route from Petersburg to Naples. This narration, although not less irksome to the curious reader than the incidents narrated were to the author, yields us some useful lessons. We find here, as in every other case, that the wiseacres placed at the head of governments, supposing themselves fit to direct every thing because no one can venture to oppose them, never fail to throw every thing into disorder when they attempt to regulate what would be much better left to the sagacity and free competition of private individuals. In England the whole business of posting is left to those who chuse to engage in it; and therefore the traveller may travel exactly in the manner he pleases, with as many or as few horses, as quickly or as slowly

as suits him. He meets with civility and attention both from owners and drivers, for they know that otherwise their competitor just by will be preferred. But in Prussia, Germany, and Italy, nothing of this kind is left to the discretion of individuals. The government regulates every thing; the rates, the stages, the number of horses, the routes: the consequence of which is that the postmasters are careless, and the drivers uncivil; that the traveller is obliged to take and pay for double the number of horses he would chuse; that he is often under the necessity of going against his will by bad and circuitous roads; and that he can neither by prayers or threats prevail on the postillions to accelerate their pace in the slightest degree. The kind government, indeed, finds its account in this management, and consequently its parental attentions are not likely to be withdrawn.

After having conducted his reader post to Naples, our author returns to pick up the anecdotes and remarks, which in his haste he had left by the way: and we have to travel over the same route again, although in rather more agreeable company. Somewhere in Prussia he meets with a gallows in such a charming situation that he wonders people do not get themselves hanged there for pleasure—an observation which he assures us he does not make in jest.

Amidst a farrago of things of this sort, we find a few observations worthy of remark. The free towns of Germany have been spoken of as retreats in which liberty had sheltered herself from the despotism of the surrounding states. But in fact the great body of the people are bound down with heavier chains nowhere than in most of these nominally free cities. In general the wretched inhabitants groan under an oligarchy, a band of little tyrants rendered suspicious by their conscious impotence, and cruel by the pride of stretching their authority to its utmost bounds. It is horrible to think of the number of wretches who are doomed by the jealousy of these little tyrants to groan out their lives in dungeons. Two specimens are mentioned by Kotzebue, and, although described in his ridiculous affected manner, cannot fail to shock the reader. The first occurs at Nuremberg. He has occasion to speak of “the detestable holes under the senate-house, covered with iron grates over which the passenger is perpetually in danger of stumbling.” “Yet,” he continues—

“Whoever goes carefully, and consequently does not stumble, will nevertheless, like me, be roused, by the pestilential vapour that issues from them, to notice these horrible dungeons. ‘Good heavens!’ cried I, ‘whence comes this stench?’ I was answered, ‘Under us are the prisons, which extend as far as the Sebaldus church.’ ‘Sacred Howard!’ I exclaimed, ‘what a shuddering would have seized thee here!’ ‘Oh!’ said my guide, ‘the prisoners are in no bad condition: they have good eating and drinking.’—‘But no air!’—‘That they are not accustomed to.’—‘Then I wish the whole

Nuremberg senate were confined here; and had their delicate partridges and truffles boiled in champaign, every day given them through an opening, to be instantly closed again.'"

The other assortment of dungeons to which he alludes, is at Augsburg; we cannot help joining in the sentiments with which they inspired him:

"We enter the senate-house with great expectation, because much is said of the grand hall of this building. That it is spacious cannot be denied; but is it elegant also? By no means. It is gawdy; and is filled with gildings, paintings, and inscriptions; emperors on the walls, kitchen wenches on the cieling. If we look out at the window into the court below, we shrink with horror from the spectacle; for here we perceive dungeons under-ground, covered with lead, intended not merely as the temporary receptacles, but as the permanent habitations, for prisoners. Good God! have then the Hans Towns alone the right, in an age in which Howard has lived, not to punish crimes, but to torture men? I wish all the springs around Augsburg were suddenly stopped up, and not a drop of water could be conveyed into the town, that the senators might suffer the most parching thirst till they should order these leaden roofs, which put us in mind of the Venetian inquisition, to be removed, and the prisoners brought into the open day,* as criminals who may have deserved death, but not such torments."

Our author is in raptures with the Tyrol which he accounts superior in picturesque and beautiful scenery to any part of Swisserland. Of this charming country, so little known, he informs us that an excellent detailed map was executed by an ingenious native, and adds an account of the reward which this laborious and useful performance obtained from the Austrian government, as a sample of its great liberality to the fine arts. "Maria Theresa recompensed him *magnificently*: she gave him a florin daily, (1s. 6d.) out of which sum he had to pay for assistance! A great honour was also conferred upon him after his death; his body was dug out of the ground and removed into the church, which however was merely a common village edifice." But if the Austrian government merely left private merit unrewarded, perhaps it might be freed from blame, for governments seldom begin to deal rewards of this sort without doing more harm than good. Our author, however, mentions a recent instance of ingratitude for public services, united with circumstances of oppression, which could only have taken place in a government tottering to its fall. The Tyrolese sharpshooters, in spite of the most oppressive game laws, had acquired by poaching such a degree of dexterity as proved the means of stopping the career of Bonaparte in his attempt to penetrate through the Tyrol during the last war. In that moment of public distress, the generous government indulged the faithful Tyrolese with permission to pursue their favourite diversion of hunting the wild goat: but no sooner was peace re-

established, and the services of the Tyrolese sharpshooters no longer necessary at the moment, than the game laws were again enforced, and these brave defenders of their country again persecuted as thieves and outlaws!

But although every thing in Austria breathes distrust, and the jealous and unfeeling spirit of despotism, this is by no means peculiar to Austria: let us hear what account our traveller gives of those countries of Italy which have been kindly taken under the protection of the Great Nation:

"I could not refrain from laughter, on passing over the bridge which separates the imperial states from the French republic, to find written in great characters these words: *Circondario della libertà* ('Free quarter of the town,') of which assertion the French sentinel presented me with the most striking confutation. We were here as much pestered with the passes as in the Austrian countries. In every town, at every gate, and at every public house, they were called for; and it was necessary on all these occasions to have them enrolled, copied, and signed, so that at last they contained a collection of fifty different hands and seals. At the gates we must wait a quarter of an hour, or even longer, before we can be let in or out. In many places we are obliged to repair to the police officer. In short, we should imagine that at this time the art of government consisted in a well organized system of distrust. As soon as it grows dark, there is no venturing into the street without a lantern or a torch; and if ever our light goes out by any accident (as was once the case with me,) we may every moment expect the attack of some banditti or murderers, for which these towns are asylums. Whoever wishes to visit a model of a wretched police, let him only travel into the towns of Italy."

Our author having at length got over these troublesome regulations proceeds to indulge himself without restraint, in the usual style of a traveller in Italy. He empties upon us the whole contents of his common-place book relative to the palaces, picture-galleries, antiques and ruins of Florence and Rome. These may be very agreeable recollections to the traveller himself who has seen all those things; but it is certainly a very dry morsel to the reader to hear for a hundred pages together, that one picture of which he knows nothing looks very well, that another is a mere bauble, and a third just so so. Our author, however, having gratified his own talking propensity, seems to think he cannot fail to have gratified his reader, and therefore concludes his story of a cock and a bull with hoping "that he has now satisfied the curiosity of all classes of readers." From the few anecdotes interspersed amidst this mass of traveller's tattle, we select an account of a *character comedy* as a curious specimen of the public taste at Rome—a taste however which cannot be accounted more ridiculous than our own, "while the tales of the nursery, or tales scarcely fit for the nursery, form the plots of the most favourite pieces at our grand national theatres;

"A play was given (the Italians call it a *character comedy*) on the subject of Charlotte and Werter. The title awakened my curiosity : to see the Sorrows of Werter in five acts was a novelty to me, and set me on the height of expectation ; how this was gratified, I am about to relate.

"On the curtain ascending, a faithful old servant, and a comical young one, of Werter's, are discovered conversing on the unfortunate love affair of their master. It is understood that Albert is absent on a journey ; having, at his departure, requested Werter, his best friend, to bear Charlotte company till his return. Werter then appears, looking very distractedly, and not speaking a word. The old man brings to his mind what a foolish beginning he has made ; speaks to him of his mother ; and works on him at length so far, that he resolves to depart suddenly without seeing Charlotte again. He commissions the tutor of Charlotte's children to carry his last farewell : for she is now no more in the bloom of youth ; having a good stout son at least ten years old, and a daughter who might soon make her a grandmother. After Werter has breathed his last sighs of love into the bosom of the tutor, he rushes away. But he does not know that he has set the very thief to keep the guard : for this tutor is dying with love for Charlotte ; exults at Werter's removal ; and hopes, during Albert's absence, to obtain his ill ends.—Charlotte, represented as in no respect an extraordinary woman, makes her appearance ; seats are taken, and every thing draws towards a declaration of love. The discourse is indeed interrupted by the two children ; but they are sent away in haste to play in the garden, while the tutor ventures on his bold enterprize. And how does the chaste Charlotte receive him ? No *poissarde* in Paris, nor barrow-woman in Vienna, could maintain her virtue with a nobler impetuosity. She at once attempts to drive the wicked shepherd completely from his fold : but he very drily tells her that this is not in her power ; that he has to give his account to Albert alone, and consequently will maintain his post. Her rage is at the highest pitch, when a pert servant girl informs her that Werter is on the point of departing. She now forgets every thing else ; and runs out screaming to detain her lover, in which she succeeds. The repulsed tutor is thus led to draw conclusions not greatly to her credit : though the chambermaid assures him *upon her honour*, that the intercourse between her mistress and Werter is of the most innocent kind.—Albert returns ; and the tutor finds means to represent every thing to him in such a plausible light, that in the first moments of heat he puts Charlotte away, and sends her to her relations. Werter is brought by this dreadful catastrophe to the verge of despair ; and, accusing himself with all the guilt of Charlotte's sufferings, resolves on dying, and by *poison* (the Italians are confessedly greater friends to poison than to pistols.) He prepares for this purpose a bottle of wine ; but in the first instance (for what reason I know not) leaves it carelessly standing about. His old servant fortunately gets some knowledge of his master's intentions, and plays him the trick of exchanging the poisoned bottle for one that is harmless. The tutor, finding this latter, drinks it all. But as he is taking the last draught, Werter enters, and tells him that he

has been drinking poison. He immediately writhes his body like a worm; and, thinking himself in the agonies of death, confesses all his calumnies. Albert, of course, sends immediately for Charlotte, upon which an universal explanation and reconciliation take place.—The drollest part of it is, that Werter's relation towards Charlotte remains at the close of the piece exactly what it was at the beginning; and what will be the event of it we are left to guess."

Leaving our author to describe his views and ruins to those who are amused with such things, we hasten to attend him at Naples, where he provides us with entertainment much more to our taste. Such is the uncommon fineness of the climate at Naples that houses seem here scarcely necessary for the people, and accordingly the Neapolitans live more in the streets than in their houses. Sleeping excepted, every thing passes here in the streets that is in other countries done within doors. All artisans and mechanics not merely have open stalls, but also carry out their tables, and whatever else they want for their trade, and work in the public streets: so that the passenger sees and hears hammering, sowing, weaving, filing, sawing, planing, frizzing, shaving, and a thousand other processes the whole day. The eating-house keeper plucks and roasts chickens, and boils and fries fish in the street: and his customers stop as they pass, and eat in the same place what he has prepared. But man is not the only animal who is perpetually to be seen at every operation in the streets of Naples. Cows are driven around from door to door and milked by the servants of the customers:

"Besides these cows, there are also a number of calves that wander about the city, but for a very different purpose. They belong to the monks of St. Francis; who not only, in idleness, get their own bellies filled by the people, but also commit the protection of this live stock to their good-nature. For that purpose nothing more is necessary than to put a small square board on the forehead of the calf, with the figure of St. Francis painted on it. Provided with this, the animals walk about uncontrouled, devour as much as they can, and sleep where they choose, without any one venturing to prevent them. On the contrary, if one of them should happen to enter a great house, and lie down there to sleep, the occupier thinks it a fortunate omen.—It is incredible to what a height the monks carry their impudence here; which is in fact exceeded by nothing but the stupidity of the people.

"The swine are no less an object of curiosity, for they are all dark grey and quite without hair. They are excessively fat: partly from being fed with Turkey corn, but still more from having the permission of wallowing about the populous streets the whole day; where, amidst all the preparation and consumption of victuals, they do not fail to obtain their full share: especially too as they are no more deficient in impudence than the monks; for they care for neither horses nor carriages, and run between the legs of the foot-pas-

sengers. The hens have likewise the freedom of the streets; and chickens are to be seen all the year through. Ducks and geese are seldom or never seen in the crowd; probably, because the Neapolitans very rarely eat these fowl."

Our author's idea of the appearance of Naples is not very high:

"Fine buildings are very numerous in Naples; but they look so smoky, and lie in such dirty narrow streets, that the whole effect of them is lost. There are very few good streets, and no regular squares. They are in a great error who imagine Naples to be altogether a fine city. It cannot be compared with Berlin or Petersburg. The only proper street (that called Toledo) is certainly handsome: it is broad, and very long; but is bent, and consequently admits of no perspective like what we find in Petersburg, or the lime-walk in Berlin.—The numberless booths and the vast bustle afford here the greatest amusement. But persons with weak auricular nerves will do well not to take a walk in this city. The Italians are confessedly not speakers, but bawlers; and are distinguished from the French in this particular only, by laying aside that characteristic when they sing: but the uproar in the street Toledo is worse than any where else. We are told that it is a great relief of deafness, for those who are so afflicted to reside in the neighbourhood of a great noise; and for this purpose mills and waterfalls are recommended. But what are mills and waterfalls to the cries of Italians, and the never-ceasing clamour of their throats? Whoever cannot distinguish sounds in the street Toledo, is doomed to an everlasting exclusion from the faculty of hearing."

So inextinguishable in the breast of man is the desire of bettering his condition, that wherever tolerable security is afforded to persons and property, the great body of a people is uniformly industrious, frugal, temperate, and busied in acquiring riches. It is only under a cruel and capricious despotism, where the security of life and property cannot be reckoned upon for a day, that the people become careless of improving their condition, addicted to idleness, and eager to waste the earnings of the day in sensual indulgences—as it were to realise some transitory enjoyment before the means of procuring it be snatched from their hands. Under such a depraved government it is that the Neapolitans are the idlest of nations, the most addicted to childish amusements, gluttons, gamblers, and immersed in all sorts of sensual indulgences. Eating and drinking seem to be, not the relaxation, but the whole business of the lower orders, and if they can procure money to buy victuals by begging and without working, they account it so much clear gain. Every where in the streets they are to be seen bolting macaronies an ell long, and eagerly looking on while the morsels they are to devour are preparing at the cook's stall. Our author describes the daily amusements or rather business of the populace:

"What with us are only the amusements of boys, are here com-

mon among young and even grown-up men. In the public places we very often see persons catch up a top while it is spinning, hold it in their hands for a time, and then pass it from one to another, or put it on the ground again without its stopping.—The lazaroni are also particularly clever in the management of kites, which are to be seen flying by hundreds in the air. Many let them rise from the flat roofs of the houses, and are not satisfied with the usual entertainment, but actually give it a species of interest by endeavouring to catch the breeze from others, and make one kite pounce at another like a bird of prey, in which case they succeed in driving their neighbour from his post.—Cards are also very frequently played in the streets, particularly on Sundays. I have seen, in the road to Portici, eight or ten card-tables set before a public-house.”

But the wretchedness of the people is most strikingly apparent in the following description of the beggars, whose number our author assures us, exceeds all calculation :

“ I feel it indeed a fruitless task for my pen to attempt a description of the scenes I have witnessed ; and I lay it down in despair. But no : what I can tell, is as much as need be known of human misery.—As we step out of our house, twenty hats and open hands are stretched out towards us. We cannot take ten steps in the street without meeting a beggar, who crosses our path, and with groans and piteous exclamations solicits our mite. Women, often dressed in black silk and veiled, obtrude themselves impudently upon us. Cripples of all sorts suddenly hold their stump of an arm or a leg close to our eyes. Noseless faces, devoured by disease, grin at us. Children quite naked—nay, not unfrequently even men,—are to be seen lying and moaning in the dirt. A dropsical man sits by a wall, and shews us his monstrous belly. Consumptive mothers lie by the road-side, with naked children in their laps, who are compelled to be continually crying aloud. If we go to church, we must pass between a dozen such deplorable objects at the door ; and, when we enter, as many more fall down on their knees before us. Even in our dwelling we are not free from the painful spectacle. If we open the balcony-door, the sighs re-echo in our ear from below. Monks intrude themselves into our chamber, and beg of us, while they offer us a plate of fruit ; and the king's gardener will do the same under the pretext of giving us a singular fruit purloined from the royal hot-houses.

“ On taking a view of all these horrors, one cannot restrain a smile of bitter contempt at the proud Neapolitan proverb : ‘ You must see Naples, and die.’ Some years ago an attempt was made to abolish the system of beggary ; and for this purpose a command was issued for taking up all beggars, and carrying them to the great poor-house, which is large enough to hold many thousands. But the maintenance of so many people when brought together, was a small circumstance which had been overlooked. Much, no doubt, had been calculated on the charitable and voluntary contributions of the Neapolitans ; which in the beginning, indeed, were very liberal. But this scheme experienced the fate of all similar projects, founded only on the precarious support of individuals ; for nothing wearies so soon as charity. The contributions fell off. The unfortunate

wretches were shut up by five-hundreds in large halls, without victuals or occupation : diseases gained ground among them : one ran away after another, without obstruction : the beggars were nowhere apprehended ; and every thing returned to its former state."

The consequences of this state of general idleness and poverty are shocking to human nature. In the principal streets of Naples, and in the most public walks, wretches are seen dying of hunger, while crowds see them and hear their groans and pass on with the most perfect apathy!!! Let the reader peruse the two following quotations as a sample of what is likely to pass in the capital of such a government as that of Naples :

" I went to take a walk one day on the Mole, after it had rained hard, and the pavement was wet and dirty. A boy of about thirteen lay naked in the middle of the street : for a few rags of the breadth of the hand which were intended to cover him but did not, can hardly deserve the name of clothing. He was drawn up together ; never looking up, nor even begging, but only moaning. Many hundred persons passed him. I paid particular attention. Most did not even cast their eyes on him ; but continued their conversation, heedless (as it seemed) of the circumstance. The few who looked towards the object, did it with neither compassion nor disgust, but with an air of total unconcern. Many monks also, in companies of eight or nine, passed him close enough to touch his naked body with their robes ; but their pious looks did not glance sideways on the pining child, nor was any thing more to be read in their stupid physiognomies than what a monk's usually expresses."

The next anecdote is if possible still more shocking to humanity :

" As I was one morning passing through a populous street, I perceived a crowd of people assembled before the stall of a shoemaker, round a woman lying on the ground. It being a custom with me to neglect no opportunity of watching the people, I pushed through towards the place ; where lay a woman dying. At the same time I heard from the lips of many by-standers the words (which chilled my blood), '*She is dying of hunger.*' The sight of the suffering creature confirmed this but too powerfully. She was scarcely covered with rags, and appeared a miserable skeleton of about thirty or forty. She lay on the pavement close by the shoemaker's stall ; and by her side stood a broken straw-bottomed chair which had been pushed towards her. That she was in the agonies of death, was evident. No one passed without standing a moment to survey the hideous spectacle ; but all went on again as soon as they had satisfied their curiosity, without attempting to assist her. I had pushed through the crowd, till I was nearest to her. With my purse in my hand, I prayed for God's sake, I called on the holy Virgin, that some one would have mercy on her ; but in vain ! In the open stall were a master and two journeymen : I offered them all I had by me if they would take the woman in, and lay her on a bed ; but to no purpose. One of the men actually laughed ; probably at my bad Italian. It is some consolation to me to think that

the dying person understood my motions, if not my words; for her look rested on me, and I was the last object on which her closing eye was fixed. Upon that, she immediately died!

"I was still not disposed to believe it; I retained the hope of being able to save her, and therefore continued to keep my post near her: but a person, probably a physician, passing by, took hold of her hand, and feeling her pulse, pronounced with great composure, '*She is dead,*' and went on. I also now stepped back to a little distance, but did not leave the street, that I might witness the end of this scene. The corpse lay a quarter of an hour in the street, stared at by thousands; till at length some sbirri came, and dragged it away. Yes, I now deprecate this horrid incident before all Europe. I say aloud, (*On the fourth of December 1804, at ten in the morning, a human being perished with hunger in the street Giacomo, one of the most populous streets in the city of Naples.*)—N. B. The king went to the chase to-day; when I saw twenty or thirty dogs passing, and all in excellent condition!!!"

But while the lower classes of the Neapolitans present this wretched and degraded picture, perhaps, it may be supposed, some consolation is to be found among the higher ranks who are not pinched for subsistence, nor compelled by necessity to be idle, ignorant, and profligate. Let us hear the description of our author:

"If I were to say of a people, without naming them, that they are lazy, dirty, sensual, superstitious, violently fond of gaming, perfectly indifferent to the sciences, attached alone to ragged shaw, strangers to honesty and fidelity, would it not be thought that I was speaking of Hottentots and Iroquois? Right: the higher classes in Naples are indeed the *savages* of Europe. They eat, drink, sleep, and game. They neither have nor want any other occupation than this last. The states of Europe are overthrown: they game not the less. Pompeii comes forth from his grave: they game still. The earth shakes; Vesuvius vomits forth flames: yet the gaming-table is not left. The splendid ruins of Pæstum, a few miles distant, shining as it were before every eye, must be discovered by strangers; for the Neapolitans are gaming.—The greatest dukes and princes are keepers of gambling-tables. A prince Rufando, one of the most considerable noblemen of the country, keeps the first gaming-house in Naples; and besides his there are twenty others of the same description. Thither all the great world are driving at the approach of evening. Strangers must be presented by some acquaintance; yet this is only for form. The stranger makes a slight inclination to the host, and the latter as slightly returns it: but it is a rule that not a word is uttered. In other respects it is like being at a coffee-house: or worse than a coffee-house, for there one can have what one will for money; but here are no refreshments, except perhaps a glass of water after having ordered it ten times of the servant.

"A large but ill-furnished drawing-room is the rendezvous of *rouge et noir* and *faro*. A pile of chairs heaped up in a corner of the room, proves that a numerous company is expected. Scarcely have the gaudy throng rushed in, when they seat themselves, with

greedy eyes fixed on the heaps of gold which glitter on the table. These meetings are called *converzationes*, but no one here must begin to converse. We hardly dare whisper single words: if any thing more is attempted, an universal hiss commands deep silence and attention to the mysteries of the game. Old women, particularly, sit either gathering up money with their long bony fingers; or with their green outstretched eyes fixed on the *rouge et noir* table, lamenting the capriciousness of fortune. Even handsome young women here degrade the dignity of their sex, setting beauty and the Graces at defiance. The princess N, for example, is a professed gamester. Many others come to make new conquests, or to secure their old ones; in both which businesses they lay no restraint on themselves. A stranger is at the first look apprised of each lady's favourite: the husbands are either absent, or concern themselves not the least about the women; for of the execrated Italian jealousy here is not a single vestige. Even divines and children game: for example, the daughter of the marquis Berio, who is not more than eight years old. The marquis is one of the most enlightened noblemen.

"Some maintain that this degrading conduct brings the prince Rufando yearly five thousand ducats. Others say that he receives no more than twelve ducats a day for converting his palace into a gaming-house!!!"

We shall not shock our readers by extracting the whole of that complete picture of human depravity which the nobles of Naples present. The following anecdote is sufficient:

"A duke who was esteemed the handsomest man in Naples, married an amiable woman of unblemished reputation, and who to his own astonishment remained when a wife still amiable and irreproachable. The duke, however, became dissatisfied; and paid his addresses with great fervour to a princess, whose name together with that of her lover I shall omit. He succeeded in obtaining favour with the new object of his passion, but only on one express condition; that as long as their connection lasted, he should live with his young and lovely wife merely as with a sister. He promised every thing; but he found this more easy than obeying, for a living evidence of his defalcation too soon appeared. The princess raved, and would hear nothing he had to say. In this dilemma he asserted that he was not the father of his wife's child. The princess started: for a married man to load himself with such reproach, confounded even her for a moment. Yet her jealousy demanded stronger proof; and he promised all. 'If the child is not yours,' said she, 'send it immediately to the foundling-house.' The duke left her, and sent his child thither accordingly; regardless of the agonies of the mother, of whose innocence all Naples remains convinced to this day."

This is not an uncommon story, but quite consonant to the general manners of the higher classes:

"From the terrible Italian jealousy the stranger has nothing to dread; it is no longer to be found except in novels. The husband does not lay the slightest obstacle in the way, and even that doubtful

animal the *cicisbeo* exists no more. Conjugal Fidelity might be here depicted as flying, or concealing itself from ridicule: thus the Neapolitans are the only people in Europe who at the representation of my 'Stranger' laugh instead of crying, because they cannot conceive how any one should make so much of a common trifle."

Our readers will not be displeased to hear that *one* Englishman at Naples, has conspicuously resisted the general contagion of depravity:

"But I think I hear the reader exclaim, 'Enough of gaming-companies: conduct us where no such vices pollute the palaces, or at least where commercial speculations only are carried on.' I am sorry that I cannot fulfil this very moderate wish; but there are in reality no other societies in Naples than these infamous *converzationes*. Let it, however, be remembered, that I speak alone of Neapolitans: some foreigners have indeed introduced here the manners of their countries, and endeavour to keep them pure by admitting none but foreigners into their circles. I mention, for examples, the English minister Elliot, and the Russian countess Skawronsky. The latter has resided here several years: she gives pleasant entertainments; which, notwithstanding her great age, she seasons with her humour. No Neapolitan can gain access to her; she is only visited, as it were, by birds of passage during their flight.—When I mentioned these, I should have omitted 'for examples:' since they are the *only* persons who afford a refuge to a foreigner that hates gaming; unless indeed he should be disposed to commence an amour, which he will find particularly easy. I have been assured that the duchesses and princesses, both handsome and ugly, never allow a lover to languish in vain; but that one spirit prevails among them all."

The reader will not be surprised to find the most abject superstition going hand in hand with this universal profligacy:

"The few hours which gaming, debauchery, the theatre, &c. leave unoccupied, are devoted to religion. I have been informed that the genteel female sinners sometimes condescend to attend the sick in the hospitals, which perhaps turns out like the washing of the feet instituted by the emperor.—The disguised brotherhood consist partly of the first nobility. I have sometimes seen individuals of them begging money for the souls in purgatory, who might be considered as beaux among the spirits. The long hoods which covered them were of the finest snow-white linen, and on cool days they wore a small mantle of scarlet over them; the pilgrim's hats which hung by the side appeared to be made of the softest beaver; and their shoes and silk stockings betrayed that the whole mummerly covered a still better dress. They proceeded from house to house with an elegant bag, held it to every shop-keeper, and on receiving only a shake of the head went without complaint farther. They conceive that this miserable farce will ensure them the favour of heaven.

"Superstition sometimes discovers itself in the most ludicrous manner. 'Lately at the theatre Florentini, a comedy by Federici was performing, when in the middle of the representation some pious

ears were struck with the sound of the little bell which announces that the sacrament is carrying through the street to a sick person. A loud hissing followed; and some voices called to the performers to retire, and assigned the reason. With the rapidity of lightning all the players flew from the stage, and the whole audience were upon their knees. Behind the scenes, decorated and painted actors and actresses were kneeling with heads bowed down, till the tingling of the bell was no more to be heard. This ceremony being over, the stage was again filled, and the play went on. Who would choose to reside in a place where such folly reigns, though Nature should have emptied her full horn as liberally as she has done here?

"Confession is no where more practised than in Naples. During my frequent visits to the churches, I have observed that the confessionals (of which there are a great number) were never empty: and saw generally twenty women to one man; which, however, does not prove the fair sex the greatest sinners, but that the men are more obdurate."

"One chief object of the refined superstition of the Neapolitans, is founded on the doctrine of purgatory. It is shameful to see how their pious simplicity is by this means abused. People masked and unmasked are to be seen daily and hourly running through the streets, with bags and boxes, and in the most despicable manner, enticing people to part with their money which they have with difficulty earned or even begged. I have seen flames painted on many houses and churches, among which several heads both old and young, appear with uplifted hands supplicating the passers-by; or even carved in wood, and placed in a theatrical style before the holy booth where a trade in masses is carried on. Immense sums must thus every year pass through the hands of the priests, far exceeding any royal revenue. I am almost inclined to think that the government has done wisely in restoring the jesuits; as this may prove a powerful means of substituting a judicious priestly despotism for a stupid one. No more can at the instant be effected."

"In every church innumerable masses are daily said, and even by several at the same time. The laziness of the Neapolitans finds daily and hourly its excuse in the churches. They must hear mass, that is a spiritual duty: they infer, naturally enough, that the more they hear the better; and thus crowd into the churches, while they let their children starve at home. I think it must be very difficult to feel devotion in a place so ill calculated to inspire it, where all is confusion and noise; and where the *heretical* admirer of the arts walks about during the service, and can at pleasure have the curtain which conceals a fine altar-piece drawn away, even at the moment when the priest consecrates the host. In this manner I have for a few pence had many pictures shewn me, without having ventured to desire it."

So universal is the corruption of manners at Naples, that even the middling classes seem no less depraved than the higher:

Let us descend a step lower, to the middle class. In other countries this order is composed of trades-people and men of letters.

Here, however, there are no men of letters; and their place is filled up by the lawyers, who are not much esteemed, and whose number is equal to that of the lazaroni. A trifling circumstance has lately come to my knowledge, which is no proof of the strict decorum of this class: A German saw a handsome girl, the modest daughter of an attorney, at an open window; who pleased him so much, that he wished to become acquainted with her. To accomplish this, he without ceremony wrote her a note requesting a meeting. This was immediately answered: the girl modestly informing him that his visit would be very agreeable to her, and if he could let it take place in the evening he would meet some of her relations also. He went, and found a respectable company; was kindly received, and repeated his visit frequently. It may be said that this was only laudable hospitality, and it would indeed in Russia have been nothing remarkable. But hospitality is here unknown, and it is much more probable that its place was supplied by mere speculation. Many similar anecdotes confirm me in this opinion.—At the same time, I know too little of the middle class to venture giving a judgment of its manners. But this I know, that it is as ignorant and superstitious as the higher; and that with them the lottery takes the place of *rouge et noir* among their superiors, and appears to be followed with equal ardour.”

The vices of the lower orders are far from less brutal, although they are more excusable than those of the higher. Theft is very common, in spite of the most severe police, and the frequent punishments by flogging and hanging. A man's property is not a moment safe in his own house, for all the servants are experienced thieves. The Duke of Ascoli, the chief magistrate of Naples, has in some degree repressed this and other crimes by the activity and extreme rigour of his measures; but the character of the people seems only improved so far as their terrors operate:

“Formerly the Neapolitans had a frequent habit of stabbing each other in the breast with knives on the slightest quarrel. At present, however, this exists no more. We may pass the streets by day or night as securely as through our own apartments. This happy change has also been effected by a strict ordinance of the duke of Ascoli. No person whatever, except officers in uniform, can appear in the streets armed, or venture to make any disturbance; for besides the punishment of the law, the offender receives upon the spot military correction, either with a stick, whip, or the pillory. The prince has enforced respect for these regulations by a newly-formed guard drest in black and yellow, and distinguished from the common sbirri by the privilege of entering houses and arresting any person without distinction, not excepting officers. The severity of this measure is another melancholy proof of its necessity.

“The Italians are in general extremely irritable and revengeful, though not malicious. In the first moments of their fury they are not masters of themselves. A supposed injury must be revenged on the spot; and, if possible, with a stiletto. I once saw a lad who

had been wounded by another in the head with a stone. He ran after the offender, but could not overtake him. He foamed with rage, bit his handkerchief, and tore it with his teeth. 'This strange eruption of his fury often returned; and after he had gone away apparently quite calm, I heard him suddenly again roaring at a distance, and saw him again biting his handkerchief. Had this fellow caught his adversary, and not been previously disarmed of his knife by the beneficent duke of Ascoli, he would have become a murderer.'

After this description of the depravity of the Neapolitans, it is scarcely necessary to add that high and low are wholly abandoned to utter ignorance:

"Of the attention paid by the great to the sciences, the booksellers' shops enable us to form an accurate estimate. There are indeed many of these; but religious books, and some translations from foreign languages, are all that they have to offer the inquirer. If we complain, the proprietors answer with the candid confession that nobody in Naples writes, nobody reads, and consequently nobody buys books, except when some great man happens to purchase a collection for shew. The same may be said of paintings, which are also bought only for fashion's sake. With statuary it is still worse: I have not been able to discover a single artist of any eminence in this line. Should there be one, it must be only for sepulchral ornaments."

The ignorance of the common people exhibits itself in a ludicrous manner:

"As we go from the place Largo del Castello to the Mole, we must pass a corner where the lists of the letters arrived are hung out. As the throng of people is there at all times very considerable, it gives rise to some singularities which in my opinion are confined to Naples. The letters are numbered, and the names of those to whom they are addressed are marked alphabetically, but these are the christian and not the surnames. This does not, however, apply to all without exception; for whoever has the good fortune to be a prince will have a place apart, marked by the letter P.

"Many who cannot read come also to inquire if there are letters addressed to them. A shrewd fellow has converted the ignorance of these into a source of emolument. He stands there with a packet of blank papers in his hand: the person who wants his assistance approaches him, and giving him a farthing or two, mentions his own name. The other casts a glance immediately over the list, and when he finds the name there, he does no more than write on a piece of paper the number under which it stands: this he gives to the inquirer; who hastens with it to the post-office, and receives his letter without ceremony: whether the receiver be right or not, is no matter of concern, if he will but pay the postage."

"The man who marks down the numbers is not the only one who has found a source of profit there, though indeed he collects his receipts with the most ease and convenience. There are half-a-dozen small tables in the street; and as many men sitting before them, with physiognomies as worn out as their coats. They hold

pens in their hands, and a folded letter-case lies before them. They need only dip their pens in the ink-stands near them, and they are ready to write letters of any conceivable purport to every quarter of the habitable globe. A second chair opposite to theirs, invites the needy letter-sender to sit down, and communicate his thoughts to one who will give them the polish of good diction. Here we see an old woman; there an honest sailor; in a third place a warlike hero; and in the fourth a brisk lass: they have sons and mothers, and all sorts of concerns of the heart, far and near, in the Old and the New world."

"All this correspondence is commonly conducted in such a loud and public manner, that the post-office has no occasion to break open the letters: it need only dispatch a few idle persons with good ears among the populace. Soldiers and sailors proclaim their affairs to the world without hesitation: their gesticulations while dictating are none of the gentlest, and they often beat with vehemence on the table of the writer.—It might, indeed, be more difficult for a listener to catch the sensations of a bashful maid. I have seen some of this description also sitting and dictating, and I will venture to affirm that the letters were to the constant or inconstant ones who had stolen their hearts: but I have no other proof of this than the unintelligible whispering, the down-cast looks, the varied colour of the cheeks, on her side; and the friendly glances of the secretary.

"These men of genius have, however, not erected their pulpits in the street for only the dispatch of letters, but also to decypher such as arrive for those who cannot read. On the day when the post comes in, a different scene is exhibited from that which we have just enjoyed. All pens are at rest: the lips only are in motion; and, as may be easily conceived, there is another interesting supply for the curious observer. The fixed attention with which the bearer hangs on the lips of the reader: the varying passions, the accomplished or defeated hopes, of the former; are well contrasted with the perfect indifference of the latter, and the unchanged voice with which he proclaims both joyful and melancholy news. Such various scenes are to be witnessed no where but in the open street.—A friend of mine was once present upon a droll occasion of this kind. A sailor received a letter which he appeared to have waited for with the greatest impatience, and carried eagerly to the reader. The latter unfolded the paper, and commenced with the greatest unconcern the following billet, while the rejoiced sailor appeared ready to seize the words out of his mouth: 'A greater rascal than you I never saw.' It may be easily imagined how the looks of the gaping sailor were in an instant changed. He had no inclination to hear a continuance of the letter in the presence of a laughing crowd; but snatched it out of the hand of the reader, and crept away uttering imprecations.

"We daily meet with these street-pulpits, surrounded with more or less bustle; and it is a characteristic of the Italians in which they distinguish themselves from the French, that they display their ignorance without hesitation. The common French are just as little able to read as the Italians, but they never can be brought to acknowledge this to others. The Frenchman is vain and ignorant; the Italian ignorant only."

After the description of the Neapolitans here given we need not be surprised at the cowardice with which they fled from their French invaders; and that a capital containing upwards of six hundred thousand inhabitants should have been reduced by a hostile corps of about four thousand men. That the people had sufficient energy to attempt a revolution, or that they had any partiality for the French, is wholly a mistake. The Neapolitans have hated the French for centuries; their hatred has never at any time been in any degree diminished, and is now as remarkable as ever:

“I cannot close this subject without mentioning one more particular in the Neapolitan character, with which it is at this moment strongly impressed. I mean their bitter hatred of the French. From the highest to the lowest, this sentiment is deeply rooted. They give themselves no trouble to conceal it; and I have heard expressions, the imprudence of which (having been uttered to a stranger) could only be excused from the fullness of their hearts. Their hatred is only equalled by their fear: they submit to every thing: and bow their necks to the yoke of arrogance which, out of their own country, is so peculiar to the French. One of my friends lately saw a drunken French soldier intrude upon and insult a Neapolitan officer, without the latter venturing to have him arrested; and he was even at last obliged to take refuge in a coffee-house, and escape by a back-door, to avoid further abuse and ill-treatment. It is true, when the French ambassador, Alquier, hears of such things, he has the offenders punished very severely; but the victor finds always in the flight of the vanquished a fresh instigation to wanton outrage. For this reason the Neapolitans go as much as possible out of the way of the French.—A striking example of this has come within my own knowledge. A German merchant happened accidentally to fall into company with some French officers. They went together to see the royal porcelain manufactory, and the officers wished to make some purchases. They all, however, were refused admittance; under the pretext that a previous express permission was necessary. When the merchant afterwards separated from the officers, he was called back, and informed that he was at liberty to see the manufactory at pleasure.”

Among a people in this temper, French principles were not likely to make much progress, nor does it in fact appear that they made any. A court rendered cowardly by its profligacy and conscious weakness, became panic struck at the idea of a revolution. It hastened to surround itself with spies and informers, to erect bloody tribunals, and to make sacrifices without mercy to lay the phantom which its own guilty fears had conjured up. Let us hear the account given of these transactions by an eye-witness whom our author quotes:

“The troops which surrounded the city, the menacing decrees and declarations of the government, all tended to inflame the imagination of the people. Every trifle, which at any other time would not have been noticed, could not now fail to set them in motion.

They were afraid of the seditious, afraid of the government, afraid of every thing; and this tone of mind, in such a vast mass of people, could not but produce a fermentation. The suspicion of the government excited suspicion among the people. Before, they kept themselves within bounds, almost without any police, but now it became a task of greater difficulty to restrain them. All public functions were performed with increased precaution, but not with increased tranquillity.

“ ‘The nation was now beset and watched by numberless spies and informers, who took an account of every step, registered words, observed the colour of the face, and noted down sighs. All security vanished. Private malice found the gates of revenge open; and he who had no enemy was ruined by friends seduced by gold and ambition. The queen is asserted to have said, she should one day be obliged to extirpate the ancient prejudice which covers the informer with infamy.

“ ‘All the castles, all the prisons, were crowded with unhappy wretches. They were thrown into dark, dismal dungeons, where they endured the want of every thing, where they languished for years, without either being condemned or released, and without even being acquainted with the cause of their misery. At length, after a lapse of four years, almost all were declared innocent, and set at liberty. All would have come off in the same manner, had they not been deprived of the means of defending themselves. Vaeni, who was then at the head of affairs, gave himself no concern about those who already languished in chains, but only about such for whom fetters could not yet be forged. He had the temerity to say aloud, that ‘at least twenty thousand must be arrested. If a father, a son, a brother, a wife, intercedes for any of these wretches, it is a crime.’

“ ‘I cannot forbear introducing in this place two horrible, but, alas! true anecdotes, which were told me by an eye-witness on whose veracity I can rely. The fear of being regarded as accomplices, and (which was daily witnessed) of being dragged as such to execution, had seized with such violence on every mind, that, in order to remove every suspicion, a brother gave a splendid supper on the day of the execution of his brother; and a father, while his son was bleeding beneath the axe—I shudder while I write—played at the open window on the guitar!

“ ‘People of sense indeed laughed, that after such a severe inquisition of four years, not one crime against the state should have been discovered or proved. The people, at first embittered against the culprits, became cool, and at length pitied the wretched prisoners, whom they were obliged to consider as innocent, because they saw none of them condemned. Whoever raised his voice in the cause of truth was a criminal. The advocates were even menaced when they defended the accused with zeal, though that duty had been assigned them by the government. But these menaces were vain. The nation was oppressed, but not corrupted. It exhibited a great example of patience, and a greater of virtue. Nothing could shake the fortitude of the judges, or the courage of the advocates. Innocence triumphed, and all the blame fell upon Vaeni. He was disgraced

and exiled. Melancholy madness seized his ambitious soul : he put a period to his life shortly before the entrance of the French into Naples : he trembled for fear of them, and on that account requested of the court an asylum in Sicily. This favour was denied. Before he committed the fatal deed he wrote a note, to the following effect : ' The ingratitude of the court, the approach of a cruel enemy, the want of an asylum, have determined me to deprive myself of a life which is a burthen to me. Let none be charged with my death ; and may my example be a lesson to all inquisitors of state.'

" ' The inquisitors of state, however, laughed at his death, and resigned themselves to all the dictates of their fury, till the arrival of the French at Capua."

In the moment of danger all resolution forsook the court. During these scenes of public confusion, the unprincipled and dastardly nobles were totally unheard of, or were only distinguished by their acts of cowardice and perfidy. They hated the French, and loved to enjoy their debaucheries in tranquillity ; but their vices had enfeebled both their minds and bodies, and they hastened to purchase the mercy of the conqueror by the basest treachery to their country. The court and the higher ranks having deserted the capital, the beggars became by force of numbers the sovereigns of Naples ; and the horrid excesses of this mob of loyalists seem to exceed whatever the wildest rage of democracy has produced in nations less depraved. Let us hear what our author, a panegyrist of the Queen of Naples, relates of the Lazzaroni and the peasants whose exploits on this occasion we have heard so much extolled :

" Among the atrocities of the revolution, every one still relates with horror that the Lazzaroni roasted men in the streets, and begged money of the passengers to purchase bread to their roast meat. Many of them carried in their pockets fingers, ears, &c. which they had cut off ; and when they met a person whom they looked upon as a patriot, they triumphantly exhibited their bloody spoils. One of these murderers shewed with exultation a reeking dagger to one of my acquaintance, boasting that he had plunged it into the bosom of a jacobin. The person to whom he was speaking was obliged to feign excessive joy at the account : he inquired who the jacobin was, and heard the name of one of his most intimate friends. On this occasion the women were the most outrageous ; it was sufficient to be pointed out by one of these furies as a jacobin, to be instantly sacrificed. All who wore cropped hair were devoted victims. False tails were procured ; but the deception being perceived, the people ran behind every one that passed, pulled him by the tail, and if it came off, it was all over with the wearer. Upwards of two thousand houses were completely plundered. The Danish consul was often in danger, because his uniform was mistaken for French. Every thing was done *per la santa fede*, so that *santa fede* is now become an opprobrious term. For three months Ruffo and his Calabrians indulged in these excesses. The French at length came, and in twenty-four hours tranquillity was restored.

Their number did not exceed four thousand, but that was sufficient for such a pusillanimous enemy. The measures they adopted were indeed severe: when, for example, they met a suspected person, all they did was to smell at his hands; if they smelt of powder, he was cut in pieces without mercy."

Such are the Neapolitans, court, nobles, and people. We are certainly obliged to M. Kotzebue for the information he has given us with respect to these subjects. This account of the Neapolitans, however, and chiefly the circumstances which we have extracted, form the principal interest of the four volumes before us. We have, indeed, an infinite series of paintings, statues, villas, rides, ruins, sentiments, quaint observations, interspersed occasionally with a few witty remarks. We have also a long and minute journal of an eruption of Mount Vesuvius which took place while our author was at Naples, and an excursion which he made to the mountain. Here, says our author, in his own unrivalled style,—“Nature appeared around us to have died in hoary old age, amidst convulsions; and the sight of her corpse caused a cold thrilling in our veins!”

The effects of these eruptions of Vesuvius cannot but impress everyone as a striking instance of the calamities which mankind sustain from their own ignorance, and from a vicious and indolent government. We cannot but read with deep sympathy of the flourishing cities which have been laid waste, the rich fields which have been rendered totally unfit for the use of man, the consequent ruin of thousands, and the calamities of the same description which are still daily to be apprehended, from the overwhelming torrents of burning lava. But how is our sympathy turned into indignation when we discover that, with no extraordinary application of human industry, these calamities might be almost wholly prevented; and that the government by a very slight exertion might cause this application of industry to take place. The flood of lava which is thrown out by the mountain does not proceed in a continued and rapid stream like a torrent of water. Wave after wave is successively thrown out, and gains gradually upon those which preceded it, in the same manner as the waves of the sea gain upon each other when the tide is flowing. The course of the lava is therefore generally very gradual, more particularly after it has descended into the plain. Even when its progress is not interrupted by any peculiar obstacles, it commonly leaves time to the people to remove their furniture, and hew down and carry off their vines. Kotzebue gives various instances of this slow progress, while he himself stood at a short distance directly in its way. “A pretty house to the right was only three or four paces distant from the lava, yet it was thought that a full hour would elapse before the terrible slow stream would consume it. The people were still anxiously occupied in saving wine casks out of the cellar, while the approaching fire was al-

ready heating the walls of the building." But while the velocity of the lava is so small, it must of course be easily resisted by any obstacle opposed to it. Kotzebue observed, "that even weak walls in the vineyards are in a capacity to hold out long against the flood of lava: that it contracts on being hemmed in by them, and confines itself to the narrow bed of ten or twenty paces which have been opened for it; and that even when a sufficient channel is not provided for it, it is restrained by the walls until they are at length overturned by the weight of its accumulated masses." Our author from hence concludes that a wall of considerable strength would be sufficient to prevent the ravages of the lava from spreading much beyond the base of the mountain. They might certainly be prevented by throwing up a large mound of earth, perpendicular towards the mountain and sloping towards the country. How much is the labour of such an undertaking exceeded by that bestowed on those immense mounds by which the industrious Hollanders have defended their marshes against the inroads of the ocean?

But the Neapolitans seem to have no conception that human calamities are to be in any degree prevented by human exertions. During the eruption of Vesuvius which our author witnessed, the King of Naples was occupied with his hounds; the Queen with talking of the sensibilities of her nature and acting accordingly; the nobles with their gaming tables and debauches; and the people—but let us hear our author:

"The image of St. Januarius was carried in procession to Torre del Greco (as is often the case on such occasions,) and placed before the lava; on which the people began to kneel, and pray that the saint would be so good as to stop the progress of the flood, which however soon rolled nearer. The saint was placed a little further back; and the petitions were renewed for his favours, which would only cost him a nod or a wink. But finding all their prayers fruitless, and that the lava continued to proceed nearer, they began to abuse the unkind saint, calling him '*Vecchio ladro*' (An old rascal,) '*birbone! birbante! scelerato!*' In short, they gave him every degrading appellation that indignation could dictate. This disburdening of their hearts in mere words was not sufficient: from abuse they proceeded to blows; and St. Januarius was heartily cudgelled, particularly by an old woman."

*Neither prayers nor blows however, could induce the old hardened rascal to give a single wink. The cessation which at length took place in the progress of the lava was on this occasion attributed to another divinity:

"The poor people who were busy in tilling such parts of the ground as the rage of the volcano had not yet desolated, informed me that a hundred acres of land had been ruined already; and that the lava would certainly have flown further, if their good queen had not appeared in the afternoon to fix up an image of the Virgin very near the above-mentioned house, against a tree which they shewed

me. At that instant the lava, they said, stood like a wall. The queen had moreover distributed money among the sufferers; and was accompanied by as many blessings, and as much admiration, as if she had been a saint. It was only wished that she had come sooner, to stop the stream before it had reached the vineyards.—It did not appear to me incredible that the judicious queen of Naples had complied with the humour of the people. However, I took an opportunity soon afterwards of asking her majesty whether this anecdote was true. She smiled: it had never entered her mind!"

From Naples our author retraces his steps through Rome towards Russia, only with such deviations as carry him in the end to Vienna. His description of the gloomy Italian states we shall not longer dwell upon. The people are only distinguished from the Neapolitans by different shades of intolerance, filthiness, and misery. All are superstitious to the last degree, and are distinguished above all things by a glowing and inextinguishable hatred of the French. This last trait of their character, our author every where observed, and records with that satisfaction which may be expected from a devoted subject of the Emperor of Russia. Our readers will find considerable amusement in the different details of Zambeccari's aerial excursions, and in the description of some traits in the manners of the Romans, Bolognese, &c. He will perhaps turn over with less ceremony than we have done, the many leaves which present only descriptions of views, ruins, and pictures.

We attend the steps of our author with much more interest through that country to which the attention of Europe is at this moment so powerfully directed. We anxiously endeavour to discover in the character of the inhabitants, in the nature of the government, in the natural situation of the country, the causes of that wonderful panic which made the sovereign of thirty millions of people, after the loss of two battles and perhaps fifty thousand men, bow his neck to a conqueror at the head of armies not much superior in numbers even to those which remained to himself. In one of these circumstances we imagine the cause is distinctly to be traced; the other two seem to have tended as powerfully as such circumstances could do, to prevent this disgraceful catastrophe. Is the mass of the people in the Austrian dominions more effeminate and degraded than that of other countries? Let us hear our author's description of the eastern Tyrolese and Carinthians:

"The by-road from Brixen to Carinthia is still more interesting to the observer of mankind, than the high road through Inspruk; which is more frequented, and where the inhabitants are more polished, or sometimes rather more depraved. In the former, on the contrary, you every where meet with pure unsophisticated nature. They survey a stranger almost with the curiosity of children, follow him every where, are ever officious to do something or other for him, and are frequently troublesome in consequence of this dispo-

sition ; but he cannot possibly be angry with them, as he must be convinced of their ardent desire to fulfil all his wishes. Such a race of men inhabit the former principality of Brixen : whose territory, watered by the Eisach, which rushes through a narrow valley, is interspersed with cheerful towns and villages ; where cleanliness prevails within and without the houses, and where health and cheerfulness smile from the faces of the inhabitants upon the stranger. They principally subsist by breeding cattle : the climate is too sharp for the cultivation of the vine ; for the valley lies high and the inclement winds have a free passage through it. ' Nine months in the year are winter,' say the inhabitants of Niederdorf for example, ' and three are cold.' The soil, however, is well adapted to pasturage. This may perhaps be the reason why this tribe of herdsmen appeared to me to be more brave and less corrupted than their neighbours, who cultivate the vine. What might not have been expected of them during the late war ! With what courage they waited for the coming of the French ! At Branneken, two posts from Brixen, they had not heard of the arrival of the enemy till he was almost at their gates. They immediately sent to general Sporke, who commanded a corps at no great distance, to inform him they were ready to fight if he would come and support them. The general promised to comply with their invitation. More than four thousand country-people assembled, armed^d themselves, baked bread for the Austrians, procured wine, and waited for their leader. He came not : he sent them word, that his orders obliged him to return over the mountains. This message the honest peasants could not understand. They were acquainted with their mountains : they knew that, especially in spring, it was not possible to cross them, at least not with artillery. They wondered why the general should choose rather to throw his cannon into the water, than to bring it to their defence : and they still maintain that if this had been done, if they had been organized and had any one to head them, not a man of the French would have escaped. Whoever has seen the country and its inhabitants, will give them credit for the assertion. The answer they received rendered them not dejected, but indignant. All the officers of government withdrew, leaving the people to shift for themselves. But whenever they met with one of these fugitives, they seized him by his queue, dragged him back, and tauntingly exclaimed, ' Scoundrel, there is the enemy !'

" Had, at that moment, a man appeared among them, endowed by nature with military talents, he might have given the state of affairs a very different aspect, and have acquired great renown. Now their force was dispersed, but even in this situation they made head against the French. In a small town, a body of them assembled at the gate, merely opened a small door from time to time, fired, killed at each time a number of the enemy, and then instantly drew back their heads again. The French might threaten and storm as they pleased ; the little troop continued to defend themselves in this manner, and at length compelled them to retire. Even in a village situated on a rock, the inhabitants resolved to oppose the entrance of the invaders. The women armed themselves as well as the men, and the children rolled large stones down upon the French, who made a halt, and then proceeded farther. On their approach to

Branneken, the peasants ascended the mountains, kindled some hundreds of fires in the vicinity, and so alarmed the numerous army of the enemy, that he entered into a capitulation with this open town, the articles of which were faithfully observed. These brave herdsmen were therefore indebted to their courage alone for not being plundered. The word *peasant* was a terror to the French, and frequently restrained them from committing excesses. The heart of a German patriot bleeds, when he sees what a two-edged sword the government then had in its hand without daring to draw it from the scabbard."

With what indignation must every one read the following acts of baseness and perfidy committed by rulers and their instruments, against a people who were anxious to defend themselves against a hated enemy :

"Lienz is the last frontier town of Tyrol. At this place the inhabitants likewise gave proofs of their courage, and here too they complain bitterly of having been deserted by general Spörke with eleven thousand men. He had resolved to retreat with his artillery beyond the mountains. They represented to him that such a measure was impossible, as there was not even a path for a saddle-horse. All their representations, however, were in vain : he treated them rather rudely into the bargain ; and attempted to put his plan in execution, but was soon obliged to desist and to leave his cannon behind him. ' Had he kept on good terms with us,' say the Tyrolese ; ' we would have drawn the artillery ourselves to some place of security, and have concealed it where it would not be found by the enemy. It would then have been saved for our sovereign.'

"But the general was not only obliged to abandon the cannon, but likewise a great quantity of ammunition. He attempted indeed to destroy the greatest part of it, but the time was too short. What could not be destroyed was collected by the inhabitants, and with this they repulsed the French. Such was literally the fact : the anecdote is truly extraordinary. Deserted by those who ought to have protected them, unprovided with arms except such as the troops had thrown away in their precipitate flight, they seized these, placed an inn-keeper who had once been a serjeant at their head, boldly attacked the advanced guard of the French which had entered their little town, and drove them from street to street, out at the gate, and beyond the bridge, strewing the whole way with the bodies of their enemies. An army of sixteen thousand men soon afterwards advanced, and the general who commanded it breathed vengeance against the town. But when he perceived that the peasants and inhabitants had taken post unintimidated on the adjacent mountains, where they remained under arms, he altered his tone, and declared in a manifesto that he had relinquished all idea of satisfying his vengeance though just, that he wished not to punish the innocent with the guilty, and merely demanded a free passage and bread for his troops. This capitulation was accepted ; but no sooner had the rapacious Frenchman entered the town, than he gave notice that unless the sum of one hundred thousand florins was raised in two hours, the place should be set on fire at the four corners. The unfortunate citizens made every possible exertion ; they

went from house to house, accompanied by a French guard, to collect money, but could not collect more than twenty-five thousand florins. Five of the principal inhabitants were therefore taken as hostages. These were shamefully treated during their march; were scarcely allowed bread; and when the preliminaries of Leoben were actually signed, they were not informed that by this treaty all arrears of contributions were remitted: they were several times led out for the purpose of being shot; and by such methods as these a like sum, which they were obliged to borrow of their friends and acquaintance, was extorted from them before they were dismissed. It would certainly be worth the while of a good historian to reside for a few months in Tyrol: he would there have an opportunity of collecting the most extraordinary particulars of a war, the individual occurrences of which must appear incomprehensible to posterity. They will not be a little astonished to learn, that the military manifested a kind of hatred (I cannot possibly call it envy) against the brave peasantry: and that they went so far as to call the gallant general Laudon, by way of ridicule, *the idol of the peasants*, because he was the only officer who knew how to avail himself of the courage and energy of the Tyrolese; and who, let it be well remarked, himself fought at their head."

But do we wonder that the feeble and degraded government of Austria basely deserts its brave subjects in the season of danger, when in the capital of the country every measure is taken to repress improvement, to extinguish knowledge, and to render the people as abject as those of Naples:

"I have seen the bookseller Degen, and the splendid works for which Vienna seems scarcely to thank him. His magnificent editions of Uz, Zimmermann, &c. vie with those of the opulent Britons; even the costly bindings are in no respect inferior to the English. This is the more worthy of astonishment and of praise, as the English possess great advantages in two points of view: for in the first place, they may calculate much more securely on the patronage of their nobles, who are fond of the arts; and in the second, they may select at pleasure from among the master-pieces of their native geniuses. Degen, on the contrary, can only print what is permitted by the censors; that is, nothing at all. He intended to prosecute his plan by publishing a splendid edition of Gothe's works; but as he found he should be obliged to mutilate it excessively, he abandoned the design.

"No pen can describe the abominable restraints of which the censorship is made the instrument. It must not be imagined that all the censors are men of narrow minds: on the contrary, some of them are enlightened and accomplished persons, but their hands are tied. Malicious bigotry is incessantly on the watch; and searches with unremitting perseverance among the flowers till it discovers, perhaps deep in the earth, a soiled plant, which it immediately denounces as a pernicious weed. I forbear to mention circumstances which would make the reader shudder; and which prove partly the stupidity, partly the wretched mistrust, and partly nothing but a debauched imagination on the part of these spies. These wretches, the refuse of mankind, know, however, where to lodge their com-

plaints; and woe to the censor against whom the charge appears to be founded! a severe reprimand is the least that he has to expect. An author residing here is not even allowed to print his works in a foreign country, if he has not first submitted them to the censorship of this city. This is indeed the surest way of expelling every writer of real merit; for who could submit to such a senseless censorship? Johannes Müller is already gone, and Wiebeking is preparing to depart. Genz stays. Alas, poor Austria! All books that have been permitted during the last twenty years have recently been revised by the censorship, and above two thousand of these are now prohibited. Unfortunately they have not done me the honour to prohibit much of my works. The emperor alone can now grant permission to read forbidden books. It is natural to suppose that nobody troubles him with such requests. In a word, every thing has been done that could be devised, to strengthen and secure the empire of darkness."

"Those in power appear to consider history in the same manner as the carters, &c. do the warning-boards erected on the mountains of Tyrol; they deduce no other instruction from it, than the necessity of blocking the wheels: but they forget that there the cause (namely, the steep mountains) cannot be avoided; here, on the contrary, it depends only on themselves to render this blocking superfluous. It is not a censorship, nor hunting after jacobins, nor ignorance and gross superstition, that can ward off revolutions. In Prussia, for example, you may read, write, print, say whatever you please, and yet no state in Europe is more secure against a revolution; the whole art of preventing it consists simply in rendering the people happy. A happy people will never rebel even if millions of authors endeavour to excite them. I challenge any person to shew me a single example in history of a happy people rebelling. When, therefore, as is at present the case with a neighbouring foreign nation, the monarch surrounds his throne with all those monsters that are generated by mistrust, he loudly proclaims to the world, and to posterity, what his own dark feelings tell him: 'My people are not happy!'"

Can we wonder that a government which conducted itself in such a manner toward its subjects was panic-struck at the approach of an enterprising enemy? Was it not to be expected that a government guilty of such baseness and tyranny should rather throw itself prostrate at the feet of a conqueror than repose on the courage and fidelity of its subjects? It was not the sword of Bonaparte, but the vices, the misconduct, and the cowardice of the Austrian government which conquered the Austrian empire.

The sentiments which Kotzebue expresses on this occasion, are those of an enlightened and liberal mind. They would induce us to draw a veil over many of his foibles; but really Kotzebue is at times so fantastic and inconsistent that we are afraid to utter an expression of praise, lest next moment we should be compelled to retract it. After having shewn in so many instances the baneful effects of ignorance both on the go-

vernors and the governed; after having by numerous examples demonstrated the absolute necessity of the advancement of knowledge both to the happiness and virtue of a people; on some occasion of a great lover of the sciences committing some great crimes, which called for an appropriate sentiment, our author ejaculates as follows: "The learned are more mild and humane, only because they have not in general any power in their hands. Were they possessed of power, they would often be worse than the most ignorant despot!!!" Is this the traveller whom we have heard through four volumes moralizing on the fatal effects of mental darkness?

ART. III. *Galerie Historique des hommes les plus célèbres de tous les siècles et de toutes les Nations.*

An Historical Gallery of the most celebrated Men of all Ages and Nations; containing their Portraits engraved from the best Originals, with an Abridgement of their Lives, and Observations on their Characters and their Works. By a Society of Men of Letters. Published by C. P. Landon, Painter, formerly Pensionary of the Academy of France, at Rome, the sole Proprietor of the Work. 12mo. Paris, 1805. London. Dulau & Co.

AMONG the minor productions of literature, at the present time, this deserves to hold no inferior station. The specimen before us exhibits more care and ability in the execution than is usually bestowed upon publications of this nature. It does not appear to what extent the work is to be carried. It is published in small portions; and we have before us only two volumes, divided each into two parts.

As appears from the title it is a biographical work; and a biographical work presenting at the same time an engraved portrait of each individual whose life is contained. It is a performance adapted to the people of light reading: but adapted to their wants with more than ordinary recommendations. The external features of those men whose names stand high in the lists of fame, are an object of curiosity to persons of all descriptions; and when these are accompanied with such a concise account of the life and character of the individual represented, as may be read in a few minutes, numbers will thus be induced to fix in their memories many facts and principles, both historical and literary, with which otherwise they might have remained for ever unacquainted. Biography is found to have attractions to many whose taste inclines but little towards reading; and short lives which may be read before the most languid attention is worn out, may be often taken up by those who would not have thought of looking into any other book. This species of reading deserves to be distinguished as useful reading, in opposition to that which so much more frequently

occupies the time of those who read for amusement, we mean that which regards the visions of the imagination, and the incentives of passion. It is true that this is not the most strong and invigorating sort of food, but still it is wholesome; it infuses no corruption; nay it contributes something to nourishment. To those for whom nothing more can be done, this itself is something. And even the person who searches deeper may occupy a vacant hour, and refresh his memory most usefully with brief sketches well executed, of the lives of eminent men.

It will occupy but a small space, and will give a more exact idea perhaps of the plan of the book, than any other method we could adopt, if we present to our readers the names in order of the different characters who are described in the volumes before us. In the first part of the first volume are, Montaigne, Gustavus Adolphus, Spinola, the Duke of Parma, Philip the Second of Spain, Charles Emanuel of Savoy, the Earl of Essex, Charron, Maurice of Nassau, Mary Queen of England, Sir Thomas More, Vauban, Lady Jane Gray, Pierre Corneille, General Monk, the Duke of Alba, Eustace le Sueur, Anne Boleyn, Boileau Despréaux, Wallenstein, Charles the Second of England, Cassini, De Belloy, the Earl of Strafford, Mary of Medicis, Bacon Lord Verulam, Buffon, Möri, Frederic William, Tilly, Chapelle, Charles the First of England, Henrietta Maria of France his Queen, Catinat, Rubens, La Quintinie.—These articles are so contrived as to be all detached or detachable, being either completed in one or more complete leaves of the book, which thus may be afterwards bound up in any order. It is now given accordingly, without the pages marked, the leaves unstitched, and loose in boards; and when the work is completed a table is promised, for classing the lives in a chronological order. The heads of course are on detached leaves.

In the second part of the first volume are the following articles, equal in number to those in the former: Descartes, Villiers de l'Isle d'Adam, Tourville, Malherbe, Comines, Mabillon, Marivaux, Thomas Corneille, Piron, William of Lisle, William of Nassau, Thomas, Duclos, Marguerite de Valois, La Motte, Montfaucon, Babzac, Fabert, Dufresny, Gassendi, Malebranche, Racan, Colardeau, Maupertuis, Voisenon, La Bruyere, Mezerai, Louis XIII., Turenne, Charles VIII., Helvetius, Schwartz, Bernard Picart, Dryden, Lally, Rabelais. As a specimen of the work in regard to historical characters, we may select the following account of Gustavus Adolphus:

“Ce nom célèbre, auquel se rattachent tant de grands souvenirs historiques, rappelle à la fois toutes les qualités dont se compose le caractère d'un héros. Gustave-Adolphe, petit-fils de Gustave-

Wasa, roi de Suède, naquit en 1594. On peut dire que ce prince n'eut pas d'enfance : à 12 ans il était bon officier, et savait les principales langues de l'Europe ; à 16, il dirigeait déjà les affaires, paraissait au conseil et à la tête des armées, obéissait en soldat, négociait en ministre, et commandait en roi. En 1611, après la mort de Charles IX, les états lui décernèrent la couronne et le déclarèrent majeur. La Suède avait besoin d'un chef qui sût la défendre ; une régence l'eût perdue : la confiance, l'enthousiasme et la nécessité firent taire les lois ; les talens et le dévouement du jeune roi sauvèrent l'état. Le Danemarck était l'ennemi le plus voisin et le plus dangereux ; Gustave repoussa ses attaques, déconcerta ses projets, et réussit par sa sagesse à l'amener à la paix : elle fut conclue en 1613. Alors il tourna ses armes contre les Moscovites, les battit et les força d'accepter, en 1617, une traité dont il dicta les conditions. Restait Sigismond, roi de Pologne, son cousin, son ennemi personnel, qui le traitait d'usurpateur, et qui prétendait remonter, par la force des armes, sur le trône de Suède que son attachement à la religion catholique lui avait fait perdre en 1600. Gustave, selon son usage, *lui présenta l'olivier d'une main et l'épée de l'autre*. Sigismond, poussé par les conseils de l'empereur Ferdinand II, et aidé de ses secours, préféra l'épée ; et la longue guerre qu'il eut à essuyer ne servit qu'à développer les talens de son jeune adversaire, à former les troupes suédoises et à répandre au loin leur réputation. Enfin, en 1630, *Charnacé*, ambassadeur de France, guerrier et négociateur, parvint à accommoder les deux rois et à leur faire conclure une trêve de six ans. Gustave, libre alors, ne songea plus qu'à réprimer l'ambition de Ferdinand, et à délivrer le nord de l'Allemagne du joug que l'empereur lui imposait. Lorsqu'il s'était plaint des secours que ce prince donnait à Sigismond, Wallenstein, qui l'appelait insolemment le *roi de neige*, avait répondu que son maître ayant trop de troupes, il fallait bien qu'il en prêtât à ses amis ; ses ambassadeurs avaient été renvoyés avec hauteur au congrès de Lubec ; Ferdinand refusait de le reconnaître ; les ducs de Poméranie et de Mecklenbourg étaient dépossédés ; les Impériaux établis dans la Saxe, le Brandebourg et sur les bords de la Baltique, y vivaient à discrétion ; toute l'Allemagne protestante appelait un libérateur ; la France et la Hollande sollicitaient Gustave de se mettre à la tête d'une nouvelle ligue : tant d'instances, ses propres injures à venger, et peut-être l'ambition ou du moins l'amour de la gloire le déterminèrent. Il commença par offrir la paix à Ferdinand : le baron de Dohna répondit que pour faire accepter les conditions qu'il proposait il fallait être au centre de l'Allemagne avec une armée victorieuse, et Gustave marcha. Au mois de juin 1630, il descend avec 18 mille suédois dans l'île d'Usedom, à l'embouchure de l'Oder, s'empare de la Poméranie, s'établit dans le Brandebourg, et grossit son armée des secours que ses talens, son humanité, sa prudence et sa bravoure lui amènent de toutes parts. L'année suivante, il conclut un traité d'alliance avec la France, se fortifie de celle de la Saxe et de la Hesse, gagne sur les Impériaux la célèbre bataille de Leipsick, les chasse de la Franconie et du Palatinat, se rend maître de tout le pays depuis l'Elbe jusqu'au Rhin, et pénètre jusqu'en Alsace. En 1632, il passe le Lech malgré les efforts de Tilly, et s'empare de la Bavière. Les succès des Impériaux commandés par Wallenstein le

rappellent en Saxe ; il ne peut les forcer dans leur camp, mais il les arrête par ses savantes manœuvres, et bientôt il leur présente la bataille dans les plaines de Lutzen. Les Suédois restèrent maîtres du champ de bataille, mais ils payèrent cher leur victoire ; Gustave fut tué dès le commencement de l'action. Ainsi périt, à 38 ans, le prince le plus accompli de son temps, et l'ennemi le plus redoutable de la maison d'Autriche. Gustave-Adolphe est à la tête des grands capitaines du 17. siècle : on le regarde avec raison comme le fondateur de l'école moderne. Ses élèves, *Wrangel, Tortenson, Weimar, Horn, Banner*, ont soutenu long-temps après lui la gloire de son nom. Il donna à la Suède une nouvelle constitution militaire, et créa une milice permanente qui assurait en même temps la tranquillité intérieure et la bonne composition des armées. Il établit dans les siennes une discipline sévère et une instruction jusqu'alors inconnue. C'est à lui que l'on doit les premiers exemples de cet ensemble, de cette précision, de cet ordre et de cette rapidité dans les manœuvres, d'où dépend le succès de tous les mouvemens en face de l'ennemi. Les occupations de la guerre ne l'avaient pas détourné des autres soins de l'administration. Aidé des conseils du célèbre chancelier *Axel-Oxenstiern*, il réforma la justice, améliora les finances, dota les universités, établit une Compagnie des Indes. Son infatigable activité embrassait les moindres détails. Aussi grand au milieu de l'assemblée de la nation qu'à la tête des armées, il inspirait partout la confiance, l'amour et le respect. Gustave portait la bravoure jusqu'à la témérité : il regardait même comme un de ses devoirs non-seulement de diriger tous les mouvemens de ses troupes, mais de partager leurs fatigues et leurs dangers. Avant la bataille de Lutzen il avait déjà reçu 14 blessures sur le champ de bataille. Quoique luthérien zélé, il respecta toujours les autres religions : *il priait Dieu, disait-il, de réunir tous les hommes par la charité, puisqu'il était impossible de les réunir par la foi.*"

In the first part of the second volume are Bossuet, d'Aubusson, Ben Jonson, Bochart, Agnes Sorel, Vertot, Diderot, Oliver Cromwel, Locke, Clovis, Sydenham, Quinault, Louis IX. Hugh Capet, Milton, Hobbes, Copernicus, d'Urfé, Gessner, Charles IX, Boccace, Madam de Pompadour, Sannazarius, Titian, d'Alembert, Paul Pontius, Henry IV, Vosterman, Tasso, Louis XI, Catherine II, Pope, Frederic the Great, Aretino, Gluck, Dante. As a specimen of this biography in regard to men of literature, our readers we think will have pleasure in perusing the following account of our own great countryman Locke :

" Dans le cours du dix-septième siècle, trois hommes de génie, François Bacon en Angleterre, Descartes en France, et Leibnitz en Allemagne, entreprirent de réformer la philosophie. Bacon commença. Il lui donna pour base l'observation de la nature et l'expérience. Descartes, qui suivit de près, voulut la fonder sur la méditation. Il croyait que l'homme devait tout tirer de lui-même. Leibnitz, né quatre ans avant la mort de Descartes, prit un terme moyen : il prétendit que c'était la liaison des faits avec les principes qu'il fallait rechercher et prendre pour guide.

“ Descartes et Leibnitz firent secte. Ils eurent une vogue brillante, mais passagère. Du vivant même de Descartes, l'illusion des idées innées fut combattue victorieusement, et la chimère des tourbillons reconnue. La doctrine de ce dernier est restée à peu près au point où il la laissa. Quant à Bacon, il n'eut que des disciples philosophes et point de sectaires : c'est déjà une sorte de garantie de la bonté de sa philosophie. Elle ne fut point agitée sur les bancs des écoles ; son développement, comme celui de certains germes précieux, fut lent, mais continu et progressif. On compte à Bacon trois disciples célèbres, entre plusieurs autres, Gassendi qui aplanit la route, Newton et Locke qui ont répandu des flots de lumière sur des principes aperçus seulement par Bacon, ou qui ont découvert des filons nouveaux dans la mine immense que l'illustre chancelier avait ouverte et reconnue.

“ Jean Locke naquit au mois d'août 1632, près Bristol, cinq ans après la mort de Bacon. Il fit ses études à l'université d'Oxford, avec peu de succès. Son esprit avait besoin sans doute d'une nourriture plus forte pour se développer. Ce ne fut qu'à la lecture de Descartes qu'il sentit naître le goût de l'instruction. De l'étude de Descartes il passa à l'étude de la médecine qu'il apprit, mais qu'il n'exerça point. Il se renferma dans les méditations philosophiques.

“ La philosophie consistait alors en disputes pédantesques sur des riens obscurs auxquels l'autorité des siècles et le nom d'Aristote donnaient de l'importance. Il est digne de remarque que ce fut Descartes, et non Bacon, qui dessilla l'intelligence de Locke, quoique le philosophe chancelier fût antérieur, et anglais. Il paraît même qu'un autre français, Gassendi, servit sinon à initier, au moins à avancer Locke dans la philosophie de Bacon.

“ Locke avait connu à l'université d'Oxford, en 1666, milord Ashley, dans la suite chancelier d'Angleterre, sous le nom de comte de Shaftesbury. Il devint instituteur du fils et du petit-fils de ce seigneur. Le petit-fils se distingua dans le parlement par son éloquence et sa fermeté, et entre les philosophes de son temps par une manière de penser libre et forte. Il est auteur d'une *Lettre sur l'enthousiasme*, d'un *Essai sur la raillerie*, d'un ouvrage intitulé, *les Caractères*, etc.

“ Le chancelier Shaftesbury ayant été disgracié, en 1673, Locke fut compris dans la disgrâce de son patron, et perdit une place avantageuse qu'il tenait de lui. Le philosophe avait l'ame et le caractère trop nobles pour donner des regrets à la fortune dont on le dépouillait. Il voyagea sur le continent, et choisit un asile en Hollande. Le roi d'Angleterre s'offensa de cette espèce de fuite, et le fit rayer des registres de l'université d'Oxford. Mais la gloire des sciences, des lettres et des arts est hors de l'atteinte des rois. Quelques hommes qui aimaient et estimaient Locke se chargèrent de faire reconnaître son innocence, et lui proposèrent sa grâce. Il refusa un pardon qui supposait un délit. Son juste orgueil devint un crime : la vanité de la cour fut blessée de ce refus et de la persistance de Locke à résider dans l'étranger. On le mit au nombre des ennemis du roi, afin de se venger au moins de sa fierté. Jacques II le réclama de la Hollande, en le comprenant dans la liste des complices de la conspiration du duc de Monmouth. Locke n'avait d'estime ri

pour Monmouth, ni pour ses projets ; et tandis que le duc combinait mal un mauvais plan, le philosophe achevait d'en exécuter un immortel, l'*Essai sur l'entendement humain*. Il changea seulement de résidence en Hollande, après la réclamation faite de sa personne, réclamation à laquelle on ne se montra pas empressé de satisfaire. Depuis longtemps la nation anglaise se pare avec orgueil de la gloire qu'acquiesce Locke dans sa proscription, et les deux derniers Stuarts qui le persécutèrent sont livrés aux mépris de tous les âges.

“ Locke avait environ 35 ans, lorsqu'il conçut l'*Essai sur l'entendement*. On dit qu'une dispute dont il fut témoin lui en suggéra la première idée. Cette dispute était mue par des gens de mérite, qui cependant ne pouvaient pas venir à bout de la vider. Méditant en silence, tandis qu'on disputait, Locke s'aperçut que la difficulté était dans les mots, et qu'on ne s'entendait pas. Convertissant cette observation en thèse générale, il remonta à l'origine des idées, comme à la cause première, examina la pensée dans ses sources, et démontra l'influence de l'abus des mots sur nos raisonnemens. Tel est le résultat de l'*Essai sur l'entendement humain*.

“ Ayant trouvé les fondemens de la vérité, il en fit deux grandes applications ; l'une à la science de gouverner, et l'autre à l'éducation, ce qui produisit les deux *Traité du gouvernement civil*, et de *l'éducation des enfans*. J. J. Rousseau a beaucoup puisé dans l'un et dans l'autre pour son *Contrat social*, et l'*Emile*. Dans le premier de ces traités, Locke expose l'injustice et les inconvéniens de la tyrannie et du despotisme. Dans le second, il prouve qu'il ne suffit pas d'avoir un bon esprit, comme l'*Essai sur l'entendement* peut le former, mais qu'il faut auparavant tâcher d'avoir un corps sain. Les autres principaux ouvrages de Locke sont trois Lettres sur, ou plutôt pour la *Tolérance* en matière de religion : le *Christianisme raisonnable*, c'est à dire d'où sont bannis tous les mystères, et d'après lequel il suffirait d'avoir cru en J. C., d'avoir pratiqué la loi naturelle, pour avoir part aux récompenses éternelles promises. Ce dernier ouvrage suscita à Locke des haines et des disputes qui le dégoûtèrent du travail. D'ailleurs sa santé, qui avait toujours été faible, déclinait beaucoup.

“ En 1675, il s'était cru menacé de phthisie, et se rendit à Montpellier, passant par Paris où il fut très-accueilli des savans. Il avait visité aussi l'Allemagne et l'Italie. Ce ne fut qu'en 1690, à la révolution qui plaça le prince d'Orange sur le trône de Jacques II, que Locke rentra en Angleterre. L'*Essai sur l'entendement humain* ne fut publié qu'en 1697. Le gouvernement ne voulut pas que son auteur restât plus longtemps dans l'indigence et négligé ; de plusieurs emplois qui lui furent proposés, il accepta d'être membre d'une commission pour le commerce, les Colonies, et les plantations. Il s'en démit, en 1700, avec un grand désintéressement, et se retira à 25 milles de Londres, chez un ami, le chevalier *Marshall*, où il mourut au mois de novembre 1704, dans sa soixante-treizième année.

“ Locke n'est pas de ces hommes dont il faille prendre garde d'étendre l'éloge au-delà de leurs ouvrages. On a déjà vu que son caractère était noble, son ame délicate et fière. Il était en outre ami solide et affectueux. Sa société était agréable : il racontait avec

grâce, finesse et enjouement. Sa vivacité allait quelquefois jusqu'à l'emportement ; mais il rentrait aussitôt dans son caractère de douceur et de bonté. Son esprit au contraire était calme et patient ; il passait des plus grandes conceptions aux plus petits détails d'observation. Tout ce qui était utile au genre humain l'attachait. Aussi disait-il que la connaissance des arts mécaniques renfermait plus de vraie philosophie que tous les systèmes des philosophes. Il était avide des conseils d'autrui, mais il était devenu circonspect à en donner, ayant remarqué, disait-il encore, que la plupart des hommes, *au lieu de tendre les bras aux conseils, y tendaient les griffes.* Ceux qui l'ont le mieux peint ont remarqué 'qu'il méprisait ses misérables écrivains qui détruisent sans cesse, sans rien élever.' Locke est quelquefois diffus."

The second part of the second volume contains, Peiresc, Marini, Santenil, Guarini, Tavernier, de la Valette, Lœwendal, Brizard, Guttemberg, Baron, Kepler, Mahomet II, Ariosto, Voiture, Adrienne Le Couvreur, Winckelmann, St. Evremont, Le Sage, Astruc, Lecat, Van Swieten, L'Abbe Prevost, Leibnitz, Barborossa, Tamerlane, Aurengzebe, Kircher, Fontenelle, Pascal, Crebillon, Thamas Kouli Khan, Confucius, Albert-Duer, Shaw Abbas, Pugatschew, Mansfield.

There are no doubt many points of importance, both historical and literary, in which we differ from the authors of this work. It is but justice, however, to declare that it is the production of enlightened men, of men well acquainted, not only with facts, but principles, and greatly superior to general prejudices, whether of the old stamp or of the new. With regard to the few authors of the revolutionary times of France on whom they have touched, it would be ridiculous for them or any one else to expect to give satisfaction. The accounts here of Diderot, d'Alembert and Helvetius, are very favourable ; and, as far as regards their character in society, we believe just. We have not so high an opinion of some parts of their writings as is here expressed. For example, when it is declared that Helvetius presented "the most simple, the most complete, and the most fully proved system of human nature till then known," we are very far from joining in this eulogy. We consider that ~~the~~ system as very erroneous, and founded on very partial views of the subject, though we own it is defended with great ingenuity and skill. But in the following sentiment we have no scruple to concur ; "That whatever opinion any one adopts in regard to the principles of this author, he will always retain the glory of having, far better than any of his predecessors, demonstrated the influence of governments on morality ; of having placed, on the firmest basis of evidence, that proposition which was condemned by the Sorbonne, but which was on that account neither less true nor less important, *that by good laws alone are men rendered virtuous.*"

In regard to English history the authors have followed Mr.

Hume as their guide. They have not done so without comparing him with others; but on most occasions they lean to his opinions. That air of moderation which he exhibits, but which is often more apparent than real, seems to have had great influence on them. In matters of criticism and taste the judgments here delivered, are for the most part correct and enlightened. Upon the whole the performance has many claims to approbation, in regard both to its design and its execution.

ART. IV. *The Song of the Sun. A Poem of the Eleventh Century; from the more Ancient Icelandic Collection called the Edda. Imitated by the Rev. JAMES BERESFORD, A.M. Fellow of Merton College, Oxford. With a Preface, Notes, and Short Account of the Author. 8vo. pp. 109. 3s. 6d. Johnson, 1805.*

ACCORDING to the constitution of the human mind, it seems evident that the imagination can commence its imitative and creative operations only upon the foundation of some knowledge previously acquired. Upon this principle it would appear natural to suppose that those arts, which more peculiarly depend on the imagination, should, in their improvements, bear some proportion to the progress of knowledge in general. There is something absurd, for instance, in the notion that the powers of the poet should diminish as the materials increase upon which they are to be employed. Yet in the infancy of knowledge, particular circumstances may be favourable to certain kinds of poetry. The range of objects is narrow, but those may make a stronger impression, may be examined more minutely, and placed in a greater number of lights, than if the attention had been distracted by a more extended sphere of observation. From poets under such circumstances, we cannot look for much variety, but we may expect bold imagery and striking description, with respect to the particular set of objects which have constantly, and almost exclusively, from their earliest years arrested their attention. But should a person in a more refined age apply himself to poetry alone, or a particular kind of poetry, with a resolution to excel, being however all the knowledge of his time that might be intimately connected with his subject, it is natural to expect that his labours should be more perfect in proportion to his superior advantages. There can be no doubt that this would actually be the case, and therefore the decay of poetry, if it could be allowed to have decayed, arises not from any diminution of the powers of the imagination, but from the temptations that offer for excelling in a variety of ways. These, however, are difficulties which may be easily overcome, and therefore it is not very clear how, with increasing advantages, the age of poetry should be rapidly declining and almost past. Yet in the opinion of Mr. Beres-

ford the "ancient and genuine fire of poetry has been so long and so visibly abating in our island as to threaten its total extinction." He is indeed so melancholy upon the occasion, that though it would be easy for him to point out the causes of this degeneracy of our national muse, he thinks the subject too dismal for discussion. They may all however, he says, be resolved into the "age too late" by which Milton was discouraged. This same "age too late," it seems, threatens destruction, not only to poetry, but to every thing else; and we are all advancing nearer to certain destruction, in proportion as we recede from the greener period of nations, and that *fortunate* but transient crisis when mankind enjoyed the ineffable felicity of glorious ignorance. Genius recoils from the cold systems, the fastidious refinements, and languid monotony of modern life, droops under formal criticism, and is disgusted at the apathy with which her voice is heard by a gay, busy, and philosophical world? In order therefore to be fit for genius the world ought to be sad, idle, and ignorant! After this dolorous contemplation of the misfortunes which accompany the progress of knowledge, Mr. Beresford exclaims "what then, is the result? What but the unwelcome prophecy with which I began, that the age of English poetry, which has so long been passing, will very soon be past."

But though the ancient and genuine fire of poetry (we wish Mr. B. had explained what he means by this) be almost extinct, yet we were happy to find him allow that some *relish* for poetry still exists among us, and that we are languishing for a *recruit*, as he calls it, of this commodity. But as we cannot *grow* poetry among ourselves to satisfy our longing, he very properly proposes that we should resort to other regions, and *import* it from those places where the article abounds. This is speaking to our feelings at once. We are a commercial nation, and why not import poetry from Iceland as we do tobacco from Virginia? Mr. Beresford is not one who proposes a theory and leaves the practice to others. He himself was resolved to act upon it, and accordingly has imported the "Song of the Sun" from Iceland.

This Song of the Sun is part of a collection of poems called the *Edda*, which were first committed to writing in the eleventh century, and, as some suppose, composed by Sæmundar, a man of considerable eminence at that time. There is another *Edda* written entirely in prose, by Snorro Sturleson, an Icelandic *Layman* of great reputation in the sixteenth century. The design of this is to explain the obscurities in the mythology of the former *Edda*. This Snorro-Sturleson composed a history of Iceland, which is considered as by far the best publication relative to the ancient state of Iceland.* The

* See Olafsen and Povelsem's Travels in Iceland.

poetical Edda, in order to distinguish it from that of Snorro-Sturleson, is called the *Sæmundine Edda*.

But the merits of Mr. Beresford are not confined to importation. The Song of the Sun was rude, though precious, in the state in which he found it; and therefore he has not only imported the raw material, but, to use his own phrase, also *manufactured* it to the best of his ability for the use and pleasure of English readers. With the original language of the poem he is unacquainted, and therefore his version is taken from a Latin translation, and may in fact be considered as a sort of *manufacture*.

Like a prudent merchant, Mr. Beresford fails not to give a due portion of praise to the commodity which he has imported; and, in this instance, his opinion derives some strength from the circumstance that the Edda is certainly, in Iceland, held in veneration. The word *Edda* has a variety of different significations, but he thinks that here it is employed in its signification of *grandmother*, intimating the *antiquity* of the poems. But whatever may be the etymology of the word *Edda*, Mr. Beresford is convinced that there can be no room for disagreement as to the merits of the particular poem which he has selected. And we do not wish to quarrel with him on this subject, till we have duly considered what these merits are.

The plan of the poem is as follows; a deceased father is supposed to appear to his son in a vision, to give him a variety of moral instructions, and to communicate the state of departed souls in the celestial and infernal regions. It opens with an account of a ferocious character, who however at last receives into his house a poor traveller, who murders his host. A bald description is then given of the uncertainty of friendship, and this is followed by another of the same kind respecting the baneful effects of pleasure. Pride then is censured, and an example given of the mischiefs arising from an ill-placed confidence. These are followed by some other moral precepts. The father afterwards proceeds to relate the manner of his own death, the misery of the damned, and the happiness of the blessed, which he had been permitted to observe and to communicate for the instruction of his son.

After the praises so liberally dispensed by Mr. Beresford, we certainly expected something worthy of perusal, but in vain. We are often left to conjecture the meaning of the author. The precepts are merely some passages evidently borrowed from Scripture, and not always very aptly applied. The examples are dull, barren, and obscure, and the account of the state of departed souls appears to be a strange, insipid, and barbarous mixture of profane fables with the Scripture notions of Heaven and Hell. Mr. Beresford must certainly have made an unfortunate choice, otherwise the reputation of the collec-

tion seems but little merited. It ought to be observed, however, that the poem is here viewed through the medium of a barbarous Latin translation.

But if the piece in itself be of little value, it certainly has not gained much by coming from Mr. Beresford's *manufactory*. The poem has furnished him with sentiments which, though not sublime, are often abundantly extravagant. These he has dressed out in a manner which renders them most solemnly ludicrous. Affected phrases, obsolete terms, and drawling expressions, are employed to bring up the lagging verse, and to give the piece something like a pompous and imposing air, in order to veil the feebleness and inanity of the matter. The whole in fact appears very much like a burlesque on serious poetry, and conveys the same sensation to the reader that one might be supposed to have upon observing a monkey in a tawdry court dress, striving to keep a most solemn countenance and to imitate the gait and manner of a Spanish grandee. What curious horror, for instance, pervades these two stanzas, where the description of hell commences:

" Now, hear me tell what sights assail'd mine eyes,
When to the realms of punishment I came :—
First—Birds, all sear'd in fires, with conscious souls :
Like flies they swarm'd, whirring from flame to flame.

" Westward, on wing, huge Dragon-forms I saw,
Dragons of Hope—hope, eager to devour !
All parts they throng'd, and work'd their roaring wings—
That Heav'n, and Hell, seem'd bursting at the stour !"

The two following stanzas are not less remarkable in their kind. Dust was supposed by the northern nations to be the food of the dead, and the Latin intimates that the women were employed in baking dust as food for their husbands. Mr. Beresford has given this as he has done almost every thing else, in a way peculiar to himself :

" The winds were dumb ; each torrent stay'd its course ;—
When, sudden, shook mine ear a withering yell !
Up-sent by Women, featur'd like the Fiends,
Clawing—their husband's meal—the dust of Hell !

" Stones, dash'd with blood, were those black Beldams seen
Rolling in tragic sort ; for, as they bent,
Their hearts, gore-dropping, far out-hung to view,
With lacerating torments rack'd and spent !"

It is needless to multiply instances, because almost every stanza is more or less liable to the objections above mentioned. There are, however, a few stanzas which Mr. Beresford thinks none who are alive to *the grand* in poetical composition, can read without the most *thrilling* sense of their power. These *thrilling* verses are as follows :

" I saw the Sun, all faithful Star of day,
Mournful, and wan, amidst the sounding spheres :
I heard, far-off oppos'd, the gates of Hell
Groan heavily, and harshly, through mine ears !

I saw the Sun, with bloody lines drawn o'er—
While verging to my fall from this terrene :
Ten-thousand-fold, methought, more fierce he stood,
Than, from my hour of birth, these eyes had seen !

I saw the Sun :—some Deity august
He seem'd, as I beheld in trance sublime !
Him, bent in veneration, I ador'd—
My last orisons, in the world of time.

I saw the Sun ;—but, in such kind he shone,
That all was dream !—I hark'd ! and seem'd to know
Where Gilvar's flood, outrageous boiling down,
Thunder'd—with mingling tides of blood—below !

I saw the Sun—but saw with reeling eyes ;—
Fill'd up with horror ! stiff'ning as I lay !
While more—and every moment more—my heart,
In the last languors ling'ring, ebb'd away.

I saw the Sun—more damp at heart ne'er saw !—
Now trembling to my fall from upper ground :
My tongue—a lifeless log it seem'd to lie,
Where Death's chill gripe had froze all parts around !

I saw the Sun—but saw the Sun no more,
Beyond the twilight of that doleful day :
To me, the dewy vault of Heav'n was clos'd ;
And I was gone—from sorrows call'd away."

For many of the expressions, such as

—— " in such kind he shone,
" That all was dream !"

which convey but a very vague idea, if they convey any at all, the original author, or at least the Latin translator is undoubtedly answerable. " The sun shone in such a manner that I seemed to know nothing," which is the literal translation, though it may be better expressed, has as little meaning as the " in such kind he shone" of Mr. Beresford. But the awkwardness of the phraseology, such as "*fill'd up* with horror"—" outrageous boiling down," which latter idea, if idea it may be called, belongs to Mr. Beresford himself, and the barbarous versification is to be laid to the account of the English manufacturer, who has certainly contrived to weave a most extraordinary web. He may even claim a patent for it as a new invention, for surely nothing like it was ever produced before.

Having thus exhibited Mr. Beresford as a poet, it is but fair that the reader should also be enabled to judge of him as a critic,

since criticism occupies a considerable part of the volume. His own opinion of the above most delectable piece is expressed in the following terms, in perusing which the reader will find reason to conclude that the prose is by no means unworthy of the poetry :

“ Our poet invariably performs his effects, by applying the concentrated strength of that weighty, majestic, muscular simplicity, which, looking straight to its mark, gives down, at once, the most impressive stamp upon the mind. There reigns, indeed, throughout the whole performance, a certain character of commanding brevity, of mournful earnestness, of awful gravity, and of harrowing sublimity, which, while it locks attention in fast chains, alternately provokes, and satisfies, the most anxious expectation of the sequel ; —a character, which, (to speak the truth, however adventurously,) is common to this, with no other human composition that I am able to name. Our Teacher, as we reverently follow him through his solemn range of subjects, varies his authoritative appeals to the heart, and to the reason—to the fancy, and to the soul—to our hopes, and our terrors. He delights, alarms, or astonishes the imagination by images, and descriptions, unconceived before, yet welcomed instantly by the judgment, as not less probable than strange. His counsels, his precedents, and his warnings, momentous as they are in themselves, and powerfully as they conduce to the purposes of each other, are, moreover, so tremendously enforced by his revelations of wrath to come, that we are constrained, at once, to shudder at the torments that await the guilty, and to bow before the Justice which denounces and inflicts them.—On the other hand, the softening, as well as animating, influence of Hope is tried upon those iron natures, which might have stood proof against the force of horror ; and the Poet, having first invited the Reprobate to goodness by human motives, either irresistibly endearing, or unanswerably wise, proceeds to tempt him forward, by the most ravishing glimpses of beatitude at the close.—In fine ; he seems, as he professes, to come with a warrant from the Dead ; and tells, like an habitant of both worlds, the secrets of Eternity.”

From this it would appear that Mr. Beresford imagined all critical, as well as poetical excellence, to consist in joining together a set of rumbling words and phrases, which he seems to have considered as the very perfection of style, without much regard to sense or meaning. It is in truth extremely probable that this poem derived its great merit in his eyes, from its being, according to his notions, a very proper vehicle for these ornaments of language, and indeed, in this instance he was not much mistaken, for they certainly are more appropriate here than they would be in many other cases. In *manufacturing* (to use his own expression) the raw material, he has scattered over it his own peculiar ornaments with great profusion, and has certainly produced a most strange and uncouth piece of work. He has, however, pointed out a branch of commerce that may be valuable. Since we can relish poetry, and yet cannot grow

it among ourselves, it might turn out a profitable speculation to establish a house under the firm of Beresford and Co. for the purpose of importing and manufacturing poetry, and dealing in the said article by wholesale and retail. We have here a specimen of what may be done in this way, and Mr. Beresford has the merit of opening a lucrative trade to the community, and a source of revenue to the government. This speaks highly for his patriotism. Milton, it seems, was discouraged by the "age too late," but at the same time furnished an unquestionable proof that his apprehensions were unfounded. Mr. Beresford likewise complains of the "age too late," and if we are to judge from what he has done, we must allow that he had good grounds for the complaint. This speaks highly for his consistency, and so far he is superior to Milton.* A remarkable instance of consistency may also be found in the poem itself. The doubtful meaning of a variety of the terms and phrases forms, as has been observed, a striking feature throughout. This has been extended even to the name, for it is still a matter of dispute why the poem has been called "The Song of the Sun."

ART. V. *A General View of the Writings of Linnæus.* By Richard Pulteney, M.D. F.R.S. The Second Edition, with Corrections, considerable Additions, and Memoirs of the Author. By WILLIAM GEORGE MATON, M.D. F.R.S. F.S.A. Fellow of the Royal College of Physicians, and a Vice-President of the Linnæan Society of London. To which is added the Diary of Linnæus, written by Himself, and now translated into English from the Swedish Manuscript in the possession of the Editor. 4to. Maizman. London, 1805.

DR. PULTENEY'S General View of the Writings of Linnæus, a work well-known to the Naturalist, is deservedly esteemed as exhibiting, in a small compass, a concise and perspicuous analysis of the whole of Linnæus's writings. The first edition was published in 1781, and was so well received by the public, and so much approved of by men of science, that after the year 1785, there was not a copy of it remaining unsold. But its reputation was not confined to this country only. It found its way also into the French language, in a translation published at Paris in 1789. It is not surprising, therefore, that a new edition should have made its appearance. The only thing to be wondered at is that it has been delayed so long.

It was not the object of Dr. Pulteney to undertake the task of a biographer. His plan was to exhibit only a General View of the Writings of Linnæus. Hence he incorporated into his account only such particulars relative to the private life of Linnæus, as seemed necessary "to connect in a better manner,

the series and occasion of his publications, to relieve the tediousness of a bare account of books." To this plan the editor of the present edition professes to adhere, if it is not in some particulars tending "to show more exactly the progress of Linnæus's reputation and influence in the republic of science;" or to bring forward some important circumstance not known perhaps to the author of the work, owing to his want of the superior sources of information which the editor now possesses.

He has also ventured to make a few verbal alterations, and to give the whole an arrangement strictly chronological—an arrangement from which the author of the work seems to have made occasional deviations without any apparent reason. The editor has given also a more detailed view of the divisions of the *Systema Naturæ* and *Materia Medica*, than was exhibited in the former edition, considering them as of too much importance to be partially exhibited. The view extends likewise to the *Amœnitates Academicæ*, which though they cannot be strictly considered as the writings of Linnæus, yet, as expressing his sentiments, and being published under his inspection, they are thought to be entitled to notice in a work of this kind. Since Dr. Pulteney wrote, there have been new editions of several of Linnæus's works. These, of course, are now mentioned in their proper places.

Criticisms on the Linnæan system, or on particular departments of it, are occasionally, though in conformity to the plan of the author, but sparingly introduced; and the *Pan Succus*, which was annexed to the first edition is now wholly suppressed. This the editor considered as requiring more additions and corrections than his knowledge in agriculture and rural economy qualified him to undertake. In the other departments, however, much additional matter has been introduced, the whole being as complete a view of the existing state of Linnæan literature as could well be expected, the editor's opportunities of information having been very favourable to the accomplishment of such a task. His access to the library of Sir Joseph Banks, the *Mecænas* of Natural Science; his acquaintance with Mr. Dryander, one of the few surviving pupils of Linnæus; the communications with which he has been favoured from Dr. Smith, possessor of the Linnæan MSS. are all mentioned by the editor as advantages which have enabled him to procure the most accurate and authentic information with regard to the subject of his undertaking. This is the substance of the information which the editor gives us in his preface. But the most valuable and important source of information of which the editor has to boast is *The Diary of Linnæus*, which is annexed to the present edition. Dr. Maton has also prefixed to this edition some memoirs of Dr. Pulteney, a tribute which he felt it his duty to pay to the memory

of his departed friend. This testimony of regard to the memory of his friend is certainly very honourable to the editor, but not quite so convenient to the reader, who expects Linnæus to be the personage to whom he is first to be introduced, and instead of that finds it to be Dr. Pulteney. We are not satisfied of the propriety of introducing these memoirs into the edition at all, and still less in the situation which they occupy; not that we have a mean opinion of Dr. Pulteney's merits, for on the contrary we estimate them very highly, but because we cannot trace that intimate connection between the idea of Linnæus and that of the author of a General View of his Writings, which renders it necessary to prefix a life of that author to a new edition of his work.

Dr. Pulteney, as we have already seen, does not undertake the task of a biographer, and with the partial object in view of giving only a general account of the writings of an author, without entering into the detail of the other incidents of his life, if it be proper to introduce as few of these incidents as possible, then it is to be feared that a number of the additions by the editor of the present edition, will be found to be superfluous. And if they are superfluous in that point of view, they are superfluous also in another; for we find that most of the additional anecdotes introduced into the general view are taken from the Diary of Linnæus, so that, in the same volume, the reader has the same story twice told. In short it is difficult to characterize the present work as it now stands. It is neither a life of the author nor merely an account of his writings, but something between the two, a *tertium quid* which you cannot well describe. Shall we call it a variety which has not yet got a name? If botanists were in want of a new subject of analogy to illustrate the doctrine of the sexes of plants from bybred productions, they might here be supplied with one. A writer sets out with the view of giving an account of an author's works, but without entering into the detail of the incidents of his life. The work is well received and the edition all sold off. A new edition is wanted, and is undertaken by a writer who interweaves with the original work a variety of the incidents of the author's life. It is not yet completely a life, nor is it merely a view of the author's writings; it is a variety produced by a commixture of the two. So the germ of one species of plant being impregnated with the pollen of another, produces a variety which is different from both. But the best of it is that the variety thus obtained is generally better than either of the species from which it has sprung. Mr. Knight has shewn by a number of decisive experiments, that improved varieties of every fruit and esculent plant may be obtained by means of this process. And why not improved varieties of books?

. But although we have thus expressed an opinion which may not seem very favourable to the additions in general; yet we can point out instances in which their propriety must be evident. We may mention that which relates to the writing of the *Critica Botanica* in which the editor introduces an account of the motives by which Linnæus had been influenced to undertake the work, and which is not to be found in the first edition.

The advantage of the verbal alterations we have not always been able to discover. The stile of the editor is more pompous than that of the author, but pomposity is not the best ornament of stile. In short we do not perceive that there is much to admire either in the stile of the one or the other. It possesses indeed one radical excellence, but it is an excellence which we have a right to expect, that is perspicuity. The first sentence of the work is a good example of the inelegant and clumsy stile, bordering also upon the confused. In the first edition it is found thus. "Charles Von Linné, the son of a Swedish divine, was born May 24, 1707, at Rashult in the province of Smaland, in Sweden, of which place his father had the cure when this son was born, but was soon after preferred to the living of Stenbrohult, in the same province, where dying at the age of 70 he was succeeded in his cure by another son." This is one of the completest jumbles that ever a poor reader was puzzled with, and is one of the few exceptions to the perspicuity of stile to be met with in this work. The author is to be pitied that cannot make a better introductory sentence than this. The editor saw its deficiency and accordingly re-modelled it in his own way, and yet we think he has not succeeded in giving it either elegance or perspicuity. It is as follows: "Carl Linnæus was born May 24, 1707, at Rashult, in the province of Smaland, in Sweden, where his father at that time resided as comminister (but he was afterwards Pastor or Rector) of the parish of Stenbrohult." This is certainly the least bad of the two and that is all that can be said for it.

It occurred to us in the perusal of the work that there is more space occupied, and more of detail given, in relating the account of the travels of the pupils of Linnæus, than seemed to be consistent with the plan of the undertaking. The information is no doubt very useful but it is not in its proper place. A writer is not to attempt to comprise all that is necessary to be known in one volume. But although we have pointed out a few exceptions to the general character of the work, and a few instances in which there is yet room for improvement, we will not withhold from it that commendation which it justly deserves. It exhibits a clear and compendious view in the compass of one volume, of the numerous and various publications of the most celebrated naturalist the world ever saw, and is

valuable not only on account of its informing the reader of the title and contents of the different works, but also on account of its occasional criticisms on these works, by which means the reader is enabled also at the same time to form a judgment of their value and importance, and of their merits and defects. If these criticisms had been more frequent, and more minute, we think they would have added still more to the value of the work. As it is, it is a work of very considerable utility, and of which a second edition can scarcely fail to be acceptable to the public.

The *Dissertationes* contained in the *Amœnitates Academicæ*, are also included in the general view, though they cannot, strictly speaking, be ascribed to Linnæus. They were composed however, by his pupils, and may be considered as expressing his sentiments. We cannot in this place give even a list of their titles. But they compose ten volumes, of which seven were published under the immediate inspection of Linnæus, and the rest after his death. The only remark worthy of notice which occurred to us in perusing the account which is here given of them, relates to the twenty-seventh paper, entitled, *Semina Muscorum*. Resp. P. T. Bergius. The remark of Dr. Pulteney is, that Bergius has thrown considerable light on the subject; but that much more has been done since the time that he wrote.

Dr. Maton, by way of making all very clear, and shewing his acquaintance with the later works on the subject, refers the reader to Hedwig's *Fundamentum Historiæ Naturalis Muscorum Frondosorum*, considering it as now established that the tribe of the Mosses has, with very few exceptions, male and female flowers either on the same or distinct plants; and that what Linnæus called antheræ are really seed-vessels. This may be all true enough: but, in fact, he adds, Withering informs us, Bot. Ar. 1792, Vol. III. p. 21, that by sowing the particles which these appendages contain, he repeatedly procured a crop of young mosses in all respects similar to their parents. Now we must take the liberty of informing Dr. Maton that we think he has been led into a mistake with regard to the passage to which he here alludes. Dr. Withering is not giving an account of experiments or observations made by himself. He is only repeating what has been said by Hedwig. He does not indeed give it as a quotation, that is, he does not prefix the usual mark of quotation, and this to be sure is a circumstance which is apt to mislead the reader, especially if he happens to have a short memory. But if the reader will be at the trouble of looking back a few pages, he will find that Withering after stating the general character of mosses as given by Schreber, adds, "but we shall now introduce some more particular remarks from Hedwig himself." All that follows is

merely a translation from Hedwig, even when he speaks in the first person, which he does several times. And this we believe to have been the misleading circumstance.

It now remains to give some account of Linnæus's Diary. "At the latter end of the year 1799, M. Fredenheim, son of Dr. Menander Archbishop of Upsala, conveyed, on certain conditions, to Robert Gordon, Esq. merchant at Cadiz, a variety of manuscripts to be printed in England. In consequence of the death of Mr. Gordon, however, the publication did not take place in the manner intended, and the manuscripts devolving to that gentleman's executors were disposed of by them to the publisher of this volume, but not without the heirs of M. Fredenheim having been duly acquainted with all the circumstances of the transaction. Besides a number of letters written with Linnæus's own hand to Dr. Menander, and some other papers, there is a folio manuscript book, containing about eighty pages in the Swedish language, and entitled *Vita Caroli Linnæi*."

It appears that this manuscript had been sent by Linnæus to Archbishop Menander in the year 1770, with directions to erase, alter and add *pro sua sapientia*. From the account which is given of this diary in the title-page of the present edition one would suppose that it was written with Linnæus's own hand. The fact, however, turns out to be that it was only dictated by him, and in some places interlined and corrected by himself. "The hand-writing is for the most part Dr. Lindwall's a pupil of Linnæus. But different hands are discoverable."

Such is the history of the Diary, from its origin to the present times, and we consider it as a very curious and interesting document: perhaps it was not originally intended to be ever made public. But it is on that account the more valuable, as it expresses the sentiments of the author without reserve, unfolds the secret labyrinth and recesses of the heart, and develops a *trait* in the character of Linnæus which was formerly, perhaps, not generally known. This *trait* is his vanity which has surprised us not a little. If it had been the Diary of a writer of inferior merit, or of a man of a weak mind we should have expected something of this kind in it, or at least should not have been surprised to find it. But in the private diary of Linnæus, the prince of Naturalists and glory of his age, we did not expect ~~to find~~ him grasping at the bubble of self-applause. It is to be remembered, however, that every man has his weak side, and this, alas! appears to have been Linnæus's. There is one thing, however, to be said for him. He was conscious of it; and that is more than every one is. When he sent the manuscript to Archbishop Menander, it appears that he could not help blushing for himself, and found it necessary to apologize a little for his weakness. In a letter to the Archbishop dated

Upsala, Jan. 29th, 1762, he says, "I have drawn up my own panegyric, and found that *propria laus sordet*. I should never have shown it to any body in the world, except to the only one of all my friends who has been unalterably such from times in which I was in less advantageous circumstances. If you should be pleased to extract any thing from it my dear friend, it would attract notice when coming from such a pen as yours. I am quite ashamed to lay it before you, and should never have done so, had I not been convinced of your friendship and uniform sincerity." And this, to be sure, is just as good an apology as could possibly be made. It is plain, however, that he wanted to have it published, and yet did not wish to be directly concerned in it. But his friend the archbishop did all for him that he could. He translated a considerable part of it into the Latin language, but was prevented from completing it by his death. The remaining part was translated into English since it has been in the possession of Dr. Maton by a Mr. Trollius, a Swede now resident in London. And yet even in spite of its radical and original sin of vanity, the Diary of Linnæus is still our best source of information with regard to the particulars of his life. It is certainly the most authentic. And with regard to the *traits* of vanity which it discovers we are not inclined to find much fault with it. Perhaps it was this very principle that impelled him to undertake the labour and undergo the fatigues of the travel and the study from which he derived his knowledge and reputation. Perhaps it should be called the love of fame, and then it will appear even commendable. Indeed, we do not consider even the most extravagant of the compliments which Linnæus pays himself to be beyond what he really deserves from the opinion of mankind; but coming from his own lips and his own pen they sound and look odd indeed. He does not, however, disguise the circumstances of distress under which he laboured in the early part of his life, and the sad shifts he was put to on some occasions. But the perverse and untractable reader will be for imputing even this also to his vanity. It is impossible, however, to please every body and the writer who attempts it will, perhaps, please none. One thing, we think, every reader will allow, that it is written in a clear, concise and lively style exhibiting the grand outlines of the life of the author in the most interesting and engaging light.

Having premised these observations on this interesting Diary, we proceed to give a few extracts from it:

"Carl Linnæus was brought into the world between the hours of twelve and one in the night, dividing the 12th and 13th O. S. (by which it seems we are to understand the 24th) of May, 1707.—a delightful season of the year; in the Calendar of Flora, being between the months of frondescence and florescence. The same thing that is

said of a poet, *Nascitur, non fit*, may be said without impropriety of our botanist. From the very time that he first left his cradle, he almost lived in his father's garden which was planted with some of the rarer shrubs and flowers, and thus were kindled before he was well out of his mother's arms, those sparks which shone so vividly all his life-time, and latterly burst into such a flame. All the child's powers, both of body and mind, conspired to make him an excellent Natural Historian. Besides his retentiveness of memory, he had an astonishing quickness of sight."—

"In 1717 he entered the trivial school of Wexio, where the masters, according to the custom of the times, preferred stripes and punishments to admonitions and encouragements."

"In 1720 his father came to Wexio hoping to hear a very flattering account of his beloved son's progress. But things happened quite otherwise. It was thought fit to advise the father to put his son apprentice to some tailor or shoemaker, in preference to incurring any further expence towards giving him a learned education for which he seemed evidently unfit."—

"In 1727, he went to complete his education at the university. He lodged in the house of Dr Stobæus, from whose library he procured books by means of Koulas a fellow student. He passed whole nights in reading them. But Stobæus's mother who was very old and a bad sleeper, saw Linnæus's candle constantly burning, and being afraid of fire, desired her son to chide Linnæus for his carelessness. Two nights afterwards about eleven o'clock Stobæus stole into Linnæus's apartment, expecting to find him sound asleep, but to his astonishment he found him poring over his books. Being asked why he did not go to bed, and how he procured his books, Linnæus was obliged to confess every thing—But Stobæus gave him afterwards free access to his books."—

"In 1728 he went to the university of Upsal. But his parents were so ill able to support the expences of their son's education that they could scarcely afford to give him two hundred silver dollars, (eight pounds sterling), which sum, they told him, was all he was to expect. In a short time he found his pockets quite empty without any likely means of obtaining a livelihood. He was obliged to trust to chance for a meal, and in the article of dress, was driven to such shifts, that he was obliged, when his shoes wanted mending, to patch them with folded paper, instead of sending them to the cobbler."

"In 1732 he travelled through Lapland at the expence of the Society of Upsala."

— "In 1735 he commenced his tour to Holland, England, and France, with only fifteen pounds sterling in his pocket—all his property! In Holland he obtained the friendship of Boerhaave, whose last words to Linnæus, in his last illness, deserve to be remarked—'I have lived my time out, and my days are at an end. I have done every thing that was in my power. May God protect thee with whom this duty remains. What the world required of me it has got, but from thee it expects much more. Farewell, my dear Linnæus!'"—

"In 1741 he obtained the grant of the Professorship of the Theory and Practice of Medicine at Upsala."

"In 1751 he described the Queen's Museum at Drotningholm. Their Majesties permitted Linnæus to be in their private company the whole day. The conversation turned wholly on Natural History. Count Tissin was, likewise, partial to this science. His Countess loved botany. Thus it seemed as if Linnæus had raised the science from nothing to its utmost extent—to be loved and cultivated by the greatest people—nay, even by royalty itself!—What greater proof could there be of his diligence?"

"In 1758 he was dubbed a Knight of the Polar Star, by his Majesty's own hand, an honour never before conferred on any Doctor."

"The sexes of plants which have been sometimes maintained and sometimes denied, he proved in so clear a manner that all his adversaries were silenced; and who could do it better than Linnæus? for he had examined all known plants—an undertaking that required a man's whole time."

"Prolepsis, the discovery of Linnæus, shows how the buds of trees contain, within themselves, all the parts that will come forward within five years from the evolution of the leaf to the completion of the flower. No one has been allowed to penetrate the secret recesses of nature but Linnæus, who has deserved equally well of all her three kingdoms!"

"Whoever wishes to see Linnæus's nice discrimination and clear manner of writing ought to read his introduction to the *Systema Naturæ*, and the whole of its three kingdoms with their classes—then let it be said who has composed any thing similar."—

"Most of his dissertations are filled with rare, remarkable, or original matter, and it is on this account that they have been so much in request, and printed in the *Amœnitates*!"

From these specimens, extracted from the Diary, the reader will be able to judge of the propriety of our observations; and having detained him so long with the memoirs of Linnæus, we shall be very brief in what regards Dr. Pulteney.

Dr. Richard Pulteney was born at Loughborough in Leicestershire, on the 17th Feb. 1730. At an early period of his life he was put apprentice to an apothecary, and discovered even then a predilection for the study of Natural History. At the end of his apprenticeship, he was induced to commence practice at Leicester. But his success not being adequate to his expectations, he turned his attention to study. The vehicle of his first literary performances was the *Gentleman's Magazine*, to which, for a number of years, he was in the constant habit of sending communications chiefly on botanical subjects, by which means he became known to several of the most distinguished literary characters of the time. He was now advised to apply for the degree of Doctor of Medicine, and with this view he repaired to Edinburgh, where he obtained his diploma in 1764.

His next object was that of settling in London. But a medical vacancy occurring at Blandford in Dorsetshire, he relinquished the metropolis for this situation. In the year 1779 he married. In 1781 he published his *General View of the Writings of Linnæus*, of which the public is now presented with a second edition. In 1790 he published his *Sketches of the Progress of Botany in England*, and in the succeeding part of his life a variety of smaller publications which we cannot at present particularise. He died of an inflammation in the lungs on the 18th of Oct. 1801.

ART. VI. *Conversations on Chemistry; in which the Elements of that Science are familiarly explained and illustrated by Experiments*; 2 vols. 12mo. 10s. Longman & Co. 1806.

THE present publication is the work of a lady, who, as far as we know, is the first female that has ever favoured the world with any thing like a system of chemistry. Now, although scientific knowledge is not exactly what the eye looks for and the heart desires in woman, yet it cannot be said to be incompatible either with the more showy and fashionable of female accomplishments, or with the more important of female duties. Many people, however, are of a different opinion, and will tell you that the female mind is not endowed with a capacity for scientific investigation, and if it is, that it is inexpedient to cultivate that capacity. Perhaps our ancestors were of this opinion. In their public institutions for the advancement of science there was no room left for the admission of females. But the moderns think and act differently in this respect. The author of the conversations now before us derived her knowledge of the subject, or at least was directed to the study of it, chiefly from the Lectures on Chemistry, delivered at the Royal Institution: as her knowledge of the subject extended, her love of the science increased, and in her zeal for its advancement "she thought it might be useful for beginners, as well as satisfactory to herself, to trace the steps by which she acquired her little stock of chemical knowledge, and to record, in the form of dialogue, those ideas which she had first derived from conversation." The design was certainly laudable. Has it been executed with success?

— The method adopted in the prosecution of the plan is to treat, first, Of Simple Bodies, and secondly, Of Compound Bodies. The first volume professes to treat of the former; the second of the latter. The propriety of the general division of the subject will certainly not be questioned, as the mind must undoubtedly proceed with most ease from that which is more simple, to that which is more complex. But we do not think that the division has been strictly adhered to, or even much attended to. It is announced indeed, at the beginning,

but neglected in the progress of the work. For there is scarcely a simple substance introduced, that the author does not at the same time treat, even copiously, of the compounds which it forms, and the combinations into which it enters.

“ Mrs. B—, who is demonstrator, opens the fifth conversation, which treats of oxygen and nitrogen, by saying, “ To day we shall examine the chemical properties of the atmosphere—we shall analyze it, and consider its component parts separately.” But is not this plainly introducing a compound substance in a division which professedly treats only of simple bodies, and in a section of it which at the most includes but two of the component parts of the substance in question? We could point out many more instances of the same kind; but the present is enough; for we do not wish to criticise with severity a work which is written with modesty, and which is far from being destitute of merit. We will only add that a division can be of no use if it is not adhered to. We do not pretend to find fault with the author for introducing *ammonia* among the simple bodies, although it is certainly known to be a compound. The reasons which are assigned for its introduction are to us satisfactory.

• So much for the general division of the work. We will now proceed to the inferior departments. The simple bodies are treated of in eleven conversations.

In the *first* conversation the author, after combating some prejudices entertained against the study of chemistry, proceeds to explain its real object, and its real importance to mankind. But the illustrations concerning the composition and decomposition of bodies, and the laws of chemical affinity, are certainly premature.

Light and heat which are the subject of the three following conversations, may be considered as very judiciously chosen to begin the detail of simple substances, because the learner is already acquainted with at least some of their properties, and will have the less difficulty in comprehending the rest. The subject, however, is a very complicated one, and requires much minuteness and precision of detail to make it at all intelligible, so that if the author has not in all cases succeeded, the reader will perhaps be inclined to attribute the want of success partly to the nature of the subject itself.

Light is discussed in a few words as being but imperfectly understood; but heat is treated of at great length under the heads of free caloric, specific heat, latent heat, chemical heat. The term *heat* is objected to, although it is frequently used, because, says the writer, it signifies, strictly speaking, only the sensation produced by caloric on animated bodies, and not a modification of caloric itself. But *heat* signifies, strictly speak-

ing, and properly speaking, not only the sensation produced by caloric, but also the cause of that sensation. The objection therefore is easily got the better of. We think the term chemical heat is more objectionable, because it seems to suggest a separate species of heat, while in fact it denotes only a particular modification.

To elucidate the nature of steam, Mrs. B. has occasion to enter into some explanation respecting the nature of solution, in which we think she has not been very happy and not very correct. Solution, she says, takes place whenever a body is melted in a fluid, for then the body is reduced to such a minute state of division by the fluid, as to become invisible in it, and to partake of its fluidity. But there are bodies which may be melted in a fluid without being reduced to a minute state of division, without becoming invisible, and without partaking of its fluidity, at least in an equal degree. The fusible metal of chemists is an example of this, which melts in boiling water, but does not by any means constitute a solution. "But," says Mrs. B. "there are two kinds of solution, a simple solution and a chemical solution. Salt dissolved in water is an example of the first—a metal dissolved in an acid is an example of the second. The first it seems is not a chemical combination at all." What then is it? Not certainly a mechanical mixture for they cannot be separated by mechanical means. The distinction, therefore, we conclude, is not well-founded.

The fifth and sixth conversations treat of oxygen, nitrogen, and hydrogen gases. They suggest no particular observations. The seventh conversation treats of sulphur and phosphorus; the eighth of carbone; the ninth of metals; the tenth of alkalis; and the eleventh of earths: amongst which the author still retains *agustine*, although its existence as a simple earth is at best doubtful.

The second volume treats of compound bodies and of the laws of chemical affinity, exemplified in the mineral kingdom, by the formation of the different acids and salts; in the vegetable kingdom by the composition and decomposition of vegetables; and in the animal kingdom by the composition of animals, the functions of their different organs, and the final decomposition of all animal substances.

■ Upon the whole it is a book which we have no hesitation in recommending to all such as are entering upon the study of chemistry, and who wish to have the *useful* mixed with a little of the *sweet*. They will find Mrs. B. to be a very intelligent instructor, and Emily and Caroline to be very attentive pupils. The dialogue is in general lively and spirited, and if it is but seldom elevated, it is never flat.

ART. VII. *The Mysteries of Neutralization; or, the British Navy Vindicated from the charges of Injustice and Oppression towards Neutral Flags.* By JOHN BROWN, of Great Yarmouth. 8vo. 4s. pp. 160. London, 1806. Jordan & Maxwell.

THIS is a performance on the same subject of which we had occasion to treat at some length, in our Number for December last, when reviewing a Discourse, entitled "War in Disguise; or the Frauds of the Neutral Flags." What we there advanced will enable us to shorten our remarks on the present occasion; and will only impose upon us the necessity of requesting the attention of our readers to the principles which we there proposed. It is the same general view of the subject which is here presented, and in the strongest colours the author's utmost powers enable him to paint. His object is to persuade us, that under the shade of neutral navigation, the commerce and navigation of our enemies are carried on to a great extent; that our interests are by that means most violently injured; and that our duty is to put a stop, with all expedition, to such pernicious proceedings.

To this general view the observations and arguments, adduced in the above-mentioned review, are directly applicable; and without any repetition we shall satisfy ourselves with referring to what was there advanced. But our former author confined himself almost entirely to the fraudulent *colonial* traffic carried on by means of the neutral flags; whereas the present writer treats chiefly of what is European. He therefore communicates additional information, and that of no insignificant importance; which suggests some conclusions deserving more attention than they will probably receive. Besides, the subject itself is at this moment one of the most deeply interesting which can engage the attention of a true patriot. Our country lies under a grievous prejudice as abusing her naval power. She is accused by her enemies as the tyrant of the seas; and even those of her neighbours, who are the least unfavourably inclined towards her, admit instead of repelling the accusation. The odium is general, and it is also strong. That we are detested by almost every maritime nation, is a fact now too flagrant to be denied. This author states it strongly, as in favour of his argument. What may be the cause of this is surely an inquiry which we are deeply interested to make. It cannot be doubted that it is a situation most undesirable, a situation from which many pernicious effects must necessarily flow: Is it in our power to alter the case, by opening the eyes of our neighbours if their prejudices are unfounded? Or in truth are we a good deal to blame, and have we some things of importance in our conduct to reform, if we would be looked upon with very benevolent regard by the nations around us?

When such is the state of this question, and when so great is its importance, it is not without pain we perceive unenlightened performances like this, and the one we previously mentioned, (of which the authors are totally incapable of comprehending the general interests of a great nation, and see nothing but in one contracted point of view,) issuing forth so rapidly, and amid such blazes of zeal; because it has too generally happened that the advice of such men has been taken, in affairs of which they are wretchedly qualified to judge—the interfering interests of nations, and complicated questions of state. Nor are we altogether sure but that by clamour it is now intended to precipitate the nation into measures; from which she may find, when it is too late, that she has reaped injury and disappointment; while to individuals only has accrued a sordid and fraudulent advantage. It is far, however, from our intention to impute any but the purest motives to the author of this discourse; who writes with that air of simplicity and sincerity which convinces us he firmly believed as he wrote. Whether his own interests are connected with the condemnation of neutral or pretended neutral property we know not, though we suspect that they are; but we are well assured, however this may be, that he truly believes the interests of his country to be intimately connected with it. Yet while we acquit Mr. Brown, we know well there is a multitude of others who think of nothing but their own gains in the representations which they make on this subject; and are easy to what extent their country may be injured, provided a proper stream of gold and silver is all the while flowing into their pockets.

We wish to communicate, in as narrow a space as we can, an idea of the facts which form the subject of Mr. Brown's complaints, and which he thinks so enormous an evil. "At Emden," says he, "Leer, Papenburg, Oldenburg, Grietzyl, Varel, Norden, Altona, Hamburgh, North Bergen, &c. are upwards of one hundred neutralizing establishments, formed for the sole purpose of covering, by fraudulent documents, the vessels and merchandize belonging to the subjects of the belligerent powers."—"The lowest general computation," he says, "of the number of vessels bearing the Prussian flag, but being the property of subjects of belligerent powers, is *two thousand*, and the highest *three thousand* sail;" so that at a medium computation there are 2500 sail of our enemies' merchantmen under this single flag, plowing the ocean, at a time when we so often hear in parliament that we engross the maritime commerce of the world! "At this hour," he says, "there is one establishment in Emden which has no less than TWO HUNDRED SAIL OF ENEMIES VESSELS *navigating as its property under false papers*; and has safely conducted *hostile* property into hostile ports to the value of a MILLION STERLING.

The mode of conducting this business is abundantly simple and abundantly sure. There are fictitious sales, and various kinds of fictitious transactions by which French vessels, for example, and French property, may be made to appear as Prussian vessels and Prussian property; and the one hundred establishments mentioned above are formed for the purpose of carrying on this neutralizing process. It is pretty evident what an amount of business, and what a number of vessels must be required to support so many establishments. The author tells us that cargoes of the greatest value to and from the enemies' settlements in the East, the Cape of Good Hope, the West Indies, &c., are expedited in this manner. One neutralizing contrivance we may give as a sample;—"Every Dutch vessel," says the author, "intended for neutralization, is nominally sold by the proprietor to the neutralizer, and a regular deed of sale is signed by the owner, by means of which the claim for neutral papers is legalized, and receipts for the purchase-money are given, the same as though such were real acts of sale. In cases of large and valuable vessels, to give such fraudulent transactions a greater air of validity, they are frequently sold by public auction, and bought in again by some broker, for account of the owner, in the name of the neutralizer. This manœuvre is invariably practised by the merchants who now conduct the import and export trade for the Dutch East India Company, when any of their ships are meant to be sent to sea under cover of the Prussian or any other neutral flag.—An *annual tribute* is invariably paid to the neutralizers for the enjoyment of the privileges arising from maritime neutrality, which *tribute* money is technically and locally termed '*protectie geld*,' varying in amount according to the size and value of the ship; but in some cases two per cent on the amount of the freights is given to the neutralizers, instead of any stipulated sum: and, as soon as the conditions are agreed upon, an *instrument* is usually prepared and interchanged, by which the owner binds himself to pay to the neutralizer the annual tribute, and the expences attending any claim of restitution, &c.: and the neutralizer binds himself, in case of capture or detention, to claim restitution in the same manner as though the property was *bona fide* his own, on condition that all expences thereby occasioned be defrayed by the proprietor. The neutralizer is always allowed a commission of one or two per cent. on the nominal purchase-money, or upon such portion of it as may be agreed on; which allowance is repeated whenever he is called upon, and does nominally sell the vessel to the real owner, or any person he may appoint."—"As soon as a ship is neutralized, the pretended owner gives to the real owner, or his agent for him, a deed called a '*Renversal*,' in which the neutralizer formally and explicitly avows, that he never by any

means, direct or indirect, paid or caused to be paid, the whole or any part of the purchase money mentioned in the deed of sale, or *transport*, in any way whatever; *the whole being merely a nominal sale, made to procure the benefits of neutrality for the said ship*; and the neutralizers solemnly promise to deliver up the same to the proprietor, whenever called upon, all fair expences and their commissions being first duly discharged. Indeed so cautious are our enemies to secure their own shipping interest, that in many instances the owner, who is an enemy, is required, at the time of making these false sales, to give his own bond or security to the government, that his vessel shall be returned at the peace."

Even the coasting trade of France is carried on in this manner by the vessels of France to the most complete degree. Hear what our author says on this subject:

"The whole commerce of France, Flanders, and Holland, and a great part of that of Spain, is covered by neutralizers, to and from the colonies, as well as from one hostile port to another, exclusive of the numerous cargoes sent to Emden and Leer, to be expedited thence to every quarter of the globe. Previous to the blockade of the French channel ports, not less than two hundred sail of vessels were constantly employed in lading cargoes of wines, brandies, &c. at *Bordeaux, Nantes, Libourne*, and other ports of the south of France, as *Prussian* property, and discharging them at the northern ports. Those cargoes were always landed at those ports where the largest armaments were collected. One contract of 40,000 tons of wine and brandy, on account of the French government, got safe to the destined ports, almost without molestation. The price for the neutralizing such cargoes is *one per cent.* if they arrive in safety at a French port; *one and a half* if they arrive at Emden, and are thence sent to Holland, Brabant, or France; *two per cent.* if taken, reclaimed, and the *restitution* obtained. A certificate of property duly attested in three languages, whether for a cargo or a cask, costs 1*l.* 14*s.* sterling."

"The *naval stores* purchased in the Baltic on account of the French government, for the year 1804, are said to have amounted to *eighty millions of livres*. Mr. Van der Hoeven, of Amsterdam, and Mr. Van der Hoeven, of Antwerp, were the principal agents for the French marine, who were indemnified for their advancements and acceptances *by the Dutch treasury*."

"There were, during the last summer, from *one hundred to one hundred and fifty Dutch fishing vessels* out at sea, covered by false papers, and neutral colours, of which the value taken on an average, their nets, salt, tons, &c. included, was not less than *two thousand pounds sterling* each; and the *profits* of which, taken one with another, clear from all deductions, may fairly be estimated at *one thousand pounds sterling*, each vessel, per season! Thus, for a tribute of about *three thousand pounds sterling per annum*, paid to the different neutralizers, one hundred and fifty vessels, navigated by *two thousand mariners and fishermen*, ploughed the ocean to and

from the ports of *Holland* in full security. A capital of *three hundred thousand pounds* is kept in circulation, and yields the country a nett profit of fifty per cent. per annum!"

These statements our author accompanies by documents which to a great degree support them. For our own part we have not the smallest doubt that the facts are as great, as they are here represented; indeed it appears to us that the author is not aware of the full extent of the French, Spanish, and Dutch commerce, which is carried on by various artifices. But we are well pleased that he has brought forward so many facts; not, however, on account of the object which the author has in view, to put an end to this commerce, which we regard as utterly impracticable, and which to attempt, would produce the most pernicious consequences. We are well pleased with them on account of a most important question of state, of which many people have a very erroneous notion, but which those facts contribute greatly to clear up.

With regard to the fancy of our author that we could put a stop to this commerce of our enemies, by proper strictness and severity exercised toward the neutral flags, we should think that no man in the least acquainted with the infinite means of deception in so extensive and complicated a concern, and who is capable of one moment's sober reflection, could seriously advance such an opinion. It appears to us that we may safely leave the contradiction of this opinion with the good sense of our readers, forbearing to detain them with any proof. It is impossible to conceive any testimony of the genuineness of neutral property, which may not be counterfeited by our enemies so exactly, that it would be impossible to detect it without scrutinies so rigid, as would at once put an end to neutral commerce. In truth it requires but a very moderate degree of penetration applied to the subject to see that the question comes exactly to this; Whether we will allow the navigation of our enemies to be carried on under the shelter of neutral navigation; or, on the other hand, say that whenever Great Britain is at war there shall be no neutral navigation; that every ship which comes upon the ocean must either be our friend or our foe. It is of the utmost importance the nation should be aware that this is the state of the case; and that we have the choice between these two objects only. A single fact, stated by this author himself is sufficient to shew the impossibility of restraining the neutralizers. The real Prussian ship-owners, thinking that if belligerent vessels were altogether prevented from sailing, they might engross the whole trade which the belligerents carried on, represented this in such strong colours to the court of Berlin, that it was resolved to pursue the most energetic measures to secure so great an advantage. So far was the law carried, that in 1801 it was rendered *punishable* by

death to be engaged in the neutralizing practices! Yet what effects did this rigid measure produce? Only hear what our author himself states on the subject! "Alas! the thirst after the enormous gains of those practices proved too strong for faith or justice, and neutralization has *increased* instead of being *diminished*, owing to many of the magistrates themselves becoming accessaries to the crime and sharers of the gains." We need add no more on this subject. We have alienated from us every nation which sails upon the ocean by the severities we have already exercised to check the navigation of our enemies; yet behold the extent in which in spite of such severities it still exists! If we go on to add further severities, to what degree are we likely to increase that alienation; and to what degree at the same time shall we reduce our enemies trade? We may safely answer that we shall increase the one abundantly, but reduce the other in a very contemptible degree.

If it be thus difficult, nay impossible to put an end to the commerce of our enemies, without putting, at the same time, an end to all neutral navigation whatever, what is that great question of state which we said that the facts here represented contribute so much to decide? It is one of the questions most intimately connected with the policy of peace or war in the present circumstances of Great Britain. Now that the hopes of co-operation on the continent to set limits to the power of France are removed to so great a distance, what is the idea which predominates in the minds of many sensible persons with regard to the war? That by continuing our hostilities with France, and so excluding her from the ocean, we reap all the gains of an exclusive trade, which are so great as possibly to cover the expence of the war; and in the second place we secure an advantage of unspeakable magnitude, we prevent France from making ships and sailors, and from placing herself in a situation to contend with us at sea, a situation from which they prognosticate our ruin. The above facts are a most complete answer to these suggestions. It is seen that our being at war with France does not prevent her from carrying on all the commerce which the internal situation of France, and her situation relative to other countries, permits her to have. It is seen that our being at war with her does not prevent her from having ships and sailors to the utmost extent that her commerce is capable of maintaining; and she could have no more than it is capable of maintaining were she at peace. It is seen therefore that our being at war with France gives us no advantage with respect to commerce; and gives us no advantage in maintaining a superiority of means for the equipment of a hostile fleet. It indeed enables us to make captures, and so far as we are superior in the direct gains, and inferior in the direct losses of war, whether captures, shipwrecks, wear and tear, expence,

or any other particular, to this degree we have an advantage. This we leave to the advocates of war to estimate.

The preceding point is one of the utmost importance; and in this country almost universally misunderstood; though even general views were perfectly sufficient to have given us juster notions. In truth it was extremely weak to suppose that French commerce could be prevented, when so many were the means, by which it might be clandestinely carried on. Is it so easy a matter to prevent the clandestine navigation even of our own country? If France herself takes measures proper for the encouragement of commerce within herself, vain will be our efforts to prevent it; and equally vain our attempts to prevent her from having sailors and ships. Beside the facts produced by Mr. Brown, which we have already stated, let our readers only consider the following means by which France is enabled, notwithstanding our opposition, and notwithstanding our ignorance of the facts, to breed sailors. "It is not," says our author, "the enemies ships and cargoes alone which are neutralized, but false documents are procured to naturalize French, Dutch and Flemish *subjects*, to a very great extent. Since the commencement of the present war it is computed that full *two thousand* fictitious burgher briefs have been disposed of by the different Amtmen in East Friesland and its vicinity." Blank muster-rolls are sent from a neutral port, in which the crew are required to sign their names, and to swear that they were engaged in and sailed from that port, as Embden, for example. Our author says that,

"Immense numbers have been sold to our enemies, bearing the city seal and official signature of the city secretary. By means of these deceptions *whole fleets* of our enemies' merchantmen pass unmolested by our cruizers, direct from their own ports to their colonies. For instance, wines, provisions, iron-work, &c. if appearing to have been shipped at *Bordeaux* for *Guadaloupe*, would be liable to capture and confiscation; but if those same articles appear to have been sent by neutral Emden merchants *from their own ports*, it is then permittable, except in cases of blockade. Thence the whole of the trade carried on direct between Nantz, Rochfort, St. Malo, Lannion, Bourdeaux, &c. and the West India colonies, is covered by means of false muster-rolls and false clearances, bought to prove that *the crew were mustered at, and the vessel sailed from, a neutral port.* * In the filling up of the blank-muster-roll, care is taken to arrange the date of it to correspond with the time a vessel would actually have taken in sailing from Emden. The false clearances are obtained from the officers belonging to the Emden custom-house. The way in which this important fraud is managed is as follows:—When an outward Emden clearance is wanting for any vessel lying ready for sea in a foreign port, the neutralizer reports at the custom-house, that the vessel is arrived in the Ems. If the ship be in ballast, the *last geld* or tonnage is paid to the Emden customs,

If there be a cargo on board the transit duty of half per cent. is paid or compromised by the neutralizer, who then clears the vessel outward to the port of destination, and this false clearance, and (if required) receipts for transit duties, &c. are sent off to the port where the vessel may chance to be. There is an officer at Emden, whose duty it is to see that the vessels cleared *inward* are really in the roads; but a small bribe will make him report any vessel to be there, though she be in Bourdeaux."

It is difficult to restrain one's self in pursuing the speculations which these facts suggest; and correcting the erroneous notions which so generally prevail. But this is not the proper place. We must content ourselves with requesting a general attention to the following important objects of consideration. Whether it is not true that we cannot put an end to our enemies' commerce, or in any considerable degree affect it, without affecting in an equal degree, and putting an end, to the commerce of all neutral nations; whether it is not true that on that account we ought, in our present circumstances to relax, rather than increase our severities in regard to neutrals; and whether in that case it would not be very foolish to remain at war with France for the sake of our commerce, and for the purpose of preventing her from having a fleet equal to ours.

ART. VIII. *The Secret History of the Court and Cabinet of St. Cloud: in a Series of Letters from a Gentleman at Paris to a Nobleman in London, written during the Months of August, September, and October 1805, 3 vols. 12mo. 18s. London, 1806. Murray.*

THE passion for prying into the secrets of courts, and of the great persons who have the principal agency in directing the affairs of nations, is not confined to the wise men who are able to appreciate the facts ascertained; it is common to the most frivolous, whose curiosity is directed to no higher end than a supply of gossip. This large class of busy bodies are much more anxious about the quantity than the quality of the provender furnished to their craving appetite. And this is a fact of which those whose business it is to cater for this demand seem to be abundantly sensible. Accordingly the quantity of false news with which we are supplied is out of all proportion greater than the true. Yet so hearty is our appetite that we have no sooner swallowed down one large mess than we are ready for another; and so diligent are our providers that a fresh quantity is commonly waiting for the mouth before the former is out of it. One would truly think that there was an emulation between the gluttony of the party devouring, and the extreme productiveness of the one which supplies.

So extraordinary are the circumstances which have attended the governments of France during a series of late years, that all

the usual causes of this appetite have been strengthened to a wonderful degree. As natural the supply has kept pace with the demand. We were luckily provided, too, at the very moment, with a vast influx of new dealers in the very commodity we wanted. We had it not only imported but cooked to us by these zealous providers, who seasoned it with a peculiar invention of their own, denominated *emigrant sauce*. This has never been very distinctly analysed. But there is known to be in it a large mixture of hatred, revenge, prejudice, misrepresentation, envy; of truth as much as is convenient, with as much falsehood as the composition will bear. Beside these foreign traffickers we had many of our own people who were patriotically drawn forward to engage in the same trade and manufacture; and whose sauce differing in a few insignificant particulars, was distinguished by a different name. The dealers themselves called it patriotic, and moral, and religious, and constitutional, and social-order sauce. It is now found in the shops, under the title Anti-jacobin sauce: and is rapidly falling out of fashion.

We have here another dish, however, prepared after the ancient taste, in which the cook has endeavoured by height of seasoning to excite the palled sense. John Bull's appetite has been found so strong and undistinguishing in this kind of food, that it seems to be thought, like his roast beef, he will never be tired of it. John has, indeed, fed very grossly, too often, on this stuff without thinking what it was made of. But his fancy only was misled. His natural good taste remains; and John Bull is not the beast some people take him for.

But it is time to speak in plain and proper terms of the performance before us. We have here presented to view all the different characters engaged in the more important departments of the French government, and all the different personages both male and female, who figure in the court of Bonaparte; and we may without hesitation assert, that of all the accumulations of human depravity which ever were found upon the surface of the earth; nay, of all the pictures which ever were drawn by the most prolific imagination labouring to terrify mankind with an idea of the most atrocious villainy in a number of human beings, nothing was ever found to bear comparison with that awful, disgusting, and monstrous exhibition of crime which this book contains. One shudders at the very thought of it. The mind is struck with terror and shame. It is humbled to think that the nature of which it partakes could even be represented susceptible of such hideous pollution and deformity. The atrocities which distinguish a den of robbers; the abominations perpetrated in a stew of prostitutes; and these, united with every thing which the combined and mutual orgies and pestiferous inclinations of both could engender

between them, either of cruel, or disgusting, is nothing to the infernal depravity described in the volumes before us. The author is certainly a master in the knowledge of evil. It must be acknowledged, in his praise, that he is well acquainted with his subject. The profundity, in this respect, of all the authors who ever went before him, if we except one or two of the same school, is contemptible compared with his. He has sounded the very depths and abysses of crime, and brought up their most precious treasures, in awful quantity, to instruct mankind! If any poet should hereafter propose to describe the infernal regions, and their direful inhabitants, he will receive important aids by searching this magazine of wickedness. There is a wealth of materials here which must enrich his imagination beyond all that the most copious of his predecessors could attain; and hereafter we may have devils represented in more diabolical colours than have yet presented themselves to our alarmed minds. Such advantages we shall owe to the powerful imagination of the author of the *Secret History of the Court and Cabinet of St. Cloud*!

It would be extremely impertinent and absurd to talk of proof in a work of this sort. What occasion is there for proof? Are not all those who scruple to believe in these crimes, Jacobins; that is, infected with the same pollution themselves? We are sorry however, for the sake of our author, that this doctrine, which was once so relishing, is getting stale very fast, and seems in danger of being universally nauseous by and bye. It may then be a real objection to the work, that there is hardly in it a particle of proof, and that a great part of what it contains is certainly false.

Having stated the representation our author is pleased to give of the members of the French government and court, our own opinion may be given in a few words, and may stand in place of a criticism. We cannot help admitting that Bonaparte and Talleyrand have abilities; though we consider not those abilities above human, or even reaching, by a huge interval, to the summit of that excellence. Our opinion of the principles of these two celebrated men is somewhat similar. We suppose that a sense of right opposes but a feeble barrier to their favourite schemes; yet we do not believe that their wickedness is above human, or even that it has not often been surpassed. We fancy that we understand something of human nature, of the nature of human society, and of the state of society in the different countries of Europe: and if we do, it is most certain that such men as are here described would not be permitted to carry on the government in France. It has very rarely indeed happened, in the history of the world, and even in the most degraded nations, that absolute fiends have been allowed to govern. If any such instances can be produced,

they relate to old established despotisms, under which the people have long been crushed, and their memory of being human creatures lost. But in a country where the people have been so lately awakened to a sense of their rights and importance as in France, it is impossible, imperfect as their notions of liberty and virtue are, that they should allow themselves to be governed by men who violate beyond all human example the laws of both. The truth is; were the rulers of France the wretches here described, Europe would have very little to fear from them. They have unfortunately that mixture of vices and virtues which makes them truly dangerous, and which has distinguished all the Disturbers, but the great Favourites and Heroes, of mankind from the beginning of history to the present hour.

With regard to that exercise of the mind which consists in drawing together all the materials of wickedness, and framing cases, by the force of imagination, in which that wickedness is made to display itself in its most malignant and detestable effects, if there are any readers to whose mind such pictures are congenial, perhaps we ought to leave them to their taste, about which, according to the proverb, there ought to be no disputing. If there are any individuals too who find in it a solace to the pain of rage, and disappointment, it is by no means an unnatural resource. We find that it has been resorted to for this purpose, in different times and countries. We had occasion lately to inspect some of the writings cotemporary with our own civil disturbances; and in several of these we found Pym, and other leaders of the republican party, though very different the men, both accusing and accused, from those who are the objects of our present attention, painted in colours only less black and odious than those which have been invented for Bonaparte and his court. Poor Luther, we may all remember, and the other apostles of the Reformation, had all the abominations imputed to them which the imaginations of the men of their times, at least, could invent.

There are various considerations which induce us to think that the author wished to be believed; otherwise, so great is his disregard of consistency, that we could not have supposed he had any such object in view.

We ask, why he does not give his name to his production? Whatever that name may be, it is always some warrant of truth. But the answer is that the author lives in France; and destruction would follow the knowledge of his person. If this be the case; the letters are said to be written to an English nobleman; why is not his name given, to vouch that they are at least what they pretend to be, that is, letters actually written from Paris, and not manufactured in the city of London?

The author gives us most astonishing information respecting

the vigilance and knowledge of the spies in Paris. He describes himself as a man known to several of the leading members of Bonaparte's family and government, and as frequenting their houses; he describes circumstances and scenes which have passed between him and them, of a kind so very particular, that they must know who he is in the most accurate manner, if ever such things occurred; and yet he would have us believe that he is still living in Paris after having written a book of this sort. We do not think the Rulers of France to be so revengeful as this man calls them; but we are pretty sure they would not allow to live in France the author of an effusion like that before us; nor could he lie concealed after having so minutely described himself.

One cause of the great supply we have received of commodities similar to the present, we suspect will henceforth be feeble in its operation; we mean the hope of overturning the present government of France. By continuing to inspire the people of Great Britain with rage and affright against the rulers of France, the authors conceived we might be kept in perpetual warfare with that country; and this perpetual warfare might in the end produce a revolution by which, to whatever state of wretchedness Great Britain might in the mean time be reduced, all their hopes would be realized. As after the late extraordinary events which have so firmly established the throne of Bonaparte, little place seems to be left for such views, we may hope that we shall no longer be agitated by similar representations; that by shewing some taste for the truth we may inspire our adversary with corresponding sentiments; and that both nations may know their real interests better than hitherto they have done.

ART. IX. *Specimens of Early English Metrical Romances, chiefly written during the early part of the Fourteenth Century; to which is prefixed an Historical Introduction, intended to illustrate the Rise and Progress of Romantic Composition in France and England.* By GEORGE ELLIS, Esq. 3 vols. cr. 8vo. 1l. 7s. Longman & Co. 1805.

MR. ELLIS is already known to the public as the author of *Specimens of Early English Poets*. The volumes now before us are, as he informs us, intended to supply a chasm in that work, by explaining more fully the progress of our poetry and language, from the latter part of the thirteenth to the middle of the fourteenth century; and to exhibit a general view of our romances of chivalry, in their earliest and most simple form.

In the introduction Mr. Ellis gives us a very neat and perspicuous account of the origin and progress of romantic fiction. The first metrical romances seem to have been chiefly chronicles; first written in Latin by ecclesiastics, and translated after-

wards into the common romance language. They were done into rhyme for the assistance of the memory, with such embellishments as the rude taste of those ages suggested; and afterwards gradually altered, embellished, and adapted to the public taste by the minstrels who were employed in reciting them. Various ornaments were from time to time introduced from the fictions of the northern tribes, the Celts, and the Arabians; until at length the romances became crowded with those discordant fictions which chiefly amuse by their extravagance.

With regard to the progress of the Romance, or old French language, our author seems to adduce sufficient proof that it was first cultivated at the court of the Norman conquerors of England, to which, on account of the superior wealth and liberality of the English monarchs, the earliest writers of romances were led to repair. England and not France was therefore the cradle of romantic literature.

In bringing the public acquainted with a number of metrical romances which have hitherto remained almost wholly unheard of, and sometimes preserved in only one extant manuscript, Mr. Ellis has adopted a plan similar to that of some French writers. He has given in prose the whole incidents of the different stories, and has occasionally introduced some passages from the original metrical romance to render the reader acquainted with its language and composition. Mr. Ellis has executed this task in a manner very acceptable: his style is neat, and the playful manner in which he relates the story, often entertains the reader where he would be ready to feel fatigued and disgusted with the extravagant and ill-conducted fictions of the original. Perhaps, indeed, Mr. Ellis sometimes carries his playfulness too far, when he stops short in the midst of the narrative to break a jest on the absurdity of the composer.

Perhaps it may be questioned how far the labours of Mr. Ellis are sufficient to gratify the public curiosity, and whether he would not have done this more effectually by publishing entire the romances which he has abridged. To us it appears that the general reader, who wishes to know something of ancient metrical romance, and who at the same time is unwilling to toil through an endless series of uncouth, and scarcely intelligible doggrel rhymes, is much obliged to Mr. Ellis for rendering the acquisition of this information a source of entertainment to him, instead of an almost insupportable labour. We conceive that to this description of readers, the originals would be a matter of very little curiosity after the satisfactory abridgement here presented to them.

From the romances having, in their earliest state, been chronicles of events supposed to be true, it may be imagined that they might throw considerable light on the history of this

country, and that in this view they afford a valuable treasure to the historian. But in truth, those who have formed such an opinion greatly over-rate the value of these reliques of antiquity. If any of the romances ever did contain a narrative of true events, they were afterwards so completely disguised by an intermixture of incoherent fables that the whole presents to us nothing but a tissue of extravagant fictions. Very little even of the manners and customs of the age in which they were written can be gathered from them. It was not the object of the romance-writers to paint the manners daily exhibited before their hearers; but to draw upon their imaginations for strange pictures, which from their novelty and extravagance might forcibly arrest their attention. Perhaps we should not be at all wider from the truth in attempting to deduce a picture of the present manners of our countrymen from the exhibitions at Drury-lane or rather at the Circus; than in attempting to deduce a picture of the manners prevalent in the thirteenth and fourteenth centuries, from the romances of those periods. The manners of a romance are made up of every thing wild and distracted; and although some traits may be true, there is no means left us to distinguish the true from the false.

There is only one point of view in which we can conceive that a complete publication of our old metrical romances could be of value: they afford the principal means for tracing the most ancient form and the successive changes of our language. When we consider the important lights which may be thrown on the history and operations of the human mind by researches into the origin and formation of languages, we are willing to allow that these remains of antiquity are of much value in this point of view, however insipid and tedious their contents may be.

To give an analysis of the volumes before us would be an idle attempt. Any one of the tales is too long to admit of being extracted, and to abridge the abridgement of a fictitious narrative would be ridiculous. We must therefore refer our readers to the volumes themselves, where they will find romances six hundred years old decked out in a smart modern dress, which indeed somewhat disguises, but at the same time improves the shape.

ART. X. *A Few Thoughts on the Creation, Generation, Growth and Evolution of the Human Body and Soul, on the Spiritual and Immortal Nature of the Soul of Man, and on the Resurrection of his Body at the Last Day in a Spiritual, Incorruptible and Glorified State.* 3s. 6d. Hatchard, 1805.

THE author of this pamphlet, who seems to be a man of a warm heart but of weak head, undertakes to treat of the creation and existence of angels good and evil—of the creation of

the body and soul of man; of the existence and immortality of the soul; of its generation, growth and evolution with the body; of its happy or miserable state immediately after the death of the body; and of some objections which have been offered to these doctrines—from a firm belief that it may prove serviceable to mankind, and particularly to those who in this age of infidelity, have been led to disbelieve the Scriptures, and to believe *that they have no souls to be saved*. He wishes also that some learned and enlightened divine, more competent than himself to consider the subject, would finally settle these momentous and important doctrines, that the minds of men may no longer fluctuate between two opinions. If the author's knowledge had been but equal to his zeal, he would scarcely have undertaken such an extensive and arduous task, even with the assistance of scriptural aid; nor would he have been led to express such an ardent wish for the decision of some learned divine on these abstruse and knotty subjects; because in the first place and even with the aid of Scripture, there is still too much left to fancy and conjecture to permit us to hope that we shall arrive at the truth; at least with regard to many of the subjects in question, and because, in the second place, the decision of the most learned divine is altogether insufficient to settle the point, unless he can at the same time present to the judgement such proofs as are suited to influence human belief. The author, however, is not to be discouraged by the difficulty of the undertaking, and, as the ground work of all his future reasoning, he undertakes to prove in the first place, and to convince the reader that man *has a soul*. He is also to satisfy him with regard to the momentous subject of the state of the body and soul of man after death, and is to offer a few remarks on the chief arguments which have been brought forward in favour of the doctrines of materialism and the sleep of the soul. With a view to the accomplishment of these objects in a methodical way, he divides his work into five sections.

Sect. 1st. A few thoughts on universal nature, including the creation and existence of angels good and evil, of such bodies and souls, and of things spiritual and material, chiefly from or according to the Holy Scriptures.

In the discussion of these subjects we find the author to be much less extravagant than we had reason to expect. We expected to have met with a great deal of mystical jargon, and a great deal of ontological discussion; but he very wisely confines himself to a few scriptural references and quotations, which is in fact doing nothing, because the information wanted is not contained in Scripture, the object of which was not to instruct us in the mysteries of ontology, but to teach us our duty.

Sect. 2.—On the creation of the body and soul of man more particularly.

In this section it is to be proved, to the satisfaction of every reader, that man has a soul which, in the first place, is done in a summary way, from the authority of Scripture. But the author undertakes to shew also that the soul of man is something very different from the principle of animal life. The former is spiritual and immortal, the latter dies with the body. The one, man possesses in common with the brutes and perhaps also vegetables; but the other is peculiar to himself. To the one is to be attributed the corporeal sensations, actions, and motions, of living animals; to the other the rational faculties. The one is a *property*, the other a distinct substance. In this last circumstance the whole ambiguity lies. Animal life is a property—a property of what? Of matter peculiarly modified? Then is the author as much an advocate for materialism as any materialist could wish. If corporeal sensation, action and motion, are properties of matter peculiarly modified, why not also the faculties of judgment and reasoning? In this case there is no possibility of saying where you are to stop and draw the line of distinction, for some of the brute animals are not altogether destitute of what may be called intellect. However, our author is very confident of the truth of the doctrine, and thinks he has proved that Adam and Eve were, at their first formation, endowed merely with the principle of animal life, which they possessed in common with the brutes; and that the inspiration of the soul was a future operation expressed in Scripture by saying that the Lord God breathed into his nostrils the breath of life, and made him a living soul. If it were at all useful or expedient it would be an easy matter to show that this supposition is altogether absurd, and altogether contradictory to the obvious meaning of the passage upon which it is founded. But this, with the rest of the absurdities of this section, we leave to those who have more leisure to bestow upon them.

Sect. 3.—A few cursory remarks on the chief arguments used by Dr. Priestley and others in favour of materialism and the non-existence of the soul of man.

All that we shall say with regard to this section is that the author of the present pamphlet is by no means qualified to enter the lists of controversy with such adversaries as Dr. Priestley; and however inconclusive Dr. Priestley's reasoning may be, it is by no means overthrown by any thing urged against it in the present section. Dr. Priestley says, that the powers of sensation or perception, and thought, as belonging to man, have never been found but in conjunction with a certain organized system of matter, and therefore that these powers necessarily exist in, and depend upon, such a system. Oh no! says our author in reply, mental sensation, perception and thought, or a rational thinking soul, can exist, and has been seen existing, separated from corporeal organization; as

was fully proved by the appearing of the unembodied soul or spirit of Moses on the Mount of Transfiguration above fourteen hundred years after the death of his body. Dr. Priestley asks if the soul grows in size with the growth of the body and brain. Yes, says our author, the unembodied spirit of Moses was of the same size and shape with the full grown body of a man. If any one thinks these are sufficient and satisfactory answers, or even nearly so, all that we can say is that he thinks very differently from us. The fourth section is only a continuation of the same subject.

Sect. 5th.—On the generation or propagation of the human soul, its growth, evolution, and situation in the body, &c.

It is the opinion of our author that the soul is generated in the same way and at the same time as the body, that it grows as the body grows, and invisibly pervades every part of it, and, although indivisible and indestructible, consists of different parts and organs, having a head, a heart, and hands, just as the body. But if a portion of the body is separated the correspondent portion of the soul is not also separated but shrinks upwards.

Such is our author's theory of the generation, evolution, and situation of the human soul in the human body!

ART. XI. *The Love of Glory. A Poem.* 4to. pp. 60. 5s.
Vernor & Hood. 1806.

This piece forms, as the author tells us, the first part of a poem the object of which is "to impress upon the minds of its readers, the necessity of preserving (*above all things*) the Glory of their Nation unsullied." Were we not afraid of incurring, from this true lover of glory, the imputation of tame-spirited inglorious moralists we could perhaps mention one or two things which seem to us quite as much the concern of the nation to preserve as its glory. But as perhaps glory, with him, includes various things which we call by a different name, we shall wave this point and proceed to examine the splendid array in which Glory is here presented to our eyes.

Our author informs us that in this work "he has endeavoured to describe the progress of Glory from the first stages of society, through the most illustrious nations of ancient and modern times." The part now offered to the public comprises examples drawn "from the history of the nations of the greatest antiquity." In pursuance of this plan our author carries us back to a period certainly of very great antiquity indeed; a period, as he informs us,—"*before the nobler passions had their birth.*" Our author unluckily forgets to mention, in any of his learned notes, before what particular era things were in this state; and, to our great mortification, we are unable to supply the deficiency. We cannot recollect to have read any

thing of it in profane history; and the Scriptures are wholly silent on the subject. Moses does not even give a hint of one part of man having been made before the other. This period, however, (whatever may have been its date,) appears, from the memoirs of it which our author has somewhere collected, to have been a very uncomfortable time to live in. Man was then little better than a beast—

“The heavenly breath, which formed the soul divine

“The image of its Maker, scarce was seen

“To mark the human savage from the brute.”

Nay, we are afterwards told that the beasts had then the best of it, that man was “unequal to the beasts.” How long he might have continued in this worse than brutish state, it is difficult to say; had not the soul, which seems to have before been very idly employed in looking out at its windows, chanced one day to “look inward on itself.” By this lucky accident, it was led to perceive that it might make something of the brute which it had been appointed to inhabit: but there was so very much to do that the soul quite sickened at the thought of it, and probably would never have ventured on the undertaking, had not two personages unexpectedly come to its assistance in this emergency. The first of these was Hope; but, although apparently friendly, we are not told that he rendered any very effectual service. The other, by name *Nature*, made a shew of much greater things: but mark the sequel. Nature on this occasion made an harangue, which, our author informs us, was no sooner finished than the Passions, with a ring-leader, named Reason, instantly popped forth from some corner where they had till now “lain dormant and latent;” and without more ado began to strive who should rule the roast and play the tyrant over the soul. We are always the declared enemies of usurpation, and more especially when it is perfidiously achieved under the mask of friendship; we therefore feel ourselves called upon to give our most marked disapprobation of the conduct pursued by Nature on this occasion. Our readers will not fail to perceive a striking analogy between this conduct of Nature and her associates to the soul, and that of the Saxon allies to our British ancestors.

It is a great pity that what Nature said on this occasion has not been preserved, as it might have afforded some useful hint to our diplomatists who are sent to rouse the “dormant and latent” passions of our continental neighbours. Our author indeed has given us what he seems to consider as a copy of this speech: but he has certainly been misled by some inaccurate historian or antiquary; for the words, which he puts on this occasion in the mouth of Nature, would certainly have any other effect than to *rouse the passions*.

No sooner had the passions, with their ringleader, got the

whip-hand of the soul, than they soon set it about the works of reformation. The Love of Glory, as might be expected, appeared far more conspicuous than any of his rivals, and did many wonderful things, which people have hitherto erroneously ascribed to very different causes, but which our author now reclaims for their true owner. He assures us it was the Love of Glory that procured divine honours for Hercules, and Jupiter, and Ceres, and Triptolemus, and Bacchus, and Apollo, and St. George, and many a worthy more, and Diana of the Ephesians—we name them in the order in which they are sung or said by our author. We were rather surprised after this catalogue to find Lord Nelson introduced to get his meed of praise, as we did not before know he was one of the heroes of “greatest antiquity,” to whose exploits our author professes to devote the piece before us. We cannot forgive our author on this occasion for making the hero act from an inferior principle in opposition to his better judgment. Nelson is made to have been perfectly aware

——— “how much it is above all price
To gain the tribute of a nation's love”———

And yet all his great actions are said to have been done from the *love of glory*.

We shall not attempt to follow our author through his whole list of ancient worthies; although he has certainly thrown new light on many transactions. Who would have thought that Solomon had nothing else in view, when he built his temple, than the love of glory? Or that the love of glory was the founder of free-masonry? This last fact, however, our author *takes occasion* to illustrate at great length. The love of glory seems, indeed, the *primum mobile* of every thing: it was at its instigation that the Greeks went to the Trojan war, and that the Phœnicians became such great manufacturers and merchants.

Such is a sketch of the rich contents of this very elegantly *printed* eulogium on the Love of Glory. The style we can assure our readers is completely fitted to the matter. Although ten syllables do not *always* occur in each line, yet this is generally the case; and from the following specimen which we extract at random, our readers will be convinced that the style is truly suited to the glorious theme, that it is very sublime and harmonious, and by no means like the talk of two honest neighbours on their way home from church on a Sunday. He is speaking of the temple of Solomon:

“Nor could the pious task have been perform'd
By Israel alone, for then the Jews
Had no artificers in gold or brass;
Nor did their untaught workmen understand
The founders' mystery, or masonic craft.
A league of amity was therefore form'd

'Twixt Israel's king and Hiram king of Tyre,
 And they were 'brothers.' Then the Tyrian king
 Sent richest gifts of silver and of gold;
 And from the lofty top of Lebanon,
 The choicest cedars were cut down and hew'd,
 To build the temple of Jerusalem.
 But far from thence the masons squar'd the stones,
 And joiners fitted or shap'd out the wood.
 For neither 'hammer, axe, nor any tool
 'Of iron,' in the temple was to sound,
 From it's foundation till it were complete."

That this very uncommon effusion of the Muses has, as well as so many other wonderful things, taken its rise from the Love of Glory, we can readily discover; and that the author will meet with the "laurel ever green" to which he aspires, seems beyond all doubt, since we have seen extracts made from it, and highly applauded in those truly enlightened daily publications, whose praise, all the world knows, can never be *bought*.

ART. XII. *Letters from Paraguay: describing the Settlements of Monte Video and Buenos Ayres; the Presidencies of Rioja Minor, Nombre de Dios, St. Mary and St. John, &c. &c. with the Manners, Customs, Religious Ceremonies, &c. of the Inhabitants. Written during a Residence of seventeen Months in that Country.* By JOHN CONSTANSE DAVIE, Esq. 8vo. pp. 300. 5s. London, 1805. G. Robinson.

THE author of these letters appears to have been a man of liberal education, who having been disappointed in his hopes of happiness with a beloved female, resolved to travel with a view to relieve the distresses of his mind. He first went to New York, where he remained for some time, and then formed a sudden resolution to embark on a trading voyage to Botany Bay. A storm obliged the master of the vessel to alter his course, and make for the River Plata in South America. While the vessel was repairing at Buenos Ayres, Mr. Davie was seized with a dangerous distemper, which usually attacks Europeans on their first landing in that country. The master having repaired his vessel, and completed his stock of provisions, was forced to leave Mr. Davie behind, under the care of the fathers of the convent of St. Dominic, by whose unremitting attention he recovered in about three months. The jealousy of the Spanish government, even after his recovery, kept him confined to his convent; and, consequently, the information which he could acquire relative to the country, from his own observation, could not be very extensive. He contrived however to procure a partial degree of liberty, by assuming the dress of a novice, under favour of which he was permitted to visit the town. He extended his liberty still farther, by ingratiating himself with the friars, and at last obtained per-

mission to accompany father Hernandez on a visit to some of the presidencies in the interior of the province of Paraguay. His sphere of observation, though still narrow, was thus considerably enlarged. During all this time he corresponded, as regularly as circumstances would permit, with his half-brother, and intimate friend, Mr. Yorke of Taunton Dean, in Somersetshire.

The first letter is dated from New York, in the year 1796. In this and a few subsequent letters Mr. Davie gives some valuable particulars respecting the character of the Americans. The prominent feature in that character is a most persevering industry. "In the mind of an American the love of gain supersedes every other consideration; and they estimate the loss of time by the same ratio that a Jew merchant counts grains and carats when valuing the finest diamonds." Every moment is dedicated to the acquisition of gain, with the exception of those necessary for sleeping and eating; and even their meals are dispatched as if the eternal salvation of every one depended on his finishing them with more expedition than his neighbour. Luxuries are unknown even in the houses of the most opulent; nor is their attire more splendid than their diet. The females are all of the class distinguished in England by the name of good housewives; and, however exalted their station, are not ashamed to appear in a plain morning cap and a coarse apron, instructing and overlooking the servants, and giving the most precise and expeditious directions how to white-wash a room, bake a batch of bread, or physic a sick horse if there should be occasion. The same spirit prevails in the foreign as in the domestic industry of the Americans. Their sagacity in finding out new channels for their commerce, is no less remarkable than their perseverance in turning them to the best account. They have not let slip the opportunity of profiting as much as possible by the errors of their neighbours, and bringing their commodities to markets from which fear had excluded many competitors. The author seems astonished at the rapid progress of American industry and opulence; and certainly it must appear surprising to a person who does not reflect on the superior advantages which they enjoy. The situation, circumstances, and institutions of the country expose it but little to the temptation of carrying on destructive wars abroad, or supporting extravagant splendour at home. Property is therefore singularly secure from the invasion which it must always experience from a ruinous public expenditure. The expences of government are so trifling as to be provided for by a small duty on imports: and it is the boast of that government, that scarcely a tax-gatherer is to be seen through the whole extent of the United States. The American collects his gains comparatively without deduction, and enjoys extraordinary facilities in making

the most of his augmented capital. He raises or procures the necessaries of life, the materials and implements of his industry at home at a less expence than others, for no taxes add to their price or prevent their abundance, and turn industry from the proper channel. He buys cheaper than others what he may want from abroad, for no heavy duties throw a restraint on the competition and supply; and the wealth of nations is poured on his shores. He sells cheaper at home with a fair advantage, for the same reasons that he buys cheaper. He sells cheaper abroad, and therefore secures the market for the same reasons also; and likewise because no heavy export duties raise his price or diminish his profits. Industry is thus established on the security of property, and the certainty, with proper attention, of a due increase. This state of things gives to the notions of the people that turn which so much surprised Mr. Davie. The great object held in honour with them is industry. Wealth, its proper concomitant, confers distinction; but it is the possession of wealth and not the shew of it. They are perfectly aware of the nature and effects of industry, and industry and wealth are in their ideas closely connected. An idle man therefore, whatever appearance he may make, they consider as either already poor or sinking rapidly to a state of indigence. The influence of these impressions are seen in the people and their rulers. Neither of them can conceive how pageantry and extravagance can contribute to the respectability of men, or the stability of government. The governors therefore have no idea of aspiring to distinction in this way, and thus have no temptation to corrupt the manners of the people by a bad example, or burthen them with taxes to support useless splendor. Their attention is consequently directed to the solid objects of government, and they are led to think more of giving facility to industry than of throwing obstacles in its way. Here therefore is an action and re-action. Industry gives rise to certain impressions, and these again operate as a fresh encouragement to industry. Is it then matter of wonder that the Americans should be remarkably industrious? These people must be singularly patriotic, observes our author, to harass themselves thus for the good of their country, and the advantage of posterity. The generality of them very probably think little about either. But industry is the road to respect and distinction. In this road there are few obstacles, and every individual who pursues it with zeal has a moral certainty of attaining his object. These are the motives of their exertions, though the good of their country and the advantage of posterity will thus be secured as effectually, at least, as if they had these objects particularly in contemplation.

The first letter from South America is dated Monte Video, on the banks of La Plata, January, 1797.—The comparison

of the North and South afforded a striking contrast. The one displayed industry, frugality, plenty and happiness; the other idleness, luxury, poverty, and wretchedness. Some time elapsed however after his arrival before Mr. Davie could employ himself in making observations on the country, owing partly to the suspicions of the government, and partly to his illness. The symptoms of the disease were black spots on the tongue, an inclination to vomit, and a heat in the brain, which generally ends, as in this case, in complete insanity. Mr. Davie having first submitted to the operation of phlebotomy: many prescriptions were administered to him by the priests, who have considerable skill in the properties and use of simples. Every thing failed however, till an Indian restored his senses and health by means of some herbs and a bottle of liquid; what that liquid was we are not told, and no particular description is given of the herbs. It appears, however, that they are peculiar to the province of Tucuman.

With the manners of the free Indians, as they may comparatively be called, Mr. Davie had little opportunity of becoming acquainted, having only seen a party of them for a short time, while on his journey from Buenos Ayres to the presidency of Rioja Minor; and the events that took place upon his arrival there effectually prevented much research in that quarter. As to those more immediately under the controul of the Spaniards, they have scarcely any other distinguishing characteristics than filth, disease, and abject misery. With regard to the state of the country, as far as government is concerned, and the relations in this respect between Spaniards and Indians, Mr. Davie was enabled to procure more full information. Even this however he could do only through his interest with the priests, for such is the jealousy of the rulers, that they not only studiously conceal these things from strangers, but even keep the inhabitants of one place in ignorance of what is passing in another. This immediately suggests the idea of a weak and oppressive government, nor is the mark deceitful.

The Jesuits it is well known obtained permission to enter the interior of Paraguay and Tucuman, for the purpose of converting those hordes of Indians, who had fled from the Spanish persecutions. They determined to use persuasion only, and the result proved the wisdom of their policy. The missionaries agreed to pay the state a piastre for every individual they might convert; and to send a certain number to the royal works or army whenever the government should demand them. These are drafted somewhat in the manner of our militia. They are condemned for life to perpetual toil and misery. Some are sent to work in the mines, or to form a kind of auxiliary troop to fight against their unsubdued brethren: others are doomed to labour incessantly at the public works, and many are consigned

to different offices of the state, to pass like heir-looms from one master to another, with the post to which they are attached. The tyranny exercised over these devoted wretches is almost inconceivable. Mr. Davie seems at a loss for words to express its atrocity, and this he urges as an excuse for not entering more fully into the particulars. Those however who make such excuses ought to consider that a detail would add strength to the evidence of the facts, and perhaps prove the means of putting a more speedy end to such atrocities. The following short passage deserves to be given in the author's own words :

“ Last Friday I went again to Don Manuel Robledos'. After dinner we walked in his gardens, which are very spacious and beautiful, reaching down to the water's edge. Next adjoining to these were the pleasure-grounds of the lieutenant-governor, in which I saw three Indians at work, apparently sinking under the fatigue of a task to which their strength was inadequate ; while a Spanish superintendant; who watched all their motions, punished the slightest remission of labour with the most inhuman stripes.

“ I enquired of don Manuel if this was their usual custom. He answered, yes : and when I expressed my surprize and abhorrence, by observing, that even the negroes on the British plantations passed a life far, very far, less wretched ; he coolly replied, ‘ Very true, sir : and so do my domestic slaves, who am but a merchant. But what is the reason ? The African we are obliged to purchase ; and if through ill usage he dies, there is so much money lost. Now the native Indian is the property of the state ; and no one suffers by his loss but his majesty, who has it in his power to replace it immediately, without feeling the least inconvenience.’ Bad policy, thought I ; but, from prudential motives, said no more upon the subject till our return to the house, when by repeated questions I gained such information, from the communicative Manuel, of the Spaniards' inhumanity towards their unfortunate captives as made my blood run coldly through my veins, and my heart revolt from the idea of owning such tyrannic beings for my fellow-creatures.”

In the Spanish settlements few Indians are to be seen, except these wretched slaves of the state. They have fled into the interior where most of them are governed by Spanish officers, to whom now, however, they seem to pay but little obedience. They never visit the settlements of their oppressors except to procure such European commodities as they want. The arms by which they were conquered are not now so formidable. It appears that it is with difficulty they submit to the demands of government for their men, which partly accounts for the introduction of negroes into South America. They are becoming sensible of their own strength, and of the weakness of the Spaniards, and every thing seems ripe for revolt. This spirit has been raised and cherished principally by two circumstances. To the Jesuits the Indians owe much, notwithstanding their barbarous agreement with the state which was at the time a matter of necessity. The good effects of their instructions

and institutions are clearly discernible in the improvement of the natives in manners and knowledge; they are not only advanced beyond a state of barbarism, but possess very considerable skill in some of the useful arts. They remember with regret the government of the Jesuits, and since these are gone, they think they ought no longer to be bound by their contract with the Spanish government. Their advancement in civilization has taught them the value of freedom, and rendered their yoke more galling, while the means of asserting their liberty have increased in the same proportion. This is one cause of the spirit of resistance which is daily gathering strength. The other is the revolutionary ideas which have been imbibed by many of the officers and priests who are appointed to superintend the presidencies. From them the Indians not only receive these notions, but are sometimes encouraged and directed by them in their insurrections. Of this a remarkable instance occurred while Mr. Davie was at Rioja Minor. The disturbances which had taken place there, induced the government to send thither father Hernandez, a man of great talents and conciliating manners, in order to try the influence of mildness where force they knew would be ineffectual. Mr. Davie accompanied him, but the father soon found that his cause was hopeless. The inhabitants of the town revolted and were joined by those of the neighbourhood. The military and other Spaniards were massacred, and it was then discovered that the whole had been conducted by two priests. Father Hernandez did not live to witness this horrible scene, and Mr. Davie not being a Spaniard, was saved by a friendly Indian and sent back to Buenos Ayres. The Indians are besides exasperated by the ill treatment of their brethren. The difference between the former and the latter is remarkable, as appears from the words of Mr. Davie who had an opportunity of observing both:

“The young women wear no cap, but let their hair, which is remarkably long and thick, flow loose over their shoulders: it is parted on the top of the head, and some few plait it; but if brought forward it would make an excellent veil. They are straight and well shaped, with lively animated features; and no more like the poor Indians I saw at Buenos Ayres than, as Hamlet says, ‘Hyperion to a satyr:’ so effectually does slavery, sorrow, and ill-usage, destroy the finer fabric of man. These here look healthy, cheerful, and perfectly content: those at Buenos Ayres miserable squalid objects: many of them maimed, from the hardships they endure, and all apparently praying for the hour that shall close their lives and miseries for ever. Here they are neatly clothed, plentifully fed, and comfortably lodged; nor is there such a thing as a cripple to be seen among them: there they have scarcely a rag to wrap round them, or a hovel to shelter them from the fury of the elements; they partake of nothing but the meanest of victuals; and if they are sick no one thinks it worth his while to trouble his head about them, but

they are left to survive or perish, as Omnipotence shall please to appoint. What a contrast is here! Could we be surprized if the flames of rebellion should, ere long, burst forth and overwhelm the treacherous unsuspecting Spaniards? The Indians who go annually to pay the tribute or barter with the Europeans, cannot avoid seeing the sufferings of their devoted brethren. I could say much upon this subject, and I could prophesy events in times not far distant; but in my present situation silence best becomes me. All appears quiet now; but I fear, nay I am certain, it is but a deceitful calm that precedes a dreadful storm, which will, when least expected, break in fatal thunder upon the heads of the proud oppressors. Human patience, in every state of life, may be stretched to its utmost limits, and yet forbear to turn; but let that limit once be passed, and woe to the tyrant who has tried how far he might injure with impunity!"

The Spaniards themselves seem to be convinced that the Indians would instantly join any foreign power who should attempt the invasion of South America, which is one cause of their extraordinary jealousy. The conquest of Paraguay would, according to all appearances be an easy matter. Almost the only defence is the difficult navigation of La Plata. Mr. Davie expresses many devout wishes that the English had possession of these fertile provinces, wishes dictated not more by the love of his country than by benevolence to the natives. If they should be deterred by the above difficulty from attempting this quarter, he advises them to turn their arms against Chili, which would offer no obstacles, and which nature has rendered a terrestrial paradise. But even supposing the Spaniards should be left undisturbed by any foreign power, it is probable, before the lapse of a century, they will be driven out by the natives themselves.

The information afforded by these letters respecting Paraguay is not very extensive, but the little which they contain is exceedingly interesting. It is the more valuable, because the jealousy of the Spanish government renders it so difficult to discover the precise nature and situation of this country. Mr. Davie ran a considerable risk in writing the letters now before us, though in transmitting them he employed every possible caution. It is suspected that some of his letters, subsequently written, may have fallen into the hands of the government, and that he has been consequently imprisoned for life, if not assassinated. It is possible however that he may have lost his life in an insurrection of the natives. At any rate his friends seem to have given up all hopes of his return, perhaps prematurely. He was last heard of from Conception, in Chili, in the year 1803. If he has perished, his death is much to be lamented, not only on account of the loss of whatever information he himself might have collected, but also because the writings of Father Hernandez containing a view of his various missions, must have perished with him. These at his death he

confided to Mr. Davie, and from the character of the man they must have thrown no inconsiderable light on the state of the Spanish settlements in South America. But as no certain accounts have been received of Mr. Davie's death, there still remains room for hope that these valuable writings may yet be preserved.

Of one thing we must yet take notice. From the disgust he felt at the absurd notions of religion which prevailed around him, and at the melancholy allotments of happiness and misery which he beheld, the author sometimes takes occasion to sport expressions with regard to religion and the dispensations of Providence, which are extremely exceptionable; and though in a private letter to a friend they may have little criminality beyond that of a blameable wantonness and levity, yet they ought undoubtedly to have been expunged by those friends of his who gave his letters to the public.

ART. XIII. *The Woodman's Tale, after the Manner of Spenser. To which are added, other Poems, chiefly Narrative and Lyric, and the Royal Message, a Drama. By the Rev. HENRY BOYD, A.M. Translator of the Divina Comedia of Dante, 8vo. pp. 475 10s. 6d. Longman & Co. 1805.*

TRUTH is so natural to the mind, that considerable experience is necessary to teach us that there may be such a thing as falsehood. Children, therefore, implicitly believe every thing that is told them till frequent imposition has taught them to doubt. The love of truth, however, still continues to rule in our minds even after experience has taught us to be on our guard against error, and hence the disgust and uneasiness with which those, whose faculties have not been grossly perverted, peruse or hear any thing which is evidently absurd and unnatural, that is, contrary to truth. It may be said that fiction is often perused with avidity, and that it may be the means of conveying much important instruction. This cannot be denied, but why? Fictions may be rendered so like the truth, that it will be impossible to distinguish the one from the other; and the impression made by a fiction is always in proportion to its resemblance to the truth. Thus a story may be wrought up by a person of skill and observation, as natural and like the truth, as an account of events which have actually happened, nay more so, for in the records of real transactions many minute circumstances, leading to important results, may escape the notice of the historian; a disadvantage to which the writer of fiction is not liable, at least not from all the same causes. It must be obvious then that allegories, properly so called, which of all fictions are the farthest removed from the truth, must be extremely difficult to manage so as to make them tolerable. By allegories we do not here mean *all* such stories as have a

covered moral. The parables of the prodigal son, the Samaritan, &c. have a covered moral, but the stories themselves, independent of this, are highly natural and like the truth, a circumstance which adds not a little to the weight of the application. But, by allegory, is understood that species of fiction, in which it is impossible to take the literal sense, where speech is given to brutes, where creatures are introduced that have no existence in nature, such as goblins, fairies, &c, and where life is frequently given to virtues and vices, to passions and diseases, to natural and moral qualities, which are represented acting as divine, human, or infernal persons. This grotesque invention, under every advantage that can belong to it, must contain something repulsive. It is scarcely possible for the mind to dwell with any pleasure on long stories which in the literal sense are to the last degree absurd and unnatural. Some allegories indeed, such as the fables of Esop, are universally read and admired; but here the brevity, and admirable fitness and perspicuity of the application, scarcely allow the mind to attend for a moment to the literal absurdity. The Fairy Queen of Spenser, a work, perhaps, at this day more praised than read, derives its attractions from the sublime images, and admirable descriptions, which it contains; but more especially from the pictures which it affords of the manners of his time—circumstances which in some degree compensate the reader for the ridiculous nature of the greater part of the characters and incidents. The principal attraction must therefore be wanting in a modern imitation of Spenser. The author of the Woodman's Tale, however, either insensible to, or disregarding all disadvantages, has boldly ventured to give the world a poem in the manner of the Fairy Queen.

The design of the "Woodman's Tale" was suggested to the author by some dreadful examples of the effects of intemperance. He resolved to delineate the causes and effects of the pernicious habit of drunkenness, in the dress of an allegory, and accordingly produced this poem, which is divided into five cantos. The plan and conduct of the story is briefly this: Amongst various objects that appear before the author's *mental eye* is the isle of Ogygia, where he observes an old hermit who civilly gives him the history of the place. This hermit is the Agdistes of Spenser, or the guardian genius of human life; but the author supposes that he may very well mean *the human will*. Mr. Agdistes, *alias* Mr. Human Will, informs him that the ancient kings of Ogygia sprung from man, but that the race was mixed by intermarriages with Water Fays, or Naiads, for ancient and modern mythology is introduced without distinction. By this is meant, we suppose, that people anciently drank nothing but pure water, a very good meaning which would have been more clear had not the names of the kings signified

water, so that in the progress of the story water is made to marry water. However, Hydranor, or old water, being dead, Crenæus, or young water succeeds to the throne, and according to custom, the Naiads, or Misses Water appear before him that he may choose a wife. But Madam *Circe* alias *Pernicious Liquid*, who wished to get possession of the island, appears among them like a Miss Water, and is chosen by the monarch. But the Naiads, having some suspicions of the Stranger, resolved by a charm to find out her real quality, and so discovered that she was not a Miss *Pure Water*, but a Madam *Pernicious Liquid*. Her plot failed therefore for that time, and she was dismissed. The author kindly tells us that all he means by this is that the pernicious qualities of liquids are discovered by other liquids.—Bacchus and Comus are driven from Thrace by Lycurgus. The latter unfortunately visits Ogygia, where he is found by Ceres, who loves him, and a boy is the fruit of their union. This we are told refers to the first introduction of fermented liquors from bread corn. The sense is not very plain, but the child of Comus and Ceres, if he be any thing at all, must here be this fermented liquor.—This gentleman stirs up a rebellion among the spirits of fogs, blasts, &c. &c. with a view to bring the island under the dominion of Circe. After mature deliberation it is resolved to try the effects of what is now called “Circe’s pois’nous Cup,” but which before was Circe herself, that is, Madam *Pernicious Liquid*, and the Naiads themselves are to be the first victims.—In the second Canto the Naiads having their fountains almost dried up by the sun, who assists Circe in her schemes, are supposed to be deceived by the spirits, and to yield to the temptation of refreshing themselves with the poisonous mixture. The consequences upon the Naiads, or waters, are described, such as their pride and madness in ascending in noxious vapour, &c. &c. By this the author informs us that he meant to describe what he calls the *ductility* of water, its aptitude to assume various forms, and to admit of different mixtures. This explanation it must be owned was necessary. In the third canto, the son of Comus and Ceres is supposed, in pursuance of Circe’s plan, to land on the Ogygian coast, as if he had been shipwrecked. He informs them that Phœbus was enraged against the Naiads for lending their aid to the composition of Circe’s drugs, and on that account was drying up their fountains; that the Naiads in revenge rose in blue vapour against Phœbus, and overspread the earth with noxious exhalations; that the Delphic Oracle had been consulted, that it had commanded the last of Phœbus’s line to be immolated, that he had been fixed upon for this purpose, that he had made his escape, but had always been pursued by divine wrath, that he had now repented his flight; and that the Ogygians ought to offer him up

as a victim to appease Phœbus and the Naiads. He concludes by desiring them to mix his remains with the sacred lymph of the Naiads which being sublimed by Vulcan, would complete the atonement. By this is meant the previous preparations and subsequent distillation necessary to produce ardent spirits. From the process thus recommended, it would seem that this son of Comus and Ceres appears in the character of Mr. Malt. The fourth Canto is occupied with an account of the disputes that took place relative to the proposed victim, and concludes with the sacrifice of the stranger, according to his directions, that is the production of ardent spirits. The fifth and last Canto is employed in an allegorical description of the mischievous effects of drunkenness on the mind and body.

The whole of this long story therefore is, in plain terms, no more than this, that alcohol is procured from different substances, by fermentation and distillation; and that when taken in too large quantities, it benumbs the faculties of the mind, and subjects the body to a variety of diseases.

As allegories have a licence for being unnatural and absurd in the literal sense, nothing can be said against Mr. Boyd on that head, but what will not apply to allegories in general. But extravagant as this mode of writing must be, it may still be expected that it should in every instance be consistent with itself. The poet having fixed upon his tale, and invented his characters, is obliged to sustain them consistently throughout. Spenser has often erred in this respect, and so has Mr. Boyd, for it has generally been the fortune of imitators to hit upon the faults of the originals, whatever may become of the beauties. For instance, from the union of the kings of Ogygia and the Naiads, we are to understand, if the thing has any meaning, that mankind originally drank only water. But from the names of these kings which signify water, one is led to think that the author meant to convey the idea of the union of water with water. Since we cannot rest in the literal meaning, what sense are we to make of this? Again, we find from the author himself that by Circe appearing as a Naiad, and by the incantations of the Naiads to detect her, he meant to convey the notion that the pernicious qualities of liquids are detected by means of other liquids. Circe here being the detected person must be considered as a pernicious liquid personified. But this allusion is afterwards dropped, and we find Circe not the liquid itself, but the person who prepares and presents it. Such transitions may be common. It may be difficult to avoid them in compositions of this nature, but they are certainly inconsistencies which ought to be avoided.

There is another thing absolutely necessary in allegories. The moral and application should be clear and pointed, otherwise as it is impossible to rest in the literal sense: they must

be read with intolerable disgust. Obscurities may arise from such inconsistencies, as those abovementioned, and from vague and imperfect descriptions of the characters and their functions. Instances of this kind occur in Spenser, and Mr. Boyd is an imitator. By the union of Comus and Ceres, and the child born in consequence, the author informs us that he meant the first introduction of fermented liquors. But here is a want of precision. What is this son of Comus and Ceres? One would think at first from the explanation given, that he is *fermented liquor*. But he is afterwards introduced with his children around him, which we are told are the *passions* fostered and nourished by *intemperance*. From this it would appear that he is intemperance. But from his subsequently ascending the funeral pile, having his remains mixed with water and being put into a still or alembic, one would think that he must be grain, malt, wort, or something of that kind. It may be said perhaps that these are the various transformations which he undergoes, but it must still be said that these transformations are described in a most obscure and confused manner, even allowing this gentleman his godlike privilege of turning himself into a variety of shapes.

But in addition to consistency, precision, and perspicuity, it may be expected that in allegory the images and descriptions should be lively and striking. In this respect too the present poem is extremely deficient. In almost all its parts, but more especially in the 2d canto, it is flat and insipid. Let an allegory be managed in the best way possible, it is in danger of being uninteresting; but when the author enters upon trifling and unnecessary minutiae, and spins out a long and dull narration, it becomes intolerable. The poem would have been much more perspicuous and perfect without the 2d canto, the design of which is not always very plain, nor its connection with the principal subject very obvious. The following description of an alembic or still, though perhaps the most finished part of the poem, is in some degree liable to the objection above stated :

“ ‘ ONE awful monument of wrath allay’d,
 ‘ For ages to endure the fates ordain ;
 ‘ Claim’d from HYPERION by each wat’ry maid,
 ‘ High o’er the PARENT SPRING, a solemn fane
 ‘ Must raise its glittering dome above the plain,
 ‘ By art VULCANIAN rais’d and magic sleight ;
 ‘ For VULCAN raging for his CYCLOPS slain,
 ‘ By Phœbus shafts, with never ceasing spite,
 ‘ Still seeks occasions new to thwart the God of light.
 “ ‘ Nor from the God this solitary boon
 ‘ May you expect, but if your vows you pay
 ‘ To Mulciber, beneath the midnight moon,
 ‘ And hail with hymns his subterranean sway,
 ‘ Redoubted rival of the Lord of Day,

- ' With his Ætnean trumpet, breathing flame,
 ' The god will answer glad, and soon convey
 ' His warmth, aspiring thro' the mundane frame,
 ' And the deep boiling spring his bounty shall proclaim.
- " ' The powers of life and health, that us'd to soar
 ' From the broad surface of the river clear,
 ' To shed the genial balm from shore to shore,
 ' And with new joy the flagging spirits cheer,
 ' Tho' lull'd asleep for many a languid year,
 ' Deep in the bosom of the parent spring,
 ' Loos'd by the fiery potentate, shall rear
 ' Their angel forms, and spread the sylphid wing,
 ' And o'er the ardent lymph exult in wanton ring.
- " " ' Yet over earth and air the vagrant train,
 ' Wasting their genial powers in vain, would roam;
 ' He only their excursions can restrain
 ' In the vast concave of his magic dome,
 ' Till, like the summer swarms, they own a home,
 ' And in mixt conflict recollect their powers
 ' Of energetic life, as when the womb
 ' Of CHAOS held the congregated stores
 ' Of jarring elements, that shook the mundane shores.
- " ' Then hovering o'er the deep fermenting bed,
 ' The social bands shall quaff the rising fume,
 ' Which round the vasty concave o'er their head
 ' Shall vest the dim vault in CIMMERIAN gloom,
 ' Till heaven's empyreal elements relume
 ' And paint their shadowy forms with dawning ray;
 ' Their forms, soft twinkling thro' the cloudy room,
 ' Shall pierce the murky mist, with streaming day,
 ' As Phœbus, when he smiles the driving rack away.
- " ' Then pregnant with the seeds of light and heat,
 ' And charg'd with hoards of more than mortal joy,
 ' Weary and longing for a cool retreat
 ' From the reflection of that brazen sky,
 ' The mighty Magian to a portal nigh
 ' Shall lead their steps, whose op'ning valves afar
 ' Its mazy depths disclose, that cheat the eye;
 ' Meanders dark, unseen by sun or star,
 ' Where still he points the way with kind assiduous care.
- " ' There all refresh'd, and vig'rous to the race,
 ' Again the tribes shall feel the magic rod,
 ' Their wings shall moult again, their limbs unbrace,
 ' And, melting into lymph, the fiery god
 ' Shall lead them forth, in form a sparkling flood
 ' Of Nectar pure, elixir of delight.
 ' This mixt with water clear shall send the blood,
 ' In transport thro' the pulse, the spirits light
 ' On Fancy's wing sublime shall mount an eagle flight.' "

The very nature of the stanza which the author has chosen

offers an almost irresistible temptation to dilate many things of little importance, by dull and tedious circumlocutions. It is the *ottava rima*, or stanza of eight lines, which Spenser was probably induced to adopt with the addition of one line, from Ariosto and Tasso, the fashionable poets of his time. One of the rhymes is repeated four times in the same stanza, and another three times. Spenser did not consider that this was more suited to the Italian than to the English language, or at least thought this no sufficient objection. For Mr. Boyd it was enough that it was the stanza of Spenser. It has, as might naturally be apprehended, obliged the author to use many bad rhymes. The book lies open before us at page 69, and here we find two examples: *hung* is made to rhyme to *throng*, and *pours* to *force*. Spenser however contrived to produce tolerably good rhymes by misspelling words as he found occasion. Had Mr. Boyd imitated him here too, it would have been so much the better with respect to the rhyme, for *hong* and *porse* would have answered very well to *throng* and *force*.

Mr. Boyd has not scrupled to employ, not only the sentiments, but the turn of expression of other poets. For instance in page 85 he says,

“ As love had set their souls *at variance with their feet*.”

This is evidently a copy from a line of one of Pope's imitations of Virgil's eclogues:

“ How much at variance are her feet and eyes.”

In page 47 we have the following line :

“ The stranger *gaz'd awhile the ample sky*.”

The reader will instantly recollect the words of Adam in Milton :

“ Straight towards heaven, my wondering eyes I turn ?
And *gaz'd awhile the ample sky*.”

Again, in page 105, the last words of the following line :

“ With meteor crest and *limbs of giant mold*.”

are borrowed from Collins :

“ Danger whose *limbs of giant mold*.”

As the Woodman's Tale is the principal poem in the volume, our attention has been hitherto confined to it. Our limits do not permit us to enter upon a minute examination of the others. They consist of tales founded on Irish traditions : odes to frost, and on the marriage of Lord Moira, with other short pieces. The volume concludes with a sacred drama called “ The Royal Message,” founded on the story of David and Bathsheba. All these are of that middling sort which presents very little to commend, and not much that is particularly censurable.

MONTHLY CATALOGUE.

BIOGRAPHY, HISTORY, &c.

ART. 14. *Biographical Memoirs of Lord Nelson, with Observations Critical and Explanatory.* By JOHN CHARNOCK, Esq. F. S. A. Author of the *Biographia Navalis*, and the *History of Marine Architecture*, &c. 8vo. 10s. 6d. Symonds. 1806.

Mr. Charnock appears to have collected materials for the life of Lord Nelson long before the fatal event which excited public curiosity, and induced him to send them to the press. It would have else been impossible to have collected and arranged so much valuable and authentic information as is here given. As the leading events, however, of Lord Nelson's life, have been lately detailed in a variety of subordinate publications, and must be fresh in the public memory, we shall not make any extracts from this volume. The abilities of the author are well known by his former publications, and we certainly have not many writers whose private studies have equally qualified them for recording the life of a seaman. Another reason for our abstaining from extracts is, that, with every possible attention to the public services of Lord Nelson, we do not discover in this work much that can be called *life*, much of his private habits, opinions, or manners. It is, however, taken in general, a most valuable series of memoirs, highly honourable to the illustrious object of Britain's veneration, and may well serve to gratify public curiosity, until the more immediate friends or relations of the deceased hero shall think proper to make other communications. Mr. Charnock is himself, indeed, aware that a *life*, properly speaking, would require more leisure, and other materials, than the public enthusiasm has permitted him to wait for. Other accounts, we perceive, are announced, from high authority, and from able writers. We would, therefore, take this opportunity to hint, that there is no necessary connexion between the public and private life of a naval hero, and that whether they determine to indulge, or to limit the cravings of curiosity, TRUTH ought to be held sacred and predominant.

ART. 15. *Account of the State of France, and its Government, during the last three years; particularly as it has relation to the Belgic provinces, and the treatment of the English.* By ISRAEL WORSLEY, detained as a hostage, 12mo. 5s. Johnson. 1806.

Mr. Worsley appears to have resided in France before the revolution, as a schoolmaster, and went again over at the peace of Amiens to resume his occupation, when he was arrested in common with all the English found on French ground. He had many opportunities of knowing the state of public opinion in France, which he has conveyed in this volume. We do not, however, upon the whole, see any reason, from what he tells us, to expect a better order in France, while their sovereign gratifies their vanity by conquest, and embellishes their chains by foreign gold.

The information in this volume principally respects the Belgic provinces, but from that in which France is concerned, we shall extract a short passage, giving an account of a species of troops which, as far as we can recollect, have not been described in this country.

“ The French have some battalions of troops unlike any that we know : they are called leapers, and are trained to the greatest agility and skill in corporeal movements : they accompany a corresponding number of cavalry into the field, whose horses are accustomed to carry double, and not to start when a man leaps up behind the rider. Their evolutions are made with wonderful rapidity ; they gallop away to the place where they are required to act, and immediately the leapers jump down, form themselves into a line of battle behind the horses, and become a separate army. When their orders are executed, or they meet with a repulse, they jump up again, each behind his companion, and are carried off in safety to another place. It may well be conceived of what wonderful service these battalions must be to a General like Buonaparte, who is present to command in his battles, and who retains, in the midst of carnage and confusion, the most perfect presence of mind, and has a perception of every favourable occurrence in the day of battle. A contempt of the old military tactics, and a facility of improving these occurrences, have hitherto given him an advantage over the distinguished Generals of his day, who have been governed by a system in which all the accidents of war cannot be calculated.”

But a contempt for the old military tactics is not the only advantage France avails herself of. An occasional contempt for the old tactics of honesty and humanity is not less obvious in the succession of monsters which her various revolutions have produced. Of this the following is perhaps a novel instance :

“ An occurrence has lately taken place in Flanders, which is not generally known in England, and may be mentioned to show the disposition of the present government of France. An alarm of personal danger has been raised amongst them, by the arrest of a considerable number of persons, upon a pretext that is not satisfactory to the public. A company of men, who are known by the name of *echauffeurs*, or warmers, have infested the low countries for some time past. The sons of some good families are supposed to be connected with them, who, being dissipated and extravagant, are not supplied by their parents with the adequate means of indulgence, and have allied themselves to characters notoriously bad, in order to make depredations on the property of others. It is said, that they are very numerous ; that they are dispersed in different directions, keep up a regular correspondence, and are united as in a common cause. Their custom has been, to beset a house in the country, sometimes in large bodies ; and having gained admittance, to hold the feet of the master, mistress, or other principal person they found, close to the fire, or over it in the flame, in order to make them declare in what place their most valuable property was concealed ; and when they had taken it, they decamped. These circumstances have actually taken place in the neighbourhood of Brussels ; and some persons have suffered long and severe fits of illness, both from the fright, and from the wounds they have received. It is now nearly two years since the gendarmerie began to take these people up ; and it has been pretended, that the ramifications of this evil spread so wide, that the most perfect secrecy was necessary, in order to insure the arrest of the remainder of them,

of course, none have yet been brought to their trial. Many respectable housekeepers, of good character, have been arrested and detained in prison ; some of them of extensive property, who cannot be supposed to be connected with this infamous band. In the month of August it was currently reported, that the persons arrested amounted to four hundred, all of whom remained without evidence, or proof of guilt, within the walls of their prison. It must be presumed, that some other than that of the *echaufage*, is the cause of such numerous arrests ; and it threw for a time a damp on the minds of the people of the low country, to whom this affair seems to have been confined. A proof, amongst many others, that the government of France gives an account of its conduct only when it releases, and in the manner which is most agreeable to itself."

The public, 'we think, is indebted to Mr. Worsley for many curious particulars respecting the actual state of our enemy's country ; and the detail of his escape is not a little interesting ; but will he excuse us, if we add that this has given us less pleasure than he probably feels from the retrospect, because it is obvious that every instance of this kind has tended to render the situation of those who remained more uneasy, and to afford their tyrants a plausible pretext for additional severity and privations ?

ART. 16. *An Outline of Chronology, connecting Sacred with Profane History: designed for Young Persons. To which is added a Poetical Chronology of English History.* 12mo. Champante & Co. 1805.

This little manual may be very successfully recommended to young persons, as the companion of their historical studies. Even the poetical chronology may be useful, although the authoress has given but a superficial characteristic of some of the reigns. She is no friend to the Stuart race.

POLITICS.

ART. 17. *Cursory Remarks on the Administration of the late Governor-General of India; on the conduct of the Court of Directors; and introductory Strictures on a Pamphlet by JOHN HUDDLESTON, Esq. M. P.* 8vo. pp. 62, price 2s. London. 1806. Jeffery & Asperne.

We frankly own that it is not an easy matter to determine satisfactorily what is the policy which, in the present circumstances of our East India possessions, it would be most wise to pursue. They are in so unnatural, so unhappy, and dangerous a situation, that every course which it is possible to take, seems beset with precipices and dangers. In these circumstances, it is no wonder people are so much divided with regard to the administration of Marquis Wellesley. It is no wonder that much can be said against him in a situation where his choice only lay between evils. The error of the first conception is at home ; and however one or two or three Governors-General may be made the scape goats, the evil will be traced home to the right door at last. It will be known that the system itself is a perfect mockery of government : and a disgrace not to Great-Britain only, but to an enlightened age. The present pamphlet is a defence of the administration of the Marquis in regard to the Mahratta war ? and the permission to send India goods to

Britain not in companies' ships. There is some information in it, mixed with a sufficient proportion of affectation and nonsense. In short the Governor-General is indebted for little to the author but his zeal. His views of the subject are very limited, and not a little confused.

ART. 18. *A Defence of the Principle of Monopoly; of Cornfactors or Middle-men; and Arguments to prove that war does not produce a scarcity of the necessaries of life*, 8vo. pp. 30. London. 1805. Symonds. 1s.

We believe this author only means to defend the perfect freedom of the corn-trade; a policy which we agree with him in thinking is so perfectly wise. But we desire to have nothing to answer for a great part of the opinions brought out in defending that policy, opinions which we consider as abundantly absurd. The author confounds monopoly with freedom. But to us the one appears destructive of the other; and as the one is in all cases good, so the other is in all cases evil. His opinion too that war has no tendency to produce scarcity is supported by no better proof than that a great demand always produces a great supply; according to which well applied observation the proper remedy for a bad harvest is to go to war! We believe that the effects of a war on the supply of provisions in so large, and well supplied a country as Great-Britain, cannot be very sensibly felt, unless it be a very extraordinary war, or aided by other circumstances; but that it produces a scarcity, and enhances prices to a certain degree, is most sure, though we do not wonder that an author so precipitate as this sees not the cause of that result.

THEOLOGY.

ART. 19. *A Sermon preached on the Day of General Thanksgiving, Dec. 5, 1805, in the parish-church of Kells, by the most Rev. T. L. O'BEIRNE, D. D. Lord Bishop of Meath*, 8vo. 2s. Rivingtons. 1806.

This eloquent and animated composition does credit to the Right Rev. Author, and to the hearers at whose request it was printed. We know not that thanksgiving sermons which multiply fast on our hands can admit of more variety in criticism than in composition; but of the present it is sufficient praise that it embraces all the circumstances connected with the corresponding duties of praise and thanksgiving, grounded upon scripture authority, and enforced by motives which appeal to the heart of every lover of his country.

ART. 20. *A Sermon preached on the fifth of December 1805, appointed by royal authority a day of general thanksgiving. By the Rev. DAVID BUCHAN, Minister of the Scots Church, Artillery Street, 4to. London. 1806. Mawman. 2s. 6d.*

From the beaten track in which preachers are compelled to tread on occasions like that on which the present discourse was delivered, it is unreasonable and unjust to expect novelty of ideas to distinguish the performance. There is time and place for all things. But this author has done, what it was much more difficult to do than those who have not attempted it are aware; he has made a very judicious selection of the multitudinous ideas which the subject suggested; and has exhibited them in language neat and energetic;

elegant without affectation, and elevated without pomposity. In one point he has been considerably misinformed, we mean in regard to the character of our late naval hero, who, admirable as he was, and worthy of the highest praise on account of his professional virtues, was by no means equally distinguished for those, still more important, which belong to domestic life; as the indecent noise made about that *female* friend of his who has been with so much effrontery, and with so much injury to his memory, pressed forward upon the public attention, abundantly testifies.

POETRY.

ART. 21. *Fatal Curiosity: or the Vision of Sylvester. A Poem. In Three Books. By JOSEPH BOUNDEN. 12mo. 4s. 6d. Longman and Co. 1805.*

Mr. Bounden, whose first production this appears to be, informs us that its design is to shew the wisdom of the Creator in denying to man a knowledge of futurity; and to prove the impossibility of supporting life under the dreadful anticipations arising from this knowledge, by the example of one to whom in a dream it is supposed to be granted. All this our readers may perceive is proving what few men in their senses ever denied. The fable, however, if we may so term it, is contrived with sufficient ingenuity to place the subject in a very striking light. Sylvester after teasing his Guardian Spirit to grant him the knowledge of what is to happen, has his fate revealed in a dream, and, sooth to say, it is a melancholy fate. His affectionate widow, marries a favoured suitor: his favourite friends plot to defraud his children. Of his four sons, *Edward* has a long and raging sickness, *John* becomes a traitor of the Jacobin breed, and because *Edward*, to whom he reveals the plot, refuses to join it, he instantly murders him; he is, however, himself "tried, cast, and condemned." *Charles*, after running the career of vice and sensuality, becomes a suicide: *Henry* is virtuous, but is banished, under a false accusation, and dies. His daughter is married, unfaithful to her husband's bed, forced to seek support in a life of dishonour, which she terminates by a premature death, in the midst of poverty and disease. His widow soon after dies of a broken heart, and Sylvester's mind is filled with anguish to find that her children by her second husband are as happy as he wished *his* to be. This anguish awakes him; he goes home, dislikes his wife, her charms please no longer, and he quits her: nor can he bear the sight of his children. At length he finishes his solicited cares by suicide.

In this detail, it may be perceived that there is nothing complicated or mysterious; the incidents follow one another in the same easy order as if the history were real, and they are all of that common kind which have often employed writers of imagination. Didactic poetry, indeed, especially when, as in the present instance, blank verse is preferred, yields an entertainment not much superior to good prose: and maxims, characters, and reflections, when divested of the higher charms of versification, sometimes sink below it. Whether this be the case here, our readers shall be enabled to judge from a passage which may be supposed to call forth the author's greatest powers—the murder of *Edward* by his brother:

" He saw, with aching eyes, John, his first son,
 (Whom more than all his Sons he lov'd) conspire
 Against his country : saw him with a gang
 Of ruffians closeted at dead of night,
 With doors close shut, and looks suspicious cast,
 Hold unseen consultation, and devise
 Plots deep and dreadful, to ensure success.
 ' Can this be John ? ' Silvester mournful cried,
 And wept. ' The wretch—his soul has not one spark
 ' Of patriotic fire, which I did hope
 ' Would one day warm his breast with fervent flame.
 ' O ! foolish fondness for a worthless son !'
 He look'd again, despairing to obtain
 Sight grateful to his eyes. Edward appear'd. ,
 In soft, luxuriant, gaiety adorn'd,
 All nature smil'd around the youth ; serene,
 His look was fit for angels in the realms
 Of guiltless bliss ; the sun his genial beams
 Glorious exhibited, and on each leaf
 Of summer shone ; soft zephyrs gently fann'd
 The toilsome heat of noon with cooling wing
 To evening's mildness—sudden the heavens lower'd ;
 Thick clouds obscur'd the sky ; deep thunders roll'd
 Loud ; premature night's darkest shadows frown'd,
 Pierc'd only by the lightning's frequent gleam
 That seem'd to smite the ground while Nature bloom'd.
 He in a wood contiguous shelter sought.

" In this dread scene John stole along ; close wrapt
 In a black mantle to disguise his form.
 He thro' the obscure scene like a Murderer mov'd ;
 The villain painted in his looks ; his steps
 The traitor spake.—In subtle manner he
 To Edward the deep plot unfolded slow ;
 And with fair arguments and plausible
 Endeavor'd to seduce him to his crimes.
 Talk'd of oppression's chains, of kings' controul ;
 Of equal rights ; and liberty's high charms :
 (Though genuine freedom enter'd not his soul)
 And shook his form as though he felt the chains.
 Edward refus'd ; but strove by gentle means
 Him to convince, and from delusion turn :
 But ineffectual his fraternal love ;
 John from beneath his cloak a dagger drew—
 Hateful companion of a treacherous mind !—
 And sheath'd it in his brother's generous heart !
 (Ambition knows no tie of blood or love.)
 He fell ! faint spoke his pardon, and expir'd
 Earth yawn'd, and shut him from the world ; 'as night
 Closes her shadows o'er the morn in spring,
 When rising Sun-beams darken in eclipse.
 Oh ! horrid, horrid Wretch ! ' Silvester cried ;
 While his heart groan'd in agony extreme."

ART. 22. *The Victory of Trafalgar. A Naval Ode. In Commemoration of the heroism of the British Navy.* By SAMUEL MAXEY, Esq. 4to. 2s. Johnson.

ART. 23. *The Fight off Trafalgar. A Descriptive Poem.* By GEORGE DAVIES HARLEY, Comedian, 4to. 2s. Longman and Co. 1806.

“ Shut! Shut the door! Good John!”——

Never surely was hero so be-rhymed; nor are the poetical wreaths which are scattered on his tomb less remarkable for their *quality* than their *number*. The beauties of the two effusions now before us we shall not describe: we acknowledge that it is beyond our power; and that when we attempted the task, we were so overwhelmed by certain sensations, that we could not find one word to say. The agreeable task we very generously consign to such of our readers as may be tempted by the following extracts to a further perusal. The rival authors are an esquire and a comedian. Our readers will not fail to admire the exact detail, the charming simplicity, the unexpected bursts of poetic fire, which appear in the following lines of the esquire; nor will the exquisite harmony and the appropriate nature of the stanza be overlooked:

“ Behold the Temeraire:

Two French and Spanish ships prepare
Her deck to board,
And some advantage seem t’ obtain;
Quickly her men return again,
When all the rash assailants soon are slain,
By the drawn sword.

“ The centre of the toes
Now strike, or feebly now oppose.
Their van and rear,
Mad to behold their comrades beat,
Yet, too courageous to retreat,
Collect, and, rushing on the British fleet,
Desperate appear:

“ Then, one last effort make,
Their thund’ring guns the concave shake,
Shake earth and hell
What wrath their energies infuse!
The dreadful slaughter that ensues
Is far too sanguinary for the Muse
In verse to tell.

“ Their fleets at length retire,
Unable to withstand our fire,
They yield the day.
Lo! nineteen vessels of their line
To British ships their flags resign;
The small remainder, frightened, seek to join,
And steer away.”

The comedian, in his description of the same scene, seems not much behind in excellence:

“ Twenty-seven *our* line—*thirty-three* were the foe!
Prophetic his words, ‘ere he dealt the death blow:

"Some twenty I reckon,"—they struck in the fight!
 Arithmetic now may determine our might:
 The odds of the on-set—the havoc he made,
 Making facts appear fabulous, substance a shade!
 And appreciate the value of all we hold dear,
 The laurel bequeath'd us, bedew'd with a tear,
 From the fight off Trafalgar."

But in one stanza he seems fairly to outdo the esquire. Some of our readers will recollect that the night which succeeded Lord Nelson's funeral was extremely stormy. Hear the beautiful application which our author makes of this occurrence:

"Coincidence, length'ning the Hero's career,
 Wove the storm of the fight, for the pall of his bier:
 Bright the morn, like his day of renown on the seas,
 Till regret became clam'rous, burd'ning the breeze:
 The grief of the skies, as responsive of ours,
 Moan'd in thunder. . . . and answer'd earth's sorrows in show'rs:
 'Twas the DIRGE of the HEAV'NS! . . . to Britons most dear,
 To hallow the laurel, we wet with a tear
 For the fight off Trafalgar."

NOVELS.

ART. 24. *Canterbury Tales. Volume Vth.* By HARRIET LEE.
 8vo. 8s. Wilkie and Robinson. 1805.

- Although the four preceding volumes were published previous to the appearance of our journal, they are so well known to the public, that it will not be necessary to review the plan on which they were written. The present volume will not, perhaps, detract much from the character of the fair authoress, although it is considerably inferior, if not to the fourth, certainly to the first three. It consists of three tales, or short novels, the first of which is simple, pathetic and interesting; the second is deficient in all these particulars; we are taught to expect something, but there is a deplorable falling-off both as to incidents and sentiments. The third we can by no means approve; it is perhaps superior to the others in style and neatness of dialogue, but the morality is highly objectionable. Sir Peter Teazle asks, "When an old bachelor marries a young wife, what is he to expect?"—In a modern novel, he is to expect to be represented as a brute, and that his wife shall be furnished with all those refined sentiments on the subject of cuckoldom, which generally end in Doctor's Commons. This is the plan of the tale before us, and of many other novels. Indeed such fables are sufficiently hacknied, and the manners of the age shew the consequence. We acquit the authoress of *meaning* all this, but it is dangerous for weak minds to be taught to tamper with the passions, or to consider, even for a moment, that any ill-usage on the part of a husband can justify a wife in transferring her affections to another. It is one of the most wretched delusions that ever entered a female head or heart.

ART. 25. *Hide and Seek: or, The Old Woman's Story.* 3 vols.
 12mo. 12s. Lane & Co.

This story is composed of a number of trifling incidents evidently

patched up for the purpose of making a book in any way. To eke it out, it is interlarded with a vast number of quotations. It is in short, in every respect almost too miserable to deserve mention.

ART. 26. *The Thatched Cottage; or, The Sorrows of Eugenia.* By SARAH WILKINSON. 2 vols. 12mo. 8s. London, 1806. Hughes.

This performance appears to be the production of one who has employed her time in perusing novels of the most wretched description, without reading any thing else. The consequence is obvious. The work is of the same kind as those with which the authoress has been particularly conversant. There is a total want of every thing that can render a novel interesting or instructive. A story is told, but as to natural and entertaining incidents, well drawn and well supported characters, with just and appropriate reflections, these are things of which the writer seems to have had no idea. This is sufficient to convey a proper notion of the performance before us. But the authoress, we are informed, is very young, and as there may be here some hopes of amendment, it may not be improper to offer some advice which, though not palatable, will, if justly taken, be exceedingly wholesome. It is briefly this, that the young lady ought immediately to give up the reading and writing of trash, and apply herself to some more useful occupation; or if she is determined to write, that before she commences her next attempt, she ought to apply to some person who might point out to her a line of study which would enable her, in writing about men and women, to make them speak and act like human creatures.

ART. 27. *Domestic Scenes: from the German.* By the Author of *Agnes de Lilien*, &c. 3 vols. 12mo. 12s. Lane & Co. 1806.

This is a collection of stories introducing domestic scenes of various sorts. The incidents are for the most part natural, and are at the same time wrought up with sufficient skill to render them in many instances considerably interesting.

MISCELLANIES.

ART. 28. *The Greek-English Derivative Dictionary: shewing, in English characters, the Greek originals of such words in the English language as are derived from the Greek: and comprising correct explanations, from the most approved lexicographers, of the meanings of each word. Written and compiled principally with the view of enabling the English scholar, who may be unacquainted with the Greek characters, to acquire a more familiar and extensive knowledge of his language, by being made conversant with the Greek originals, whence it is in great part derived.* By WILLIAM BURKE, 12mo. London, 1806. Johnson. 4s. 6d.

The object of this book is so fully described in the title, that we have no occasion to say any thing more about it. A short quotation however, containing a fair example, will afford a more correct idea of the nature of the performance. It may be taken from any place; we may therefore chuse the beginning.

“*ABY'SS*, s. from the Gr. *a*, without, and *bussos*, a bottom. A bottomless pit, a gulf, a prodigious deep; the vast collection of

waters supposed to be in the bowels of the earth ; hell, any thing that swallows up what comes into it.

“ ACANTHOPTERY'GIOUS, *adj.* from the Gr. *akantha*, a thorn, and *pterygion*, a wing. Having a prickly fin.

“ ACAN'THUS, *s.* in bot. from the Gr. *akantha*, a thorn. A genus of plants ; bear's foot.

“ ACAR'PY, *s.* from the Gr. *a*, without, and *karpos*, fruit. Barrenness, unfruitfulness.

“ ACATALE'PSIS, *s.* from the Gr. *akatalepsia*, uncertainty in science. Incomprehensibleness.

“ ACAU'LIS, ACAU'LOSE, ACAU'LOUS, *adj.* in bot. from the Gr. *a*, without, and *kallos*, a stalk. Without a stalk ; having the flowers close to the ground.

“ ACE, *s.* from the Gr. *cis*, one. A single spot on a card of dice ; a very small quantity ; a very little distance.

“ ACEP'HALOUS, *adj.* from the Gr. *a*, without, and *kephale*, a head. Without a head, poor, holding nothing under any load.”

We agree with the author that such a help to a large class of readers may have its advantages. And the present performance will answer most of the purposes for which such a work can be designed. We have not examined it so minutely as to say that the author has omitted no word derived from the Greek. But we are rather inclined to think that he has erred, if he has erred at all, in the other extreme. For we certainly have met with not a few words in this collection which we never met with before, and which seem very unlikely to become part of the English language.

ART. 29. *A Letter to a Friend, occasioned by the Death of the Right Hon. William Pitt*, &c. London, 1806. Hatchard. 1s. 6d.

This is not a political, but a religious letter. The author endeavours to point out to us the different views which will now be presented to the “ disembodied spirit” of the late minister. Every thing in the letter is sufficiently common ; and all the ideas would very naturally occur to any old woman who is fond of godly books. Many of them, of course, are very good ; and we consider piety as most respectable, even although it should be founded, as it appears to be in this case, on a wrong theory of Christianity ; a theory which we regard as by no means rational, nor founded in the Scriptures.

ART. 30. *The Saunterer, a Periodical Paper.* By HEWSON CLARKE. 12mo. 5s. Ostell. 1805.

These essays are short, and upon common topics. They were principally written by a very young man who seems to be ambitious of literary fame, and has probably acquired some share of it in the neighbourhood of Newcastle, where they first were published in a newspaper. Whether he will satisfy the more fastidious critics of the metropolis may be doubted, but considering them as the productions of a *young* man, they are certainly entitled to very much praise. If he wishes, however, to retain our good opinion, he must leave off criticising such authors as Addison, until he has imbibed a little of his spirit ; and we may hint that his future lucubrations will also be improved by the omission of such trash as we find here respecting Master Betty.

MR. EDITOR,

Feb. 20, 1806.

YOUR remarks in the Literary Journal for January, on Dr. Hamilton's late publication; speak of the practice there recommended in fevers, as being perfectly new: it is now more than fifty years ago, when I had from situation, frequent opportunities of observing the practice of the Oxford physicians; amongst whom Doctors Pitt, and Brent were eminent; it was usual with them in fever, to be very attentive to the state of the intestinal canal, and thoroughly to clear the same; for which purpose, instead of rougher purgatives, mild aperients were freely given; decoctions of the roots of couch grass, senna, and honey, with an addition to the colature, of regenerated tartar, and some cordial water, was a very common form of purgatives

Yours, &c.

B. B.

P.S. The practice at this time recommended, of applying cold water externally in fevers, as well as internally, had its advocates near forty years since; and is said to be common in Persia, and at Naples.

* * * We are happy to find, in the facts stated in this letter of our correspondent, a further confirmation of the propriety of Dr. Hamilton's practice. We must however caution our readers against considering the statement here made as in the least degree detracting from Dr. Hamilton's merit and originality. Although Drs. Pitt and Brent fortunately stumbled on the use of aperients, it does not appear that they considered this practice as leading to any thing more than a partial alleviation of the symptoms. Our correspondent does not inform us that they had attended to the connection between the state of the faeces and the state of the disease; or that they had by a train of careful experiments established that persevering in the use of aperients would lead to a radical cure. That they did not give their discoveries to the world, or systematise them in such a manner as to bring conviction to others, is very evident. We do not know that any one at Oxford now follows their practice, or that even a single pupil of Drs. Pitt and Brent was so far convinced of its utility as to persevere in it. It is a very different thing to stumble upon a particular practice, and guess it may be useful; from ascertaining its utility by a course of well-conducted experiments, and exhibiting this series of proof to the world. The former may be done by any man, without any display of ability, and even without intention: the latter can only be done by a person endowed with perseverance, sagacity, and sound judgment. The former seems to have been the merit of Drs. Pitt and Brent, with regard to the practice in question: the latter belongs exclusively to Dr. Hamilton.

MR. KEEGAN, the Author of Commercial Phrasology, of which we gave some account in our last number, has written us a letter, in which he says that the order of the phrases in that book is very good, resembling the idioms of Chambaud; and that we should not have said that it was calculated for the use of only a small class of purchasers; since, considering "the large field of our foreign connections, and the immense number of French letters issued from this kingdom, and the number of students in our seminaries receiving a commercial education, it cannot be said that its use will not be calculated for a very large class of the community."

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[Nº III.]

ART. I. *The Works, Political, Metaphysical, and Chronological, of the late Sir JAMES STEUART, of Coltness, Bart. now first collected by General Sir JAMES STEUART, Bart. his Son, from his Father's corrected Copies. To which are subjoined Anecdotes of the Author. 6 vols. 8vo. 2l. 2s. London, 1805. Cadell & Davies.*

THOUGH Sir James Steuart's great work is sufficiently known, yet several of the productions of his pen have been so little heard of by the public, a part of them having now, for the first time, seen the light, that it becomes our duty to offer some account to our readers of this collection, the only one which has ever yet been made of the writings of that ingenious author. Certain circumstances, besides, connected with this publication, and with that important science which Sir James Steuart devoted so great a part of his life to improve, call for somewhat more than an ordinary degree of attention to a reprint of this author's works.

The writings of Sir James, which are now collected together, and given in the present volumes, are, first, the great work, which has chiefly illustrated his name—his “*Inquiry into the Principles of Political Economy*,” and which occupies the first four volumes; next, a Discourse entitled, “*The Principles of Money applied to the present State of the Coin of Bengal*,” composed for the use of the East India Company, and first printed in 1772; third, “*An Answer to a Letter of Mr. Francis, one of the Supreme Council of Bengal, on the same Subject, with Mr. Francis's Letters prefixed*,” fourth, “*Observations on the New Bill for altering and amending the Laws which regulate the Qualifications of Freeholders, &c.*” [1775]; fifth, “*Considerations on the Interest (in 1769) of the County of Lanerk in Scotland, which (in several respects) may be applied to that of Great Britain in general*”; sixth, “*A Dissertation on the Policy of Grain, with a View to a Plan for preventing Scarcity, or exorbitant Prices in the common Markets of England*,” seventh, “*A Plan for introducing an Uniformity of Weights and Measures over the World, and for facilitating the more speedy accomplishment of such a Scheme within the limits of the British Empire*,” eighth, “*Observations on Dr. Beattie's Essay on the Nature and Immutability of Truth*,”

with a Letter on those Observations by Dr. Beattie, addressed to William Cumine, Esq.;" ninth, "Critical Remarks and General Observations upon a Book, entitled System of Nature; or, Laws of the Physical and Moral World, by M. de Mirabaud;" tenth, "Dissertation concerning the Motive of Obedience to the Laws of God;" eleventh, "Apologie du Sentiment de Monsieur le Chevalier Newton sur l'ancienne Chronologie des Grècs, contenant des Réponses à toutes les Objections qui y ont été faites jusqu'à présent;" twelfth, "Answers to M. Des Vignolles' Dissertation upon Sir Isaac Newton's Chronology."

To the whole is added some account of the Life and Writings of Sir James Steuart, to which, as it is entirely new, we shall give the precedence in the remarks which it is our design to offer upon the present publication. The grandfather, and father of Sir James, both of the same name and title, had been distinguished lawyers in Scotland, the former having been Lord Advocate, and the latter Solicitor General of that kingdom. He was destined for the same profession which illustrated his ancestors. But previously to his entering upon the business of his profession, it was necessary, according to the fashion of the times, to make the grand tour; and this kind of life had so many attractions for our young gentleman that he spent five years in rambling about the most celebrated parts of Europe. To this the writer of the "Anecdotes" ascribes two effects: first, that neglect of the study of the law, and that distaste for the business of the profession, which prevented Sir James from ever seriously engaging in it; and next, the formation of those connections with the friends of the Stuarts abroad, which led him to take part with the Pretender, when he made his attempt in Scotland in the year 1745, though he was descended of a family who had been steady in their adherence to the Protestant succession. Being obliged to absent himself from his country, he established his family at Angoulême in the Angoumois, where he resided till the year 1754, and chiefly employed his time in study. After this his residence was but little stationary, being sometimes at Paris, sometimes in the Low Countries, sometimes in Holland, and, perhaps most generally, at Tübingen in Germany, for the sake of his son's education, till 1762, when he was allowed to return to his native country. He then repaired to his estate of Coltness in the county of Lanark in Scotland, where he employed the remainder of his days in judicious attempts to improve his estate and the agriculture of his country; and in endeavouring to add to the knowledge of his countrymen on the most important subjects which can occupy their attention.

In the course of this Life, after that imprudent and irreparable step of youth, which barred to him the prospects of fair

ambition in his own country, we find nothing which is not in the highest degree honourable, and worthy of a wise man. He spent not his time in unavailing regrets, or impotent attempts to be revenged of his country. He adapted his mind to his circumstances; and from these determined to reap the fruits which they were calculated to yield. Consoled, and indemnified by study for the loss of more dazzling prospects he became an ornament to private life; and prosecuted with ardour the important benefits which from the bosom of retirement may be conferred upon society.

There are a few incidents in his life, which, did not our limits prevent, we should deem worthy of insertion. One, however, is connected with so many prejudices, and erroneous opinions of the present times that we consider it of too much importance to be omitted.

When Sir James had now lived for about fifteen years on the Continent, proscribed from his native country, the greater part of which time he had spent under the French government after a manner so truly exemplary, he repaired in the summer of 1762 to Spa, for the sake of his health, which had been much reduced by the gout. At this time the war was carrying on between Great Britain and France; and in his conversations, at this place of general resort, Sir James delivered freely his sentiments, which were often little in favour of the French. The particulars which followed, our readers may take in the words of the writer of these anecdotes of his life:

“The politeness with which he treated the French officers, who thought it honourable to act as spies for their court, did not prevent their representing Sir James as a dangerous person. A letter was intercepted from a person at Brest to Chevalier Steuart, at Aix-la-Chapelle. His conduct was now watched, even while he was confined with the gout. At length, on the 25th of August, 1762, his residence was suddenly surrounded by two hundred French soldiers; his person was arrested; and he was carried, as a state prisoner, to the fortress of Charlemont. Meantime, his house at Antwerp was broke open, by the permission of the Austrian government, when his papers were transmitted to Paris. This is one of those outrages which no argument can justify. He resided in a neutral country; he owed no local allegiance to France; his person was amenable to no French tribunal. Happy was it for him, however, that nothing criminal was found among his papers, though the French ministers saw enough to convince them, that he knew much of French affairs, which, during the war, it might be convenient to conceal. His sister accompanied him to prison. His wife, with her usual activity, departed for England.

“Of this outrage, Lady Frances complained to the British government with all the feeling of an injured wife, and all the earnestness of an insulted woman. The duke of Nivernois, who was then negotiating the peace at London, seemed to be ashamed of a transaction which he could not justify. He promised good usage, but

would not undertake for absolute freedom, while the war continued. The preliminaries of peace were concluded, at length, on the 3d of November, and Sir James was restored to liberty on the 13th of December, 1762. In the meantime, Mr. Blain, the intendant of the province, with that civility, which the French know how to use when they have no purpose to oppress, returned to Sir James his papers; insinuating that the British government had done him wrong, in refusing so many applications for his restoration; while the French government, sensible of his merits, wished to employ his uncommon talents, where they would be most efficacious. What I have suffered, said Sir James, from my nation, I had merited by my misconduct: What I have suffered from yours, as I had never deserved, ought not to have been inflicted: I would as soon renounce my God, as I would relinquish my country."

This deed, our readers perceive, was committed by that monarchical government of France, of which so many endeavours have lately been used to impress the people of this country with too favourable an idea, for the purpose of heightening our indignation against the governments which have succeeded. But it is neither honourable to our judgments, nor favourable to our interests, to have our eyes rendered painfully sensible to one species of enormities, while they are rendered blind to another. We ask what violation of neutral territory by any revolutionary government was ever more wanton, and indecent than this? We ask what infringement of the sacred rights of humanity was ever more unprovoked and unjustifiable? Consider only the frivolous motive, the insignificant injury capable of being inflicted upon the government of France by Sir James Steuart, by which feeble motive that government was actuated to proceed against him to such a violation of all law, honour, and justice, and say, had he been an individual from whom the greatest injury was to be apprehended, by whose existence the being of the government was endangered, whether they would have greatly respected that existence, and whether the fate of the Duke of Enghein would not have had one more of the numerous anticipations which the annals of governments unfortunately present. It will be the endeavour of every wise man, and of every wise people, not to have a lively sense of one class of crimes only, or of the crimes of one set only of individuals, whether public or private; but to have a clear discernment of right and wrong in themselves: and to know exactly where and to what degree they are found. This observation, the tendency of a great part of our literature for some time past, and on both sides of the great agitated political questions, renders very pertinent, and but too necessary.

We have only to add with regard to this account of the life of Sir James Steuart that his memory is little indebted to the author for any thing, except, perhaps, good intention, accompanied with very little of that knowledge or capacity which is

requisite for the undertaking; which could qualify him to judge of the character of a man like Sir James; or to estimate his writings. The concluding paragraph deserves, on several accounts, to be transcribed:

“ By publishing this complete edition of his father's works, his son has erected a more durable monument to his memory. While the English language endures, his writings will evince to posterity that the great author of the *Political Economy* was an extraordinary man, while extraordinary men flourished, in his country. It is, indeed, singular, that two such writers, as Sir James Steuart, and Dr. Adam Smith, should have arisen, in the same nation, during the same age, and written on the same subject, under different forms. They were both endowed with eminent qualities. Sir James had from nature a finer person, and from travel more address than Dr. Smith, who never could free himself from some appearance of the academic habits, wherein he was bred. Sir James was far superior to Dr. Smith as a speaker, as, indeed, he was more eloquent than most men. In the amiable qualities of the heart, Dr. Smith did not yield to Sir James, who was, however, extremely benevolent, and remarkably steady in his attachments, and active in his friendships. Dr. Smith had, doubtless, more scholastic learning than Sir James, who knew most of the modern languages; speaking with ease German and Italian, and writing the French language with such purity as to please the French critics. Sir James was not deficient in science, though Dr. Smith must be allowed to have been, in this, his superior. They were both great masters of the arduous subject of *Political Economy*, having, with original powers of equal strength, drawn their knowledge from the same sources, the French Economists. The second edition of Sir James's *Political Economy* appeared, in 1770, six years before the publication of Dr. Smith's *Wealth of Nations*. They were both original thinkers: and Dr. Smith seems to have borrowed nothing from his predecessor, any more than Sir James had derived his notions from those, who had preceded him in a common tract of inquiry. *His path was new to him*, he says, *after all his reading*. Yet, it may be allowed, that they both derived modes of thinking, and habits of speculation, from originals which were common to both. The great object of Sir James was to form into a regular science, the complicated interests of domestic policy. To explain, wherein consists the revenue of the people; and secondly, the revenue of the state was the fundamental purpose of Dr. Smith. Sir James treats, in his *first book*, of *population*, and of *agriculture*, as they reciprocally depend upon each other. Dr. Smith writes, in his *first book*, of the causes of the improvement in the productive powers of labour; and, thus, Sir James, in his plan, must be allowed to be more natural, and more profound, than that of his competitor; as *the people* must be the first object in every inquiry. Sir James is regularly led on, from those two fundamental objects, to treat, in his *second book*, of *trade*, and of *industry*, which are as naturally connected, as population and agriculture. Dr. Smith, in his *second book*, treats of the *nature*, *accumulation*, and *employment of stock*, which he supposed to result from labour, the cause of *wealth*, and money the instrument of

labour, and a constituent of wealth. In his *third book*, Sir James speaks of money, and of coin: Dr. Smith treated of these interesting topics, in his *second book*; so that he is constantly a step or two, in his subject, before the march of his competitor, without gaining any advantage of his antagonist. In his *fourth book*, Sir James writes of credit, and of debts; and, incidentally, of the *interest of money*, and of banks. Of these important topics, Dr. Smith treats chiefly in his *second book*. Sir James discusses, in his *fifth book*, the doctrine of taxes, and of the proper application of their amount. Dr. Smith also dedicates his *fifth*, and last book, to this momentous subject, under the head '*Of the Revenue of the Commonwealth.*' From this comparative statement of the several plans, which those great statesmen adopted, in their curious investigations, the palm of order, connection, and of grace, seems to belong to Sir James Steuart. In discussing those extremely important subjects, Dr. Smith appears to display most facility, and precision, while Sir James seems to exhibit more sagacity, and profoundness. Of the style and manner of both those writers, Dr. Smith has most familiarity and attractiveness, though his language is sometimes low, and often awkward. The manner of Sir James is more dry and hard, while his style is less easy and pleasing. Their subjects, however, did not admit of ornament; and Sir James acknowledges, that he sacrificed elegance to accuracy, and his desire of pleasing to his ardour of instruction. By study, and by practice, afterwards Sir James acquired a style, as easy and agreeable as Dr. Smith's; and by frequent revisals of the *Political Economy*, in regard to its *manner*, the judicious author has made his important work much more intelligible, and attractive."

The reader, who understands the subject, will agree with us, that a richer piece of nonsense than this has seldom been presented to his observation. But as Political Economy, however many at present read and talk about it, is understood by too few, and as many persons, who ought to know better, have affected of late to find very admirable doctrines in Sir James Steuart, and have set him up as a sort of counter authority to Dr. Smith, we think it may be useful if we endeavour in a few sentences, to convey, if it be possible in that compass, an idea of the respective merits of each.

Sir James's work appeared several years before the *Inquiry into the Nature and Causes of the Wealth of Nations*, by Smith. It appears that he was not satisfied with any of the systems which he found taught on this subject at the time when he began to write; "The path I have taken," says he, "was new to me, after all I had read on the subject." There were two systems which at this time divided politicians. The one was that ancient system which Smith distinguishes by the name of the mercantile system, which makes riches consist in an influx of the precious metals; and which endeavours to accomplish this object by such an application of prohibitions and bounties, as may secure what it calls the balance of trade. This was the system by which the different governments of Europe

had been directed; and which was very generally established in the minds of the people. Another system, however, had lately arisen, directly opposed to this, and had made not a few illustrious converts; this was the system of the Economists in France, who represented riches as consisting entirely in the produce of the soil. With neither of these was Sir James intirely pleased. "I could form no consistent plan," says he, "from the various opinions I met with." He, therefore, with the most laudable spirit applied his mind to the discovery of better opinions. But his success was not equal to the merit of his undertaking.

Sir James surveyed the current systems with an eye more than ordinarily enlightened. It perceived that they were not sufficient. But it did not enable him to see through the subject, and to find out what was wanting to the establishment of satisfactory doctrines. He rather aimed at improvements than made any. His mind was not of that first order which lays hold of general relations, and by happy classifications is enabled to disentangle confusion, and ascend to simple and comprehensive axioms. To Sir James's eye the subject presented itself as a rude chaos; and he found himself unable to reduce it to light and order. He laboured zealously, but his labours came to nothing. He explained some old errors, and established some new truths. But his opinions have no general bearing. The mind is bewildered in following Sir James's speculations. The general principles of Political Economy seem to become more obscure in his hands than they were before. Dr. Smith was accustomed to say that he understood Sir James Steuart's system better from his conversation than from his volumes; and at this we do not wonder. For, in truth, there is no combination of principles in his volumes which can be called a system at all. He adheres to the old commercial system; that is to say, the general strain of his reasonings and observations is more in conformity with this than with any other; yet he departs from it in many important doctrines, without perceiving whither these departures lead.

The labours of Dr. Smith were of a different kind. He not only perceived that the preceding systems were deficient, but he perceived wherein they were deficient. He looked through the confusion of the subject; and after removing the unfounded theories of his predecessors, established with the evidence of demonstration a number of propositions, which truly deserve the name of principles. Sir James Steuart's book added very little to the knowledge of Political Economy. He had a confused perception of the insufficiency of what had been done before him; he discovered here and there an error, and added here and there an ingenious thought of his own. But Dr. Smith reared the study to the dignity of a science. He ex-

plained the real sources of wealth, which till his time had been so grossly misunderstood; and conferred as great a benefit upon Political Economy, as was conferred on Astronomy by those philosophers who first confuted the perplexed doctrine of the cycles and epicycles, and established the simple principles of the Copernican system.

The manner in which Sir James Steuart informs us that he studied the subject, is a complete proof that he had never taken that entire and comprehensive view of it which was requisite to carry him to general principles. "I have read many authors," says he, "on the subject of Political Economy; and I have endeavoured to draw from them all the instruction I could. I have travelled, for many years, through different countries, and have examined them constantly with an eye to my own subject. I have attempted to draw information from every one with whom I have been acquainted. I could form no consistent plan from the various opinions I met with. Hence I was engaged to *compile* the observations I had *casually* made in the course of my travels, reading, and experience. From *these* I formed the following work after *expunging* the numberless *inconsistencies* and *contradictions* which I found had arisen from my *separate* inquiries into every particular *branch*."—It appears, by this account, that the book is nothing but a piece of patch-work, of which it was even very difficult to make the pieces come together, and join with any decent propriety. This candour is very laudable; but in truth, the work gives abundant proof, without this confession, that such was in reality the case. The author, accordingly, speaks of it with the greatest modesty, and in strict conformity with his knowledge of this circumstance. "I present," says he, "this Inquiry to the public as nothing more than an Essay, which may serve as a canvass for better hands than mine to work upon."—"It contains such observations only as the general view of the domestic policy of the countries I have seen has *suggested*."—"It goes little farther than to collect and arrange some elements relating to the most interesting *branches* of modern policy, such as Population, Agriculture, Trade, Money, Coin, Interest, Circulation, Banks, Exchange, Public Credit, and Taxes."—But this studying of a subject by fragments can never lead to the general principles which run through and constitute the philosophy of the whole.

We may state one or two additional particulars to give a more distinct idea of the general strain of this work. He lays it down expressly in the 22d ch. of his Second Book: "That whenever the foreign trade of a nation ceases, there is no farther hopes of making any new acquisition of wealth, or of replacing any portion of that which may be lost." This is a doctrine which lays the foundation of by far the greater part of his speculations. Yet he is not aware that it is totally inconsistent

with several of his observations. It is obvious that the above doctrine is true only on the supposition that wealth consists entirely in gold and silver; for if it consist at all in the produce of the land and labour of the country, there is nothing to hinder its being increased to any extent, were the country surrounded by Friar Bacon's wall of brass, and excluded from communication with every other part of the earth. But Sir James frequently speaks and reasons on the supposition that gold and silver is not the only article of wealth. Thus is it seen how he improves upon the old commercial system. And from this an estimate may be formed how deeply they are acquainted with the subject who regard him as a rival of Dr. Smith.

The greater part of Sir James's Inquiry is consumed in a very long and intricate discussion of the subject of money. We consider this as in several respects the most useful part of the book; though the author is often obscure; intolerably tedious; and many of his ideas are not just. Yet he has entered into this difficult subject with no ordinary penetration, and has explained some points in such a manner as ought to have prevented several of the late doctrines which have been offered to the British public, and which have met with too favourable a reception. We refer more particularly to his examination of that position which lays the foundation of Mr. Thornton's late work on Paper Credit, "That the prices of commodities are always proportioned to the plenty of money in the country; so that the augmentation even of paper money, affects the state of prices in proportion to its quantity." This doctrine Sir James Stewart exposes in the 28th chapter of his Second Book, and establishes such principles as entirely subvert the very erroneous speculations of Mr. Thornton, and the equally erroneous speculations of many others, who since the publication of his book have had so much to say upon that subject.

After the Inquiry into the Principles of Political Œconomy, the two tracts which are placed next in this publication are on the subject of Money; and are merely the application of the author's general principles to two particular cases. They require, therefore, no further notice. The "Observations on the New Bill for altering and amending the Laws which regulate the Qualifications of Freeholders," published in 1775, is a very spirited pamphlet, which shews a profound and accurate acquaintance with the law of elections in this island. The particular which chiefly deserves our attention at the present time is the proof he adduces, that it was not originally the *intention* of the legislature that all the people should be represented. Those who were excluded from the right of voting were not deemed *worthy* of being represented in the great

council of the nation: and that virtual representation of which we now speak, is only an ideal refinement, by which we endeavour forcibly to accommodate ancient institutions to modern notions of right and wrong. This is followed by "Considerations on the Interest of the County of Lanerk, in Scotland;" these too being chiefly an application of the author's general principles require not any particular observations. But the tract which next follows, "On the Policy of Grain," though flowing very directly from his general principles, leads to results so pernicious, and is so much in unison with the principles generally adopted on the subject, even at present, that we shall endeavour in a few words to unfold its contents.

According to Sir James's system, by which nothing is to be left to itself, but every thing done by regulation, the corn trade must be put under management. In good years when the country produces more corn than the inhabitants can use, prices would fall so low that the farmers would be ruined, unless they could dispose of the surplus to other nations. But according to him it is not enough that they should be allowed to sell it wherever they can find a purchaser; they ought, moreover, to get a bounty for selling it to that purchaser; and this bounty should operate till prices rise to a certain rate. This is one part of the plan. This saves the farmers, and always keeps prices at a certain height. But very plentiful years are not the only inconvenience in a nation; there are also very scanty years; and in those years, not the farmers but the people suffer. According to our present regulations as we save the farmer by a bounty on exportation, so we propose to save the people by a bounty on importation. But this last part of the plan Sir James Steuart does not adopt. He wants to have granaries erected in every part of the country, which the government is to fill by purchase in cheap years, and to open for the supply of the market at the current prices in dear years. This subject is too much obscured by prejudice for us to undertake the exposure of these notions on the present occasion. The author, it is evident, had never reflected with any accuracy upon the operation of free trade, and therefore sees not the equalizing results which it is calculated to produce. He proposes, accordingly, to do that very imperfectly, by a great number of very troublesome regulations, which perfect freedom of trade would do completely of its own accord. Nothing more is wanting than to leave the farmer at perfect liberty to sell his corn wherever he can get the best price for it, and the consumer to buy it wherever he can get it cheapest, without any restriction, without either burthen or encouragement. The necessary effects of this are to secure to the farmer and to the people at all times those exact prices which are best adapted to their mutual interests. To depart from this course is only to

disturb the laws of nature, to gratify the freaks or the interests of particular men.

Sir James's plan for an Uniformity of Weights and Measures, has nothing in it which entitles it here to particular attention. After this we come to his Metaphysical Discussions. In these too we see the effects of an ingenious and acute mind. But after all he is not a profound metaphysician. One thing, however, is pretty curious in regard to his remarks on Dr. Beattie's Essay on Truth. His objections coincide very exactly with the most important of those which have been so loudly urged against the philosophy of Reid, and his disciples, by Dr. Priestley, and the other followers of Hartley. They are almost all founded upon a *misinterpretation* of the term "Common Sense;" from their *own* acceptation of which, not from that in which it is used by Reid and his followers, they draw objections at will to the conclusions of the Scottish philosophers; and reason very triumphantly against absurdities of their own creation.—His "Critical Remarks and General Observations" upon the atheistical doctrines of the *System of Nature*, by Mons. de Mirabaud, are in general pertinent and ingenious. They shew, what it was not very difficult to do, the futility of many of that impudent author's remarks; but they are too desultory, and adhere too closely to the steps of Mirabaud to afford a very distinct view of the evidence for the existence of a Deity. There follows a short and very sensible Dissertation, in which the author endeavours to prove that a sense of right and wrong, not a mere slavish principle of Obedience, is the proper motive to observe the laws of God. The Chronological Discussions which terminate the collection, even the author of the Anecdotes allows, are not worth much. Upon the whole, this collection of the works of Sir James Stewart ought to receive the encouragement of the public; and the memory of the author ought to be respected by his countrymen. That his opinions have been superseded by important discoveries made since his time, neither diminishes the value of his example, nor his personal merit in his indefatigable and ingenious labours.

ART. II. *Memoirs of the Literary and Philosophical Society of Manchester. Second Series. Vol. I.* Bickerstaff, London. S. Russel, Manchester. 1805.

IT is now upwards of twenty years since the publication of the first volume of the Society's Memoirs, during which time five volumes have appeared previous to the present. But the Society has been induced, from various considerations, to make the present volume the first of a new series. It contains sixteen Essays, literary or philosophical, of each of which we shall proceed to give a short account.

1. *An Essay Physiological and Experimental on the Effects of Opium on the Living System.* By William Alexander, M.D.

There had long been a great diversity of opinion among medical men with regard to the effects of opium on the animal system. Some maintained that its effects were exerted upon the nerves, others upon the blood; some, that it operated as a sedative, and others as a stimulant. From the Essay before us it appears that the controversy is not even now quite at rest; and yet the decision of the question is a consummation devoutly to be wished. For as long as contradictory opinions are entertained on the subject, contradictory practice will follow; and of contradictions one only can be right. But the experiments and reasoning of Dr. Alexander may be of considerable utility in determining the point at issue.

At the head of those who have contended for the direct action of opium upon the blood, to the exclusion of the agency of the nerves, Dr. Alexander seems willing to place the celebrated Italian philosopher, Fontana, of whose experiments on this subject he exhibits an abridged view, for the purpose of comparing them with his own experiments on the same subject. But although the Dr. admits the accuracy of many of Fontana's experiments, he does not admit the conclusions that are thought to be deducible from them; because it does not seem to have been considered that the divided extremity of a nerve must have lost a considerable portion of its sensibility by the very division of it; because some of the experiments are obviously inaccurate, and because it is taken for granted that the heart is destitute of nerves; a position which ought to have been proved. From his own experiments on the same subject it is proved—1st, That opium applied to the muscular fibre, the heart, destroys the sensibility of that organ; 2dly, That the effect of opium is transmitted to distant parts of the animal body without the agency of the circulation of the blood; 3dly, That either the blood is not immediately influenced by the action of opium, or is insufficient to transmit it to distant parts of the system; 4thly, That the effect of opium is directly exerted upon the nervous system.

But the next question to be determined is—What is the nature of the operation of opium? Is it sedative or stimulant? To ascertain this point, Dr. Alexander instituted a set of experiments made upon the living and healthy animal, from which he considers himself as authorized to conclude, that the influence of opium exerted upon the animal system is not sedative, as has been supposed by many, but stimulant. But that the reader may not be startled at the conclusion, it will be necessary to subjoin his definition of these terms. A stimulant is a power which increases the action of the heart and arteries, the energy of the brain, and diminishes or exhausts the excita-

bility of the system.—A sedative is a power which diminishes the action of the heart and arteries, the energy of the brain, and increases the excitability of the system.

The effects of opium are proved to be precisely similar to that of æther, alcohol, and other ardent spirits, which are universally acknowledged to be stimulants; and the most direct proof that has hitherto been advanced in support of the opinion that opium is a sedative, is shown to be altogether nugatory. It is that of Dr. Bard who subjected himself to the experiment, by taking at ten o'clock in the morning $1\frac{1}{2}$ gr. of opium, his pulse beating 71. At eight his pulse beat 69, and continued to decrease gradually, till at twelve it was down to 57. But the error arose from the delay in counting the pulsations, which would have been found to be much quicker in the interval that was omitted.—Whatever may be the opinion of those who are best qualified to judge on this subject, or to understand the author's definitions, Dr. Alexander's industry and accuracy of experiment will be acknowledged by all.

2. *On the Machinery of the Ancient Epic Poem.* By the Rev. George Walker, F.R.S. Read Dec. 2, 1800.

The object of this Essay is to expose the puerility and immoral tendency of the machinery of the ancient Epic, and to show that it is surpassed by the machinery of modern Epic poets, particularly by that of Milton.—Mr. Walker begins by an inquiry into the cause of that admiration which the world has so long continued to bestow upon the epic productions of Homer and of Virgil; and he finds it to be owing partly to the state of subjugation under which the authority of Aristotle has held, and still holds, the powers of poetic genius; and partly to the prejudice or partiality which we are apt to entertain in favour of the ancients, owing to the early period of life at which we are first introduced to their acquaintance, when the mind is equally susceptible and equally retentive of almost any impression. However, it is to be observed, with regard to Homer at least, that his poem was admired before the rules of Aristotle were invented or heard of. The rules therefore are only deductions from the unrestrained operations of the natural energy of genius, and are, according to the principles of nature, and the probability is that the admiration bestowed upon the poem would not have been continued through so many ages, if it had not some stronger claims to our approbation than that of the prejudice of early opinion.

But as a further degradation of the ancient epic, Mr. Walker will not allow that Homer, and perhaps, not even Virgil, ever intended to inculcate any particular moral in their poems. It seems as if he thought they had sat down to write a poem at random, and that afterwards the critics and commentators found that a moral might be deduced from it. Perhaps, com-

mentators may not have hit upon the moral which Homer intended to inculcate, but we do not see how it can be proved that he had none at all.

Mr. Walker has certainly succeeded in making the machinery of the ancient epic appear very puerile, and very ridiculous, and, perhaps, also immoral. But no man would pretend to justify such machinery in a modern poem, and the mythology of the ancients will certainly not bear a comparison with the faith of the christian. But the question is not whether it will bear that comparison, but whether it was allowable at the time the poems were written, and we do not admire the poems on account of their machinery, but even in spite of their machinery.

3. *Observations on the Effect of Madder Root on the Bones of Animals.* By Mr. B. Gibson. Read April 10, 1801:

It has long been known that Madder Root, when mixed with the food of animals, communicates to the bones a tinge of red. But the manner in which this effect is produced does not seem to have been hitherto well understood. It was generally supposed that the colouring matter of the madder, having entered the blood, combined, by means of chemical affinity, with the phosphate of lime which is contained in the blood, and which goes to supply the waste. This waste and repair were thought to be perpetual, upon the principle which supposes the particles of which the body is composed to be in perpetual change; and the opinion was countenanced by the fact that, when the food of the animal is no longer mixed with madder, the bones cease to be coloured. But from the suddenness of the change, the bones being thoroughly tinged in the course of seven days, Mr. Gibson suspected the generally received opinion to be erroneous; and offers the following solution of the difficulty:—The serum of blood has a strong affinity for the colouring matter of madder, with which it soon becomes surcharged, when the food of the animal is mixed with madder. But in this surcharged state the serum parts with a portion of the colouring matter to the bones, which have also an affinity for it, though weaker in degree, and when a supply is no longer communicated by the food, the serum again abstracts it from the bones. This accounts for the whole of the phenomena, and is supported by such proofs as will leave but little doubt in the mind of the reader.

4. *On the Use and Abuse of Popular Sports and Exercises resembling those of the Greeks and Romans as a National Object.* By Samuel Argent Bardsley, M.D. Read March 19, 1802.

This is a most eloquent and masterly dissertation on the subject, and a complete refutation of the arguments adduced in favour of the horrible practice of bull-baiting, and other savage exercises, which have of late been defended even by some of

the most eloquent of our senators. There is, however, a proper line of distinction drawn between such sports and amusements as tend to produce strength of body, and to inspire courage of mind, and such as tend but to debase and brutalize the human character. The former are recommended as an object of national concern; but the latter are reprobated as a disgrace to humanity.

5. *Reverie as connected with Literature. An Essay. By the Rev. Johnson Grant, A.B. of St. John's College, Oxon. Read June 25, 1802.*

Mr. Grant sets out by giving a definition of the term *reverie* by contrasting it with abstraction, of which he makes it directly the reverse. "Abstraction is the act of attending closely to the object of study which is present to us.—Reverie is the state of being drawn away from an observance of that object by other reflections. Abstraction resists the impulses of external objects—Reverie surrenders the mind to these impulses. Abstraction is the habit of the diligent—Reverie the trifling of the idle." But on this subject Mr. Grant declines entering into the question how far volition is concerned in reverie, and whether the mind be active or passive in that state. Now, without an inquiry of this kind, we are of opinion that no investigation of the subject can be satisfactory; because, if the mind is really active in a state of reverie, and is at all under the controul of the will, and if the investigator should happen to proceed upon a contrary supposition, as is the case with Mr. Grant, it is evident that all his conclusions must be founded in error. Mr. Grant seems to consider reverie as always necessarily implying an interruption of study, and seems to confound it with that distraction of mind, which proceeds from the want of habits of attention, and in which the mind is apt to be carried off from the object of its pursuit by every trifling incident. But why may not a state of reverie be induced at a time in which a man is not engaged in study? and why may not that state be influenced by volition, and the reverie be itself the study? The person subject to it will be unconscious, for the time, of the existence of the objects immediately before him; but still his train of thought may be in some measure directed by the influence of the will. Considering reverie as a great evil, and as indicating a diseased state of the mind, Mr. Grant proceeds to point out a number of remedies to counteract its operation, and to effect a cure. But these our limits do not permit us to particularize.

6. *Experimental Inquiry into the Proportion of the several Gases or Elastic Fluids constituting the Atmosphere. By John Dalton. Read Nov. 12, 1802.*

If Mr. Dalton's hypothesis be true with regard to the manner in which the elastic fluids, constituting the atmosphere,

exist together, then it becomes an object of importance to determine—1st, The weight of each simple fluid taken separately; 2dly, The relative weight of each in a given volume of atmospheric air; and 3dly, The proportions of the different fluids at different elevations. These are the objects of the present essay, in which Mr. Dalton will be found to display his usual accuracy and acuteness of experiment, and of reasoning; but as its value depends upon the truth of his hypothesis of mixed gases, the reader must first be satisfied of the truth of the latter, before he can be convinced of the utility of the former.

7. *On the Tendency of Elastic Fluids to Diffusion through each Other.* By John Dalton. Read Jan. 28, 1803.

This may be considered as another prop brought to the support of Mr. Dalton's Theory of Mixed Gases, which certainly stands much in need of support, and must be wonderfully well supported indeed to be able to maintain its ground.

8. *Absorption of Gases by Water and other Liquids.* By John Dalton. Read Oct. 21, 1803.

This paper contains further illustrations of Mr. Dalton's favourite Theory. If it does not afford conviction to the reader, it affords at least a strong proof of the ingenuity of the writer.

9. *A Description of a Property of Caoutchouc, or Indian Rubber, with some Reflections on the Cause of the Elasticity of this Substance.* In a Letter to Dr. Holme, Read Feb. 11, 1803.

"The object of the present letter is to demonstrate that the faculty of this body (caoutchouc) to absorb the calorific principle, may be lessened by forcibly diminishing the magnitudes of its pores; and this essential point is confirmed by experiment; for the specific gravity of a slip of caoutchouc is increased by keeping it extended while it is weighed in water.

10. *An Essay on the Theory of Mixed Gases, and the State of Water in the Atmosphere.* By Mr. John Gough. Read Nov. 4, 1803.

In this essay Mr. Gough combats, with much ability, the Theory of Mixed Gases, which has been lately advanced and supported with a great deal of acuteness by the ingenious Mr. Dalton. To this task Mr. Gough had been "generously invited" by Mr. Dalton himself. We cannot enter into the detail of the argument in this place. We can only say that Mr. Gough undertakes to prove that Mr. Dalton's hypothesis is repugnant both to the principles of mechanical philosophy and to the evidence of direct experiment. But the reader who wishes to make himself acquainted with Mr. Gough's arguments must consult the essay itself.

11. *On the Uses of the Sutures in the Skulls of Animals.* By Mr. B. Gibson. Read Dec. 1, 1803.

A variety of conjectures have at different times been formed

with regard to the singular junction of the bones of the skull, called *Suture*. Mr. Gibson suggests an idea which to him appeared to be new, but which he afterwards found to have been previously suggested by Professor Soemmerring in 1794, in his work, *De corporis Humani Fabrica*. There is no reason, however, to look upon Mr. Gibson as a plagiarist. It has been proved that the body of a cylindrical bone is lengthened by additions to each end. Mr. Gibson extends the analogy to bones of other forms, and deduces the use of the suture of the bones of the skull from their necessary mode of increase.

12. *On the Moral Influence of History. By the Rev. G. Walker, F.R.S. Read Feb. 4, 1804.*

Mr. Walker admits, in general, the propriety of the high estimation in which History has always been held; but insists that it is by no means on account of its moral influence. He ascribes the interest which men take in it, and the avidity with which they read it, solely to the principle of curiosity which impels us to the pursuit of knowledge without any regard to the useful or the moral; and contends that it is calculated to promote vice rather than virtue, owing to the fascinating light in which it exhibits to our view the most abandoned, and profligate, and detestable of mankind.

13. *Reflections on History and on Historians Ancient and Modern. By John Holland. Read Dec. 30, 1803.*

This may be called an historical view of history and historians in which the writer seems to entertain a much more favourable opinion of the moral effect of history than the author of the preceding paper, so that from the perusal of both the reader may, perhaps, be enabled to form a pretty accurate notion of the value of history.

14. *On Natural and Moral Philosophy, and the Proper Means of Philosophising in both. By the Rev. G. Walker, F.R.S. Read March 5, 1802.*

After a great deal of preliminary discussion, which does not seem to be connected with the subject, the experimental mode of inquiry is at last recommended, as the only sure and effectual means of philosophizing with success either on the subject of matter or mind. This is a position which will not be controverted. The baseless conjectures of the framers of theories may serve to amuse or to confound, but will be of very little avail in the discovery of truth.

15th and 16th.—The two remaining papers, the one by Mr. Gough, and the other by Mr. Dalton, relate to their Theories of mixed Gases. Each seems to have discovered new reasons for adhering more firmly to his former opinions, without being able to make the least impression upon his adversary, and the controversy does not yet seem to be quite at an end.

ART. III. *The Elements of Land Surveying, designed principally for the Use of Schools and Students.* By A. CROCKER. 12mo. 279 pp. 7s. 1806. Phillips.

ALTHOUGH many Treatises on Land Surveying have been published in this country during the last twenty years, yet we do not recollect one of them that is deserving of a warm commendation: nor is it difficult to assign a reason for this circumstance. Those gentlemen who, by their habits and occupations, are most likely to be thoroughly acquainted with the theory of this art, have seldom had opportunities of gaining much experience in the practice: and those who have most celebrity as practical surveyors have not often sufficient leisure to devote to the composition of a book; or if they could find leisure, it is much to be apprehended, that but few of them possess sufficient knowledge of mathematics to enable them to lay before the public a correct and useful treatise, both in theory and practice. The author of the work now before us, belongs, we believe, to the latter class: for, while his book appears the result of considerable practice in his profession, it exhibits many indications of an imperfect acquaintance with those branches of mathematics which are essentially connected with land surveying.

A brief extract from Mr. Crocker's preface, will give the reader a tolerable idea of what may be expected from a perusal of his performance:

"This work comprizes Geometry, Trigonometry, Distances, Areas, Reducing and equalizing Figures, Land-measuring, and dividing of Land.

"*Algebraic Notation*, and *Logarithmic Arithmetic*, are comprized in an introductory chapter.

"PRACTICAL GEOMETRY is employed on the mathematical principles of Lines, Angles, Triangles, Parallelograms, Polygons, the Circle, the Ellipse, and on inscribing and circumscribing Figures.

"TRIGONOMETRY is herein exemplified, in all the cases which relate to Land-measuring; and is also applied to a variety of cases of inaccessible Distances.

"Then follows the AREA, or superficial content of Plane Figures; comprizing that of the square, of the parallelogram, rhombus, rhomboid, triangle, trapezium, trapezoid, polygon, circle, with its sector and segment, ellipse, and circular rings.

"The reducing and equalizing of Figures comprehends that of the parallelogram to a square of equal area, the rhombus and rhomboid to a square, the trapezium to a triangle and to a square, and a heptagon to a triangle.

"The *division of land* is not confined to the *quantity* which each claimant may be entitled to: but regard is also had to the *quality* thereof.

"From the foregoing is deduced the whole art of Land-measuring, so far as can be taught or practised in schools, comprizing single fields of all the geometrical forms before spoken of, both simple and

compounded; two or more fields connected, forming an estate; and several estates united, forming a Manor or Lordship: the whole illustrated by suitable diagrams, figures, and plans; with a variety of examples in each part, wrought out; and others unwrought, for the exercise of the pupil's abilities.

"Of the necessary instruments for Land measuring, little more is laid down in this Work than a brief description of each, as it occurs; their practical uses being best learnt from a professional man in the field; and that more satisfactorily, and in infinitely less time, than can be obtained from the study of many volumes written professedly on the subject.

"An APPENDIX is subjoined, containing brief, distinct tables of Logarithmic numbers, of Sines, Tangents, and Natural Sines, &c. under a new arrangement; sufficiently extensive for all purposes of Land-surveying."

Strictly speaking, these Elements are neither theoretical, nor practical: for, as on the one hand, the geometrical problems, as well as the rules in trigonometry and mensuration, are generally, if not always, left undemonstrated, so on the other, those directions which would be principally useful to an inexperienced surveyor, in the field, are omitted altogether. With respect to the practical geometry indeed, the author has neglected to point out which of his constructions are theoretically accurate, and which are mere approximations. Thus, at pa. 56. he has given the general method of inscribing any regular polygon in a circle, as laid down by Ward and Malton, and has exhibited two particular instances, viz. for the pentagon and octagon, *in both which the rule fails*: in fact the rule, so far from being general, is only accurate in the case of the trigon and the hexagon. In another solution of the same problem the author gives directions for the inscription of an equilateral nonagon, in which it is required to trisect an arc: had Mr. Crocker read the works of the geometer to which he refers in p. 30, under the name of "*Pappus*," he would have known that the exact trisection of such an arc as he proposes, by a geometrical method, is an impossible thing, and of course ought not to be recommended to the practice of the student.

Among this author's rules for finding the area of a right angled triangle, he lays down one which is very concise and very simple, viz. $\frac{1}{2} ad = \text{area}$, where a denotes the perpendicular, and d the diameter of the inscribed circle. And again he says p. 94, "If the triangle be right angled, the perpendicular may be thus found; $\frac{ac}{b}$: where a stands for the perpendicular, c for the base, and b for the hypotenuse." Notwithstanding the brevity of these theorems, however, we must presume to complain of them; for the first is quite false, and the second completely inexplicable. The rule laid down by Mr. Crocker, in note p. 113, for finding half the length of a circular

arc (why not omit the denominator 2, and find the whole arc?) is nearly true; not for the reason he assigns,—“the decimal .0174524 being the *nat. sine* of 1° ,” but because that decimal is nearly equal to the arc of one degree when the radius of the circle is unity.

It would be very tiresome to most of our readers were we to notice all this author's blunders in point of theory; we must, therefore, satisfy ourselves with the citation of a very curious passage:

“The ellipse is equal to a circle, whose diameter is a mean proportional between the two axes. And, consequently, its area is a mean proportional between the areas of two circles described on the two axes of the ellipse; that is, between the areas of the inscribed and circumscribing circles. This, for practical purposes, may be near enough to the truth; but, for extreme accuracy, the reader is referred to Dr. Hutton's Translation of Montucla's edition of Ozanam's Mathematical Recreations, vol. i.”

Here the young surveyor is first presented with an easy and completely accurate rule for finding the area of an ellipse, and is then told that for practical purposes it *may be near enough the truth*, but for *extreme* accuracy he is referred to Dr. Hutton's Translation of Montucla's Recreations, vol. 1. in p. 404 of which he will find an *approximating* rule for the elliptic area; and if he should suspect this is not the rule to which Mr. Crocker alludes, he may turn to pages 365—369, where he will meet with some curious rules for ascertaining elliptic peripheries,—a totally distinct problem. This is one of the happy consequences of the modern practice in *book-making*, of referring to “*Pappius*” and other noted writers, whose works the author has either not seen, or read very carelessly.

We turned with some solicitude to the latter part of this volume, in which we hoped to have found a copious and explicit account of the New Method of Surveying, now adopted by all skillful surveyors who have much practice: here, however, we saw nothing that would be understood by one who was previously a stranger to the method. There are, it is true, specimens of field-books and plans of estates agreeably to this method; but as these are not accompanied by any letter-press explanations, the uninitiated can only gaze at them as a kind of hieroglyphics. Here our author's faculty of *referring*, if exerted, would have been of some utility: he might have referred to the article *Surveying* in Hutton's Mathematical Dictionary, where the new method is explained by two practical surveyors, one of whom is Mr. Crocker himself. Or, if he felt any scruples in referring to so voluminous a performance, though more easily obtainable than “*Pappius's Mathematical Collections*,” or “*the Baron Maseres's Scriptorum Logarithmici*,” he might have pointed out Hutton's *Compendious Measurer*, or Dix's *Surveying*.

We have now devoted full as much time to this performance as it is entitled to: the preceding remarks will leave none to guess at our opinion. It is really to be regretted that a person who has obtained celebrity as a Land Surveyor, should have suffered such a work as this to issue from the press without having previously subjected it to the revisal of some scientific friend: had this been done in the present instance, we should probably not have been justified in asserting, as we now do without hesitation, that a Treatise on Surveying, properly combining theory and practice, and comprising the latest improvements in field operations, is still a *desideratum*.

ART. IV. *Ferguson's Lectures on Select Subjects in Mechanics, Hydrostatics, &c. A New Edition, corrected and enlarged. With Notes, and an Appendix, adapted to the Present State of the Arts and Sciences.* By DAVID BREWSTER, A.M. 8vo. 2 vols. 838 pp. With a Quarto Volume of Plates. 1l. 1s. 1805. Edinburgh, Bell & Bradfute. London, Ostell.

THE author of the Lectures, of which a corrected and enlarged edition is now offered to the public, has obtained a deserved reputation for composing familiar treatises on philosophical and mechanical topics, with much perspicuity, in a manly, though artless style; generally displaying a correct and clear judgment, and avoiding those vague and unsatisfactory statements and illustrations which the writers of popular books on scientific subjects are commonly too ready to adopt. This improved edition of one of his most esteemed performances is undertaken by a gentleman who, to Ferguson's talent for plain, distinct description, has added such a competent share of mathematical acquirements as is likely to keep him from erroneous principles or inaccurate results. He has prefixed to the Lectures, we think, judiciously, Ferguson's own interesting memoirs of his life, and has added a few supplementary particulars to render it complete, together with a favourable, and it may be added, *just* character of this worthy as well as truly ingenious man. But we fancy Mr. Brewster is mistaking when he remarks that the admission of Ferguson into the Royal Society without paying the usual fees, was "an honour *never before* conferred on a British philosopher." Another self-taught British philosopher, of profound mathematical knowledge, and a genius of the highest order, *Thomas Simpson*, had the like indulgence, and we believe at an earlier period. From the memoirs of Simpson's life and writings prefixed to his *Select Exercises*, we learn that he was admitted a fellow of the Royal Society in 1745, and "That the president and council, in consideration of his very moderate circumstances, were pleased to excuse his admission fees, and likewise his giving bond for the settled future payments." Indeed, it would seem

that this learned body has always been ready to modify its expectations respecting the stated payments, when suitable occasions presented themselves: for we recollect reading in Birch's History of the Royal Society, that "on account of the narrowness of Mr. [Sir Isaac] NEWTON's circumstances, he should be excused his weekly payments."

Leaving these particulars, however, we must direct our attention to the improvements in the volumes now on our table. These consist in part of illustrative or historical notes placed at the bottoms of the pages in different parts of the original lectures, and in part of an Appendix, occupying nearly three hundred and fifty pages, containing much useful information on the several subjects before treated by Ferguson.

As to the notes dispersed through these volumes, they are in general judicious; but a few instances occur in which they should either have been lengthened to give the subject a complete discussion, or have been entirely omitted. When treating of water-mills, Mr. Ferguson explains the reason why the motion of the wheel soon becomes equable notwithstanding the constant action of the fluid upon it, in a way which is in the main correct, though not expressed in very precise terms. This gives the Editor occasion to say in a note. "Our author's explanation of this remarkable fact, viz. that the best constructed machines acquire in a short time an uniform motion, is far from being satisfactory. The question, indeed, is *extremely difficult*; and from our imperfect knowledge of the nature of friction, it does not admit of a scientific explanation." This is strange reasoning, especially when followed immediately by a short citation from Dr. Robison, in which the true cause is suggested. A scientific explanation of the fact here adverted to does not require an intimate knowledge of the nature of friction, any more than a scientific explanation of the motions of the earth requires an acquaintance with the essential nature of universal attraction; we learn from experience how each operates, and that is sufficient, not only for the purpose of explanation, but for the establishment of doctrines. If persons possessing Mr. Brewster's general acquirements have not formed correct notions of the occasion of this uniformity, we shall the more readily be excused for presenting an explanation in this place. Now, the agents which give motion to machines, generally exceed in energy, at the outset, the resisting forces, such as friction, &c. whence arises a small motion which gradually accelerates: but it is a necessary consequence of this acceleration, either that the soliciting force diminishes, or that the resistance augments, or, finally, that some variations in the direction of the forces take place; thus it happens almost always that the ratio of the urging and retarding forces approaches more and more to that in virtue of which

the condition of mutual equilibrium obtains; then it is that these contrary forces destroy each other's action, and the machine only moves in consequence of the motion acquired, which, because of the inertia of matter, will remain uniform, unless some new cause of variation arises.

That it may be still better comprehended how this happens, let us apply the reasoning to an example or two. Thus let us attend to the motion of a ship when driven by the wind in its stern: this is a species of machine subjected to the operation of contrary forces, which are, the impulsion of the wind, and the resistance of the fluid in which it is partly immersed: if the first of these two forces, which we regard as the soliciting force, be the greatest, the motion of the ship will be accelerated; yet this acceleration is necessarily limited, on two accounts; for, the more the motion of the ship is accelerated, 1st, the more it will diminish the impulsive force of the wind, which depends on the relative velocity of the wind and the vessel; 2dly, the more, on the contrary, the resistance of the water is increased: of consequence these two forces tend to an equality: when this actually takes place the contrary forces destroy each other's effects, and then the ship will move as a free body; that is, with a constant velocity. If the wind slacken, the resistance of the water will surpass the soliciting force, and the velocity of the ship will slacken also; but, by a necessary consequence of this diminution the wind will act more efficaciously on the sails, at the same time that the resistance of the water will be diminished: these two forces tend, therefore, again to equality, and the ship obtains in like manner a uniformity of motion. The same reasoning, *mutatis mutandis*, is manifestly applicable to the motion of water-wheels.

If the moving force is the muscular energy of men, animals, and other agents of that nature, the same thing still happens: in the first instance the moving force rather exceeds the resistance, whence arises a small motion which is accelerated more and more by the continued operations of the moving force; but the agent itself is obliged to take an accelerated motion, that it may remain contiguous to the body upon which it has impressed the motion. This acceleration which it must give to itself absorbs in part its proper effort; so that it acts less efficaciously upon the machine, whence its motion is accelerated less and less, and it soon becomes uniform. A man, for example, who can make a certain effort when he stands in one place, will make one much less when the body on which he acts recedes, and he is obliged to follow it to continue his action upon it: it is not that the absolute labour of the man is less, but that his efforts are now divided into two, of which one is employed in communicating motion to the man's own mass, while the other transmits motion to the machine. It is only in

this latter that the effect manifests itself in the case we have been examining; so that here also the speedy arrival of uniformity in the motion is sufficiently obvious.

We may now proceed to Mr. Brewster's Appendix, which contains much useful information under the different heads of Mechanics, Hydraulics, Optics, Dialling, and Astronomy. Nearly an hundred pages are devoted to the subject of Water-mills, and Wind-mills; in which many of Mr. Brewster's rules and observations cannot fail to be beneficial to the mill-wright. In one respect, however, his labours appear to have been very uselessly directed, we mean in "computing a mill-wright's table, on new principles." Ferguson's original table does not fail in its accuracy merely on account of his having assumed a wrong ratio between the velocity of the impulsive stream and that of the water-wheel, when the machine produces a maximum of effect, but in having likewise concluded that the velocity of the falling water is exactly equal to that of a body falling in a vacuum, which is far from being the case: the present editor, while he corrects the first of these mistakes, has overlooked the last, and of course the time employed in computing a new table, still only in part on correct principles, was spent in vain. But this is amply compensated by the editor, in his able discussions relative to the formation of the teeth of wheels, the construction of wheel-carriages, and the nature of friction, with the best means of diminishing its effects in machinery. We know not how to make a quotation which will at the same time exhibit the care and judgment of the Editor, and be useful to the general reader, better than by presenting his summary of the results of Coulomb respecting friction:

"The friction of homogeneous bodies, or bodies of the same kind, moving upon one another is generally supposed to be greater than that of heterogeneous bodies; but Coulomb has shewn that there are exceptions to this rule. He found for example, that the friction of oak upon oak was equal to $\frac{1}{2.34}$ of the force of pression; the friction of pine against pine was $\frac{1}{1.78}$, and of oak against pine $\frac{1}{1.5}$. The friction of oak against copper was $\frac{1}{3.5}$, and that of oak against iron nearly the same.

"2. It was generally supposed, that in the case of wood, the friction is greatest when the bodies are dragged contrary to the course of their fibres; but Coulomb has shewn that the friction is in this case sometimes the smallest. When the bodies moved in the direction of their fibres the friction was $\frac{1}{2.34}$ of the fibres with which they were pressed together; but when the motion was contrary to the course of the fibres, the friction was only $\frac{1}{3.76}$.

"3. The longer the rubbing surfaces remain in contact, the greater is their friction.—When wood was moved upon wood, according to the direction of the fibres, the friction was increased by keeping the surfaces in contact for a few seconds; and when the time

was prolonged to a minute, the friction seemed to have reached its farthest limit. But when the motion was performed contrary to the course of the fibres, a greater time was necessary before the friction arrived at its maximum. When wood was moved upon metal, the friction did not attain its maximum till the surfaces continued in contact for 5 or 6 days: and it is very remarkable, that when wooden surfaces were anointed with tallow, the time requisite for producing the greatest quantity of friction is increased. The increase of friction which is generated by prolonging the time of contact is so great, that a body weighing 1650 pounds was moved with a force of 64 pounds when first laid upon its corresponding surface. After having remained in contact for the space of 3 seconds, it required 160 pounds to put it in motion, and when the time was prolonged to 6 days, it could scarcely be moved with a force of 622 pounds. When the surfaces of metallic bodies were moved upon one another, the time of producing a maximum of friction was not changed by the interposition of olive oil; it was increased, however, by employing swine's grease as an unguent, and was prolonged to 5 or 6 days by besmearing the surfaces with tallow.

“ 4. Friction is in general proportional to the force with which the rubbing surfaces are pressed together; and is, for the most part, equal to between $\frac{1}{2}$ and $\frac{1}{4}$ of that force.—In order to prove the first part of this proposition, Coulomb employed a large piece of wood, whose surface contained three square feet, and loaded it successively with 74 pounds, 874 pounds, and 2174 pounds. In these cases the friction was successively $\frac{1}{2.46}$, $\frac{1}{2.16}$, $\frac{1}{2.21}$, of the force of pression; and when a less surface and other weights were used, the friction was $\frac{1}{2.36}$, $\frac{1}{2.41}$, $\frac{1}{2.40}$. Similar results were obtained in all Coulomb's experiments, even when metallic surfaces were employed. The second part of the proposition has also been established by Coulomb. He found that the greatest friction is engendered when oak moves upon pine, and that it amounts to $\frac{1}{1.78}$ of the force of pression; on the contrary, when iron moves upon brass, the least friction is produced, and it amounts to $\frac{1}{4}$ of the force of pression.

“ 5. Friction is in general not increased by augmenting the rubbing surfaces. When a superficies of 3 feet square was employed, the friction, with different weights, was $\frac{1}{2.28}$ at a medium; but when a smaller surface was used the friction instead of being greater, as might have been expected, was only $\frac{1}{2.36}$.

“ 6. Friction for the most part is not augmented by an increase of velocity. In some cases, however, it is diminished by an augmentation of celerity.—M. Coulomb found, that when wood moved upon wood in the direction of the fibres, the friction was a constant quantity, however much the velocity was varied; but that when the surfaces were very small in respect to the force with which they were pressed, *the friction was diminished by augmenting the rapidity*: the friction, on the contrary, was increased when the surfaces were very large when compared with the force of pression. When the wood was moved contrary to the direction of its fibres, the friction in every case remained the same. If wood is moved upon metals, the friction is greatly increased by an increase of velocity; and when

metals move upon wood besmeared with tallow, the friction is still augmented by adding to the velocity. When metals move upon metals, the friction is always a constant quantity; but when heterogeneous substances are employed, which are not bedaubed with tallow, the friction is so increased with the velocity, as to form an arithmetical progression when the velocities form a geometrical one.

“ 7. The friction of loaded cylinders, rolling upon an horizontal plane, is in the direct ratio of their weights, and the inverse ratio of their diameters. In Coulomb's experiments, the friction of cylinders of guaiacum wood, which were two inches in diameter, and were loaded with 1000 pounds, was 18 pounds or $\frac{1}{56}$ of the force of pression. In cylinders of elm, the friction was greater by $\frac{2}{3}$, and was scarcely diminished by the interposition of tallow.

“ From a variety of experiments on the friction of the axis of pulleys, Coulomb obtained the following results.—When an iron axle moved in a brass bush or bed, the friction was $\frac{1}{6}$ of the pression; but when the bush was besmeared with very clean tallow, the friction was only $\frac{1}{11}$, when swines grease was interposed, the friction amounted to $\frac{1}{2.5}$, and when olive oil was employed as an unguent, the friction was never less than $\frac{1}{8}$ or $\frac{1}{7.5}$. When the axis was of green oak, and the bush of guaiacum wood, the friction was $\frac{1}{28}$ when tallow was interposed; but when the tallow was removed so that a small quantity of grease only covered the surface, the friction was increased to $\frac{1}{17}$. When the bush was made of elm, the friction was in similar circumstances $\frac{1}{32}$ and $\frac{1}{26}$ which is the least of all. If the axis be made of box, and the bush of guaiacum wood, the friction was $\frac{1}{21}$ and $\frac{1}{14}$, circumstances being the same as before. If the axle be of boxwood, and the bush of elm, the friction will be $\frac{1}{29}$ and $\frac{1}{26}$; and if the axle be of iron and the bush of elm, the friction will be $\frac{1}{26}$ of the force of pression.”

The Editor then introduces some speculations on the nature of friction by his friend, “ Mr. John Leslie, Professor of Mathematics in the university of Edinburgh,” taken from “ his ingenious and profound work on the Nature and Propagation of Heat,” which, in our opinion, are much more calculated to exhibit the glaring affectation of his style, and his “ incessant, yet unavailing efforts to ascend” to fine writing than to display his philosophical knowledge. Take the following for a specimen:

“ ‘ Friction consists in the force expended to raise continually the surface of pressure by an oblique action. The upper surface travels over a perpetual system of inclined planes; but that system is ever changing, with alternate inversion. In this act, the incumbent weight makes incessant, *yet unavailing efforts* to ascend: for the moment it has gained the summits of the superficial prominences, these sink down beneath it, and the adjoining cavities *start up* into elevations, presenting a new series of obstacles which are again to be surmounted; and thus *the labours of Sisyphus are realized in the phenomena of friction.*

“ ‘ The degree of friction must evidently depend on the angles of

the natural protuberances, and which are determined by *the elementary structure or the mutual relation of the two approximate substances*. The effect of polishing is only to abridge those asperities and increase their number, without altering in any respect their curvature or inflexions. The constant or *successive acclivity produced by the ever varying adaptation of the contiguous surfaces*, remains, therefore, the same, and consequently the expense of force will still amount to the same proportion of the pressure. The intervention of a coat of oil, soap, or tallow, by readily accommodating itself to the variations of contact, must tend to equalize it, and therefore must lessen the angles, or *soften the contour, of the successively emerging prominences*, and thus diminish likewise the friction which thence results.' "

Surely this can never pass for either elegant language, or perspicuous philosophical explication. Much of this florid verbiage would answer nearly as well for any other purpose, as for an illustration of the nature of friction. Suppose, for instance, we wish to explain the mechanical operation of writing, we proceed thus: "If the conterminous surfaces, (that is, the nib of the pen, and the paper) were to remain absolutely passive, no" writing "could ever arise. Its existence demonstrates an unceasing mutual change of figure, the opposite planes (*videlicet*, the pen-nib and the surface of the paper, as before) "during the passage, continually seeking to accommodate themselves to all the minute and accidental varieties of contact. The one surface, being pressed against the other, becomes, as it were, *compactly indented, by protruding some points and retracting others*. This adaptation is not accomplished instantaneously." For the ink "sinking down beneath" the pen, vanishes; the instrument then "starting up into elevations" plunges "unavailingly" into an "adjoining cavity," where the particles of the dark fluid intended to "soften the contour of the successively emerging prominences" are at length nearly exhausted, and "*Apparent rari nantes in gurgite vasto*," thus present "a new series of obstacles which are again to be surmounted; and thus *the labours of Sisyphus*, (or the feats of Hercules, or the travels of Ulysses) are realized" as much in the operation of writing as "in the phenomena of friction." A studied attempt to compose a full sized octavo volume, on a philosophical topic, in the fustian woven language adopted by the writers of minor novels, may, it is barely possible, have charms for some few readers of a namby-pamby constitution; but

— Nobis non licet esse tam disertis

Qui Musas colimus severiores. MART.

In truth, Mr. Brewster seems very solicitous to advertise his friend Leslie, and his new appointment; scarcely ever mentioning his name but with a proper explanatory appendage. Thus we find a paper on the Construction and Effect of Machines, "By Mr. John Leslie, Professor of Mathematics in

the University of Edinburgh," for the insertion of which we are at a loss to guess any reason, unless it be to furnish the Editor with a fresh opportunity of apprizing the world of Mr. Leslie's newly acquired honours. We will not severely criticise "this excellent paper, which Professor Leslie was so kind as to communicate to the editor" because it "was written at London so early as February 1790." But were it not that "the connexion which subsists between cause and effect is not necessary and absolute" we should be apt to enquire what was the cause which induced Mr. Leslie, "a philosopher of distinguished eminence, to whose discoveries science is deeply indebted," to publish an imperfect, though affectingly abstruse analytical paper, said to be written fifteen or sixteen years ago, in a work professedly popular throughout; especially when "he intends at some future period to resume the investigation of the subject." If Mr. Leslie's paper were such as he wishes it to be, why does he propose resuming the investigation at a future period? And if it is not as he wishes it to be, why is it foisted into a publication in which there are no analogous discussions, and its errors skreened from censure by a saving clause relative to future enquiries?

There are three articles in this Appendix which it would be unjust not to mention with commendation: they treat of, the Steam Engine, the method of grinding and polishing Lenses, and the method of casting, grinding, and polishing the Mirrors of Reflecting Telescopes. The description of Watts's steam engine, though concise, is very perspicuous, and is tolerably free from the elaborate panegyrics upon that ingenious engineer which are inserted in the Encyclopædia Britannica: the engraved representation of this steam engine with the latest improvements, will be found highly useful, and conveys a better idea of the engine as a whole, than any thing we have yet met with.

Altogether, this work may be safely recommended as presenting many judicious and useful additions to a book of established reputation. Mr. Brewster's style is suited to his purpose, though it is by no means free from Scotticisms, particularly in the use of *will* instead of *shall*, when relating, in the first person plural, a future circumstance independent of volition; e. g. "then we *will* have, $a : b = x : y$." Such trifles as these, however, are infinitely more excusable than "the most elaborate polish which can operate no other change than to diminish the size of the natural asperities," &c. &c. in Professor Leslie's style, and will subtract scarcely any thing from the valuable improvements in Mr. Brewster's edition of Ferguson's Lectures.

ART. V. *Christian Politics. In Four Parts.* By ELY BATES, Esq.
pp. 445. 9s. 1806. Longman & Co.

Mr. BATES is already known to the public as the author of *Rural Philosophy*, a work which has been very favourably received, and which displays a very excellent heart united with a considerable degree of observation. The subjects treated of by Mr. Bates in his *Rural Philosophy* are those of which his pursuits in life have enabled him to acquire a competent knowledge; and it is consequently such a work as we might expect from a well meaning man considerably well informed. We are sorry that Mr. Bates should have been tempted by his first success to venture on themes of a very different nature; and rashly to usher into the world a mass of crude reflections, often very common place, and often very erroneous, under the appellation of *Christian Politics*. We sincerely believe the author to be actuated by the very best intentions; but we must lament that his knowledge does not equal his intentions. Men of good intentions have often, by their want of due information, produced greater evils to the cause they meant to espouse, than its most determined enemies. We conceive that the imprudence of its ignorant defenders, in blending Christianity with foolish disquisitions to which it has no relation, has served to bring it into disrepute, more than all the efforts of its adversaries. If the volume before us should happen to fall into the hands of any one well acquainted with politics, who should be willing to take it upon Mr. Bates's word that the contents of the book really corresponded with its title; with what contempt must he be led to look upon *Christian Politics*, and upon a religion which countenances such absurdities!

After having given this general opinion of the book, it is necessary that we should lay before our readers the grounds on which it is founded: a task which we perform with much reluctance. When an author is not only a man of good intentions, but also unassuming, it must be a matter of regret to every liberal mind that he should expose himself to censure and derision by meddling with subjects which he has not previously taken sufficient pains to understand. But this very circumstance of the evident good intentions of the author may render his opinions more attended to, and therefore urgently demands that they should be exposed.

The first part of the work, as we learn from the title, contains "A View of Civil Government in its Influence on Virtue and Happiness, chiefly from the relation it bears to Liberty and Property." At the commencement of this disquisition, the author very properly thinks it necessary to give "A General Sketch of Man, the Subject to be governed." In the course of this sketch he finds that the ruling propensities of men are of three kinds: the love of pleasure, the love of con-

sequence, and the love of wealth. Of these, the love of pleasure is found to be the earliest. And what is this love of pleasure? Why it is, at its first appearance in children, the love of eating and drinking, and of a rattle. By and by, the influence of a "magic faculty" called imagination, makes it the love of another description of sensual enjoyments, and at length we find the "love of ease" enlisted under the same banners. The love of pleasure, thus explained, our author tells us is peculiarly the propensity of youth. We did not know that the pleasures of eating and drinking were particularly confined to any age. Nothing can exceed the confusion of ideas which here prevails. Are not knowledge, and superiority, and wealth, and a good conscience, and esteem, and the pleasure of loving and being beloved, as real *pleasures* as any of those which our author has peculiarly dignified with the name of *pleasure*? Nothing can have a greater effect than this ill-judged application of terms in counteracting the very object which Mr. Bates has in view. When men find the love of eating and drinking, of sexual intercourse, and ease, peculiarly distinguished as the *love of pleasure*, will they not be apt to suppose that this class of gratifications are the only ones justly entitled to the name of *pleasures*, and that all others are comparatively tasteless? We are well convinced that this very circumstance of distinguishing these sorts of gratification as more peculiarly *pleasures*, has had more effect in misleading the young and thoughtless, than all the moral lectures which have been spoken or published against what is so foolishly denominated the *love of pleasure*. Mr. Bates will never be able to persuade men not to follow pleasure, or happiness, wherever they can find it: had he shewn them that those gratifications, which they are apt to look upon as the only pleasures, are in fact very inferior pleasures, he might have looked for some better success. Had he informed himself of the nature of man, the subject of which he treats, before he sat down to write, he might have, perhaps, diminished instead of aggravating the evil of which he complains.

The next principle of human action of which Mr. Bates treats is the *love of consequence*, by which term he seems to denote emulation, although he often confounds it with ambition, and the desire of estimation. Here he spends half a dozen pages to prove that men actually do very generally desire to be superior to each other. Notable discovery! What profound research does it not display!

The last principle of which Mr. Bates treats is the *love of wealth*. This principle, he assures us, is "entirely foreign and adventitious." Very strange! Where man fell in with this principle, God knows: but if we may believe our author, he certainly had it not from the hands of *nature*. To illustrate this strange position that any principle should be found in man

which he does not possess by the constitution of his nature, our author tells us that a child cares little at first for some pieces of money, except in so far as they please him by their colour, figure, and the characters written upon them; but as soon as he finds that they will procure him sweetmeats and other gratifications, he begins to view money in a different light; and at length, from association with agreeable objects, comes to desire them on their own account. Here we find, in the first place, that our author considers the bits of currency, by means of which wealth is transferred from one hand to another, as the only thing deserving the name of *wealth*. By the same rule, bank-notes, cockle-shells, bits of old leather, and every other thing which has at any time been employed in the same way as currency, must have constituted the whole wealth of the nations where no other currency was in use. Having thus converted wealth into bits of metal, old rags, leather parings, &c. Mr. Bates informs us that these very precious commodities become at length objects of desire on their own account, and the new passion, thus generated, he denominates the *love of wealth*. Now we are of opinion that such commodities were never desired on their own account, unless as playthings by children; and that such a passion as he here describes, never did exist in a human breast. It is true that wealth, the desirable part of the material world around us, our meat, drink, cloathes, furniture, houses, &c. is desired on its own account; or, to speak more precisely, for the pleasure it *directly* affords. Currency is also desired, but not for any *direct* pleasure it affords: it is desired merely for the command it gives over the wealth and labour of others. From the earliest moment in which we come to know the use of money, till we are no longer able to comprehend this use, money is uniformly desired on this account of ready transfer, and on no other. It is true that men, particularly those who have learnt caution from experience, prefer that sort of currency which they account most secure, and most readily transferable. They will prefer gold to bank notes, where they have no great faith in the security of the paper currency: they will, in dangerous times, rather bury their gold under ground than lend it out at interest, because they are thus likely at least to save what they have, if they cannot get more. But where paper credit is unquestionable, and property secure, the case is quite reversed. The most arrant miser will not prefer nine guineas to a ten pound bank note; nor keep a hundred guineas concealed by him, if he thinks he can make five pounds profit by parting with them. Thus we find that Mr. Bates's *love of currency* has no existence in the mind of man: while the *love of real wealth* turns out to be nothing more than the love of power or command over meat, drink, and some other of Mr. Bates's *pleasures*.

Such is the whimsical Sketch of Man with which Mr. Bates presents us, as an introduction to his Views of Government. We shall find the sequel not a little corresponding to the prelude. The second section treats "Of the immediate Ends of Government and how far they are attainable." "What form of society," says Mr. Bates, "would have taken place in a state of innocence, of which such evident traces remain in the writings even of Pagan antiquity, can only be matter of conjecture." Mr. Bates, however, is of opinion that some government would even then have been necessary to make people work, and prevent quarrels about property! In the present state of man, however, it is still more necessary, and has four immediate objects: personal liberty, personal security, private property, and public decorum.

Personal liberty, as our author informs us, "consists in the power of loco-motion, or of going *when* and *where* we please; which power, from the very constitution of civil society, cannot be enjoyed in the same degree by every individual." This we must own is to us a discovery in politics, for we always imagined that no man whatever, unless a despotic sovereign, had such a power. No inferior character, for instance, could presume to enter any private window he chose at twelve o'clock at night, &c. But on reading a little farther we find that it is not absolutely such a liberty he intends, as we might be apt to infer from the definition. He accounts those in possession of personal liberty who may, if they will, rove the world over in a lawful way; while all those who have formed any contract which keeps them at a particular place, or who cannot afford to travel, are looked upon by him as deprived of personal liberty. We believe the worthy author gave this whimsical account of personal liberty, without meaning any harm: but we leave it to himself to judge whether any thing is more likely to set the heads of ignorant people agog, than to accustom them to look upon the conditions of their voluntary contracts as infringements on their personal liberty. The man who stays at home to eat, rather than go abroad to starve, merely uses his personal liberty in the manner he finds most for his gratification; and the same may be said of the man who fixes himself to one spot by a voluntary contract. But if every person who finds more reason to stay at home than go abroad is deprived of personal liberty; then this must be accounted the fate of every one who is retained at home by affection for his family, by the cares of his estate, or by the dread of some contagious malady which rages in the neighbouring countries. This would indeed reduce those who enjoy liberty to a very small number; and this is precisely what Mr. Bates wishes to do. For reasons to be hereafter mentioned, his object is to shew that government can secure personal liberty to but a

very small portion of a community. He goes on to illustrate the three other immediate ends of government in the same style; and comes finally to the same conclusion, that government can do very little in regard to any one of them.

Our author next proceeds to make "an Estimate of the Influence of Civil Government on Virtue and Happiness, from the Relation it bears to Liberty." He first considers the effects of civil government "as it restrains liberty;" and this discussion he thus introduces. "The liberty of every agent must be limited by his power, the liberty of doing any thing necessarily presupposing the power of doing it; hence *that* being only whose power is infinite possesses absolute liberty." He afterwards goes on in the same strain to shew that because no one is able "to walk across the ocean, or fly to the moon; to controul the tides of the ocean, or the course of the winds," &c. &c. that therefore man possesses a very small share of *liberty*! Never sure was there such perversion of language, or a perversion which is apt to lead to more pernicious consequences. If natural liberty has any distinct meaning, it must denote a state in which a man is not violently restrained from doing that which he naturally has the power to do. If the terms liberty and power be confounded, then it will follow that as very great restrictions on the power of man are found consistent with his happiness, so must also very great restrictions on his liberty: and thus the abuse of language may be brought to sanction all the abuses of despotism. This is in fact the very use which our author seems willing to make of his definition of liberty. After shewing the natural limitations of human power, he continues: "Thus we see the narrow boundaries of the liberty of man. The cases are comparatively few in which he is able to act as he will, and this inability is one of the happiest circumstances of his condition; since, in his present state of depravity, power (by which he means *liberty*) generally serves him to no other end than to do mischief to himself, to disturb the regular course of nature, or the order of political and social life." Excellent doctrine for despots! What could be more to their heart's content! The virtue of governments is gone, if Mr. Bates dies unpensioned.

Our author, however, either from not well comprehending his own language, or from being alarmed at the immense strides which he has made towards despotism, proceeds immediately after to state very opposite doctrines. He first softens down his despotic tenets by assuring us that "the restraints of government produce on the whole the effect of enlarging our liberty; since they less abridge our own liberty, as binding upon ourselves, than they extend it as binding upon others." Whatever may be the perversity or nonsense of this paradox, we readily pardon it for the sake of some sentiments which follow.—"It is in those

states whose animating principle is liberty, that we must look for a just exercise of reason, or a spirit of free inquiry. Under despotic governments, the mind lies abject and depressed with the body, without any ardour for rational investigation, which might draw down the vengeance of a power founded in ignorance and injustice; and the general depression of reason goes still farther to strengthen the hands of despotism. Thus civil and intellectual slavery generate and increase one another, and the same is true of liberty. Let the government be free, and it will no less elevate and liberalise the public understanding, than it will sink and degrade it when despotic. On the other hand, let the public mind be dignified and expanded with knowledge, and it will liberalise the government; as it will be sure to invite oppression and tyranny, when contracted and debased by ignorance."

These are sentiments worthy of a man, worthy both of the head and the heart of a christian and a philosopher. But alas! this is only a lucid interval: Mr. Bates immediately relapses into Stygian darkness. He discovers man to be possessed by a strange fiend, whom he denominates "the Will." This fiend is found both in children and grown persons, in old men and maidens, and—what is very strange for a fiend—employs itself in giving an additional relish to their pleasures. "Nay," says our author, "what is still more strange, such is the malignant potency of this principle, that it can transform even misery itself into something *more desirable than happiness*, when flowing from obedience and due subordination." To thwart, and, if possible, to exorcise this fiend, our author states to be one of the principal benefits of civil government: although he does not state what pleasures mankind receive in return for the loss of "a principle which transforms even misery itself into something more desirable than the happiness derived from government."

Our author next turns his attention to another sort of liberty which he denominates *moral liberty*; and which he defines "a *power* of acting in all cases with an habitual and prevalent regard to what is morally right." Of this species of liberty he informs us that the *bulk* of mankind are destitute: he might with more propriety have said the *whole* of mankind; since there certainly never was a man who attained a power of thus acting in all cases, as nothing more would be wanting to the attainment of absolute moral perfection. Here our author introduces, why or wherefore we know not, an argument to prove that it is right and fit to yield an unlimited submission to the will of God, because he created the universe, and is, therefore, its absolute proprietor. This is downright foolery; no one that believed in the existence of a God, ever imagined it unfit or wrong to obey his will wherever it could be discovered.

“Wherein,” says Mr. B. “does true virtue consist, but in rating things as they are, in valuing every thing according to its real worth, and consequently, involving in it an unlimited regard to that Being whose excellence is infinite?” By this definition, we must suppose a skilful merchant the most virtuous of all men, particularly if he has a considerable share of devotion. For our own parts we have a very different idea of virtue, and cannot bestow this term on mere speculative tenets with whatever feeling they may be accompanied.

Our author, however, imagines that the attainment of what he thus calls “true virtue” is impossible by the mere aid of human reason. He therefore has recourse to the lights of revelation; and in entering on this discussion pauses to consider what would have been the lot of man, if no provision had been made for his salvation. This, however, he finds no easy matter, and is at length obliged to conclude with a consideration which would have induced some persons to wave the discussion altogether: “God himself can only tell what it would have become him to do in a conjuncture *which never existed, and which was never intended to exist.*” Certainly this is a question to the solution of which we could not reasonably expect Mr. Bates’s sagacity to be equal.

By a train of reasoning, which we do not pretend to comprehend, our author undertakes to shew that all our moral liberty is derived from revelation; and the use to which he turns this conclusion is not a little important. Moral liberty, he tells us, is infinitely more valuable than any other liberty: yet this is a liberty which no earthly government can give or take away: if therefore we, by the grace of God, procure this moral liberty, it is of little consequence whether civil liberty is left us or taken away. This is our author’s invaluable key to his important secret of living happily under every government, which he afterwards more fully discloses.

Our author next proceeds to treat of “the Influence of Civil Government on Virtue and Happiness, from the Relation it bears to Property.” This is a very desponding section, and pregnant with numerous evils which government can neither prevent nor remedy. Our author informs us that a nation cannot be happy unless it be tolerably rich and very industrious; but if it gets very rich, all is over. To keep all the people very busy, and at the same time to exclude the arts of luxury, he states to be the great business of governments. And business enough, we must confess, he has assigned them: for if people are very industrious, they must get rich; and if they are rich they must have what our author terms luxuries. The happy state in which mankind should be very industrious, and yet avoid getting very rich, our author himself seems to consider as little better than Utopian. “Whether any people was

ever placed precisely in this state of happy mediocrity, or whether it is an effect within the reach of human policy, may fairly be questioned." Alas! Is the lord of this globe the only animal placed in it who, perhaps, never has been, and never can be happy? Our author, however, thinks that some approximation may be made to his ideal state of felicity, and that government may do something to detain mankind from running away from their happiness: "It is, however, certain, that in the progress of refinement, there is a point of nearest approach to this middle condition, and that to note when society has arrived at this point, *there* to arrest its progress and fix its station; or, if this cannot be effected, to hang upon its wheels, that its further advance may be as slow and as little as possible, is a design worthy the best attention, and the best efforts of the legislator, the patriot, and the philosopher."

To those who know how much mischief legislators have ignorantly done to mankind, by *hanging upon the wheels of human improvement, and retarding its further advance*, it must seem very strange that Mr. Bates should be so woefully misinformed as to hold out the commission of those very abuses as the proper object of legislators. We are convinced that Mr. B. is too good a Christian to have recommended such pernicious attempts, if he had known better. It is in vain for man to try to counteract the unalterable laws of Providence: society can attain happiness only in the way in which God has appointed: and the legislator who shall attempt to render society happy by thwarting the laws of nature, by retarding the diffusion of knowledge, or the increase of wealth, will not fail to expose his own impotence and absurdity.

The rest of Mr. Bates's ideas of political economy are of a piece with those now mentioned. He considers the idleness and debauchery, which arise from the improper distributions of wealth produced by certain ill-contrived political regulations, as the natural effects of the increase of wealth. He looks upon "a successful foreign trade" as likely to prove eminently pernicious to a country. If the balance of trade continues in its favour, it is in danger of being so overwhelmed by riches, that "a sufficient number of labouring poor would not be left behind to perform the necessary drudgery of life:" but if the balance of trade should turn against us, all would be over! Such he considers is in the end the inevitable fate of all societies, although he conceives that by heavy taxes, and various other salutary measures, a wise statesman may ward off the evil day a little longer. These bad effects of wealth he considers as scarcely in any degree atoned by its influence in fostering the Fine Arts, which he seems to account quite as much a curse as a blessing. After such sentiments we are rather surprised to find a section immediately subjoined, in which our author

strongly maintains the superiority of civilized to savage life. But contradictions cannot be avoided where a man has been at no pains to systematise his ideas.

The second part treats of "The Importance of Religion, both to Society and to the Individual; with Reflections on Religious Establishments and Toleration." In this part, our author discusses subjects with which he is more conversant: many of his sentiments are extremely proper, and if neither new nor particularly well expressed, still they are not exceptionable in their tendency. We agree with him that religion is of infinite importance both to individuals and to society at large: we could only have wished that he had expressed his sentiments about these subjects without triumphing over what he pleases to term the inefficacy of philosophic truths. However, the term *truth* may be degraded by the use made of it, yet surely the cause of religion can never be forwarded by representing it as triumphing over truth of any description. Our author is the friend of toleration united with an establishment, and is generally liberal in his notions: He cannot, however, forget the former misdeeds of the Church of Rome, and seems inclined to exclude her votaries from the class of those who can ever look for even the slightest toleration.

* The third part relates to the conduct of a good citizen, particularly under any moderate government. Our author here draws up his observations in the form of rules for regulating the conduct of good citizens. His first rule is "to avoid political theories:" and on this subject his advice cannot fail to be acceptable to every *existing* government under the sun, and merits an equally friendly reception at the court of St. Cloud or Constantinople. In the youth of society, he informs us, nations are much more easily governed than an old nation, refined to artificial life, and in possession of the objects which the other is striving to obtain." "In this latter stage," he adds, "it is hardly possible to recover a country to its sober habits, or to preserve it from the fatal consequences of inveterate vice and disfiguration; and to charge upon the existing government all the evils which have been accumulating, perhaps, for ages, must be highly unreasonable and unjust." We must own that the former part of these doctrines is new to us: we never understood that a nation was more easily governed in its rudest stages, than after the people had been accustomed to the restraints of law, and the intercourse of social life. As to the latter doctrine, that the vices of a declining society are not to be charged on its government; we must declare it as our decided belief that if a nation does decline, after having once been prosperous and virtuous, the fault is entirely chargeable on its government, on its political institutions. What is a government?—A chain of expedients to suppress the vices, and secure

the prosperity of a country. If a nation does become vicious and unprosperous, there must be some defects in this chain, and it is the *duty* of men to do all in their power to remedy these defects.

Our author has many observations on the baneful tendency of political theories; but is rather unfortunate in his illustrations. He tells us, for instance, that the Jews afford an example of a nation ruined by a love of change; and in support of this assertion, adduces a passage from Scripture in which we are informed that the Jews "provoked the most high God, and dealt unfaithfully *like their fathers*." On another occasion, while warning men against expecting any considerable improvements in existing governments, he tells us that the form of government, which we now enjoy in Great Britain, was looked upon by Tacitus as a beautiful theory; but such as could scarcely ever be realised, and certainly never could be permanent. As a reason for ready acquiescence in existing institutions, he assures us that the political evils, which exist in any part of the world, are few and inconsiderable, when compared with the other ills which beset humanity. This observation, in the first place, is not true; for the fairest regions of the world, which were once also the happiest, are now converted by the iron hand of despotism into one continued scene of human wretchedness. But even were the observation true, it can certainly be no reason, because human life has miseries enough besides, that political evils should be added to the number.

In order to turn the spirit of innovation and reform into ridicule; he tells of "certain patriots belonging to a little German state, who some years ago beset the court with their clamours, and upon being asked what grievances they laboured under, made answer, "None that they knew of; but that as some such might exist, they came to search after them." We should have been much obliged to our author to have mentioned the name of this little German state; as we certainly know of no German state where the grievances are so very scarce or hidden that the people must search into corners to find them out. We are astonished that Mr. Bates should have lent his name to a pretty tale of this sort, even although it tends to support a favourite tenet.

The last part of this work treats of "The Way to live Happily under all Governments, and in all Situations;" or, in other words, the way to be very happy when a man is very miserable. Here our author, like many others who have gone before him, attempts to alter and amend the laws of Providence, and to find out ways in which man may be happy different from those by which alone Providence has determined he should attain happiness. Mr. Bates assures us that true hap-

piness may be found in a pure conscience, and well regulated affections, and that all other things are indifferent. The laws of our nature assure us that our happiness is derived from a variety of sources both within and without ourselves; that we may derive pleasures from the exercise of our intellectual faculties, from benefiting others, and from performing even mechanical operations. But even if we allow our author's definition of happiness to be correct, this happiness cannot, as he imagines, be attained under all governments. Conscience leads us to act justly on all occasions, and to benefit others to the utmost of our power. But if we tamely look on, and see the innocent and the upright oppressed or murdered by the cruel and flagitious, can this be reconciled to the dictates of conscience? No—it can only be traced to a selfish cowardice, which makes us unwilling to incur any risque to ourselves in attempting to benefit others. To forgive the injuries sustained by ourselves is magnanimous; but to look tamely on and see others injured, is base in the extreme. We are sorry to find that Mr. Bates has so widely mistaken the spirit of the religion he professes, as to suppose it tends to render man an unfeeling and selfish coward. We are unwilling to dwell longer on this ungrateful theme; and hope that Mr. Bates will hereafter afford us an opportunity to applaud him in a manner as decided as justice now compels us to censure him.

ART. VI. *Sermons by Sir HENRY MONCRIEFF WELLWOOD, Bart. D.D. & F.R.S. Edinburgh; and Senior Chaplain in Ordinary in Scotland, to His Royal Highness the Prince of Wales. 8vo. pp. 498. 8s. 6d. Edinburgh, 1805. White, & Anderson. London, Longman & Co.*

PERHAPS, a good sermon is one of the most difficult productions of the art of composition; as a good criticism on a sermon is, perhaps, one of the most difficult productions of the critical art; the difficulty in both cases arising from similar causes. When this circumstance is duly considered we ought, probably, to be not a little pleased when we meet with a production of either sort, which falls not below mediocrity.

The present volume is a collection of fourteen sermons, mostly on practical subjects, though of a very general nature. When we say that they are practical sermons, we only mean to signify that they are not critical or controversial. They contain statements of dogmas, as well as explanations of duties, and exhortations to their discharge. But their general purpose is to unfold and enforce the practical obligations of Christianity, rather than to propagate any peculiar views of that revelation.

This particular circumstance has imparted to us no ordinary satisfaction. We regard it as a proof, by no means indecisive, of the progress of juster notions of their religion among our countrymen; an event than which none can be considered as pregnant with greater consequences. That particular hypothesis, or theory of Christianity, to which the author adheres, has hitherto scarcely ever permitted any of its votaries to pay so liberal a regard to the moral obligations of religion, or to form so comprehensive and enlightened a view of their nature and importance. This great improvement, which must rapidly be followed by other improvements, among a large body of our fellow-christians and countrymen, has inclined us to look with a partial eye upon the sermons before us, and to hasten with considerable rapidity over any blemishes which they presented to us.

We quote with peculiar pleasure the deliberate conviction of the author on this subject, expressed in the last sentence of his preface: "Practical religion is of much more importance than the solution of difficult questions; and the sanctification and salvation of those who profess to believe the gospel, than the soundest opinions." Nor is this the only passage which we should wish to quote, in a short preface, containing many sentiments which have our warm approbation, as both just and important. The author remarks, with truth, that novelty in the subjects of sermons, or even in the manner of treating them, is not a quality which now can generally be expected. Indeed, he might have added that to hunt after it is one of the great vices which distinguish a large class of sermons. This is an affectation which our author is greatly above. He adds an observation which deserves a deeper attention from preachers than it generally receives; that, "though the truths of religion are always the same, the manners of the world and the characters of men to which they ought to be applied, are subject to perpetual variations. Though the same doctrines and duties are inculcated in the present age, which were preached in the age of the apostles; and though nothing can be added either to their substance or to their authority; it is of the last importance to direct them to the consciences of men in every age, and to their living manners: To combat the circumstances which rise in succession to obstruct their influence, and to take advantage of the variety of facts and events, which occur in the progress of human affairs, by which they can be enforced or illustrated." If this be done with proper skill and vigilance, there will be no want of interest in the discourses of the preacher, notwithstanding the want of novelty in the subjects of which he treats; and we have only to regret that the skill and ingenuity here mentioned are so seldom exhibited.

With regard to that passionate style of discourse which is in general expressed by the term eloquence, to this our author advances no pretensions. The object which he seems to have had in view is very well expressed in his own words; "to state clearly and forcibly, to the conviction of his hearers or readers, the duties of religion in connection with their legitimate motives." That this in general is a much better aim than that of exciting the passions, we believe will be readily granted. But for our parts we go a little further, and say that the passionate style of discourse is really not adapted to the pulpit; is inconsistent with the subjects which are there to be treated of; and with that tone of mind which is supposed to predominate in the speaker. Our passions are keenly excited towards our fellow men; and by the actions or events of the world in which we are interested. But surely the love of virtue is not an exclamatory, turbulent, impetuous, noisy passion. It never throws a man violently into a state of agitation and tumult. It is a calm and holy affection; it expresses itself with earnestness and warmth, but not with heat and violence. The same may be said even of indignation against vice. In its own nature it is a general sentiment of condemnation, calm, though strong, and which expresses itself in the language of deep reflection, rather than in that of lively passion. As these are the sentiments which are naturally excited by the great objects which engage the preachers' attention in the pulpit, every thing beyond the tone of these sentiments in the pulpit, is, in our opinion, unbecoming and misplaced. Of this species of address the essential virtues are no doubt those enumerated by our author, "to state *clearly* and *forcibly* what is to be done, with the motives for doing it." Nor, where these virtues of discourse are attained in a high degree, is there much wanting, as we understand the term eloquence, to its real perfection. But when we speak in this manner we have the eloquence of Demosthenes in our eye, not that of Edmund Burke, or of the French orators. In several of the finest orations of Demosthenes, we find scarcely any thing beside a clear and forcible statement of what is to be done, with the motives recommending it. But that which is to be done, and the motives which lead to it, are stated with so much skill, though without a single passionate expression, that they make the profoundest impression, and inspire the strongest resolves.

In examining what our author has accomplished, according to his own idea of his task, though we find many things to praise, we certainly find, likewise, not a few to blame. We praise that directness with which he always goes forward to his object, expressing immediately his idea, without any preambles and preparations. This carries with it a peculiar air of manliness, and sincerity; being indicative of a mind which desires nothing

in addressing us but to give interpretation to its thoughts. However, it is the perfection of fine writing to be devoid only of the *appearance* of art. But the Sermons of Sir Henry Moncrieff are too much devoid of art itself. They possess many of the virtues which a mind of good sense and sincerity, free from all affectation, not meanly read in human nature, and moderately acquainted with books and philosophy could impart to them. They give no indications, however, of a mind habituated to accurate composition; but the contrary. They give no indication of a mind habituated to very accurate thought; and they give no indication of having been written with much care, either in regard to polishing the language or digesting the matter.

We are inclined to think that they have been written at times considerably distant. The general characteristics of the author's manner of writing are, indeed, abundantly discernible in them all; but its blemishes are much more conspicuous in some of them, which bear considerable marks of being juvenile performances. The chief circumstance by which we judge them to be so, is not that indulgence of the imagination which is very often found in early compositions, and to which we suppose our author was never very much inclined; but that use of vague, general expressions to which the young mind is often obliged to have recourse, while its ideas are yet imperfectly defined, and while it is not yet sufficiently master of them to clothe them in particular and pointed language.

It is worthy of being remarked that this is a fault to which the nature of the subjects which they treat, peculiarly exposes preachers. These subjects are almost always general; and to write on very general subjects without vague expressions, requires more knowledge and thought than we commonly find bestowed upon sermons. This, accordingly, is the great vice which renders the general mass of sermons tiresome and dull, both in the pulpit and out of it. A succession of general phrases passes through our ears; but no ideas are excited; and is it to be wondered that we become weary? We are sorry to add that this is by no means a weak feature of the sermons before us. Some of them are much less faulty in this respect than others; but it is a general characteristic of the author's mode of writing; and in some of the sermons it appears very conspicuous.

In treating of subjects which are very common, and in which all the attractions of novelty must be foregone, there is nothing which more prevents tediousness than great exactness of division and propriety of arrangement, by which every thing is distinguished that ought to be distinguished, and two subjects are never confounded together; by which repetition is avoided, and every thing follows in the most natural order. Yet this is

a perfection which the writers of sermons seem more generally to disregard, or not to understand, than any other whatever. Nothing is so rare as to find a sermon in which the subject is really one, and broken into none but its real parts. You very often meet with sermons in which are as many subjects as heads; and very often with such as have several heads, which are nothing but the same thing as many times repeated in different words. Our author is peculiarly faulty in this respect. In the third sermon, which is on the subject of *Self Denial*, his first head refers to "the self-denial requisite in fulfilling the duties to which we feel that we are least inclined." Now what are the duties to which we feel that we are least inclined? Are they not those to the contrary of which we have the strongest temptations? Is not sobriety the virtue to which he is least inclined who is most in subjection to the temptation of drinking? Is not he least inclined to the virtue of humility who is most beset by the vice of pride? Now our author's second head refers to "the self-denial requisite in renouncing the sins which most easily beset us." But this is exactly the same thing; for what are the sins which most easily beset us, but the contrary of the virtues to which we are least inclined? The second head, therefore, is merely a repetition of the first; and hence is the illustration of it, by necessity, languid and tiresome. The third and last head refers to the "self-denial requisite with regard to every thing which is either in itself, or by its consequences, unfavourable to our progress in practical religion." But are not "the sins which most easily beset us" among the chief of those unfavourable things? The second head is therefore included in the third.—Cicero said with regard to an unskilful division by some orator, *hoc non est dividere sed frangere rem*; this, however, is not *frangere*, but to mash, or pound a subject.

The second sermon is on "The minute Improvement of the Blessings of Providence." The meaning of this cannot be very well explained but by instances. The author says that however small the portions of time, of health, of riches, or of influence which may be left with us, we ought to be equally vigilant to turn them to the best possible account, as if they were ever so large. He chuses as his text the words, "Jesus said to his disciples, gather up the fragments that remain, that nothing be lost;" and these he applies in a way truly worthy of the days of Daniel Burgess; and with a quaintness from which the good sense of this author in general preserves him uncommonly clear. His division runs in the following strain: 1. Gather up the fragments of the provision made for your temporal necessities, that nothing be lost; 2. Gather up the fragments of your time, that nothing be lost; 3. Gather up the fragments of your private comfort, or personal advantages, that nothing be lost; 4. Gather up the fragments of your health, or

of your vigour, that nothing be lost. To torture a plain expression into metaphorical meanings, so unnatural, and so far fetched as these, has an effect perfectly ludicrous. It may make an unlettered clown or an affected devotee stare, and wonder at such unexpected applications (*anglice* perversions) of a passage of scripture. But the man of sense either smiles at the ignorance, or despises the servility of the preacher. On this occasion, the choice of such a passage for a text is particularly unpardonable; because there are so many other passages of scripture, exactly to this point, and which admitted of an application quite natural to every case the author wanted to illustrate. It is obvious, besides, that this division is by no means free from objection. By "the provision made for our temporal necessities" in the first head, he means the articles of our property; and this is one of those vague expressions, without any defined meaning, in which he so largely deals. The third head refers "to the constituents of our private comfort, or of our personal advantages." But are not the articles of our property among the constituents of our private comfort or personal advantages? Therefore, the first head is included in the third. Undoubtedly too, our "health and our vigour" are among the constituents of our private comfort, or personal advantages; and, therefore, the fourth head is included in the third. Is not this very ugly, and blundering?

We have an instance of another kind of division in the last sermon, where the three heads are three different subjects. There are more instances of a similar kind; and, in truth, though in some the offence is higher than in others, the want of proper distribution and arrangement is one of the greatest blemishes which are found in these sermons.

But though these blemishes often very much obscure the author's merits, they do not hinder him at times from attaining a very high degree of excellence. Thus, we have no hesitation in pronouncing the fourth sermon in this collection one of the best we know. The author here has very happily, indeed, followed his own precept of seizing upon those peculiar features of error or transgression which distinguish a particular time, and pointing against them the artillery of the gospel. Choosing for his text the passage which mentions the men who have a form of Godliness, but deny the power thereof; he shews by a very lively delineation that this description exactly applies to a pretty numerous class of men who have lately in this country sounded so loud a trumpet about religion, and manifested so great a zeal for the preservation of its outward forms; while their whole conduct testifies that they are utterly unacquainted with its spirit and regardless of its precepts. By exposing this character in its true colours; by shewing the severe condemnation pronounced against it in the gospel, and

the abhorrence and contempt it deserves from all good men, the author has performed a most important service to the religion and morality of his country. Nor is this the only sermon in the collection worthy of a high degree of approbation. In this class we rank that "On the general Spirit and Effects of Christianity;" that "On the Inheritance of a good Man's Children," and some others.

We have already remarked that the peculiar theory of Christianity which the author adopts, has led him into much fewer of the absurdities which seem so naturally to flow from it than those into which most of its votaries have been betrayed by it. The intelligent reader, however, will regret several instances, which will not escape his attention. He will find him on more occasions than one, with all the arrogance of the ordinary polemic, denominating the peculiar doctrines of Christianity what are only the peculiar doctrines of his own sect or theory. Like most of those who adhere to the same doctrines, his ideas are by no means clear and consistent in regard to Christian morality, which they place sometimes in one light and sometimes in another. Thus, our author can tell us in one page (142), "The morality of the gospel is, indeed, of the last importance; and is pure as the source from which it comes. It embraces the *full extent of human obligations*;" and in another page (143), he can tell us, "That Christianity," [though it certainly added to our obligations] "has given no new or peculiar delineation of moral duties, different from that which was given under the ancient dispensation; and that it has *added* nothing to the system of morality, excepting the peculiar principles or authority by which it has enforced it." Nay, though he tells us "that Christianity has given us no new or peculiar delineation of moral duties," and that its morality differs from other systems in its *authority* only, he can tell us (p. 154), that "the morality of Christianity is not only in perfect agreement with its doctrines and in every point worthy of them; but both by its *substance* and by its authority is *far superior* to every other system of morals which has ever been published to mankind." An author who can express himself thus inconsistently in the compass of a single sermon, must have his ideas very indistinct on the subject of which he thus speaks. But this is more the fault of the author's system than of the author himself. However, we cannot insist upon the blemishes which his *system* has thrown into his sermons.

We have already said nearly all that needs to be said in regard to the language. It is remarkably plain and unadorned; but without the least approach to meanness or vulgarity. It is, on the contrary, not only manly but dignified. It is, however, sufficiently harsh; it perpetually offends against the rules of elegance, and not unfrequently those of propriety. But its worst

fault is that which we have already stated, an immense profusion of vague, general phrases, which only have a meaning as they stand in connection with words of a different description. This, however, is a fault which is common to our author, with almost all writers of sermons.

ART. VII. *A Mineralogical Description of the County of Dumfries.* By ROBERT JAMESON, *Regius Professor of Natural History and Keeper of the Museum in Edinburgh, &c.* 8vo. pp. 185. 6s. Blackwood, Edinburgh. Longman & Co. London, 1805.

AS this work is announced as the commencement of a Mineral Survey of Great Britain, one of the most important objects to which the public attention can be directed, and as it contains the plan to be followed in all the future labours of the author in this department of Mineralogy, we shall enter pretty fully into its merits and defects.

The task undertaken by Professor Jameson is so difficult as at first sight to appear not a little formidable. And, indeed, if the most industrious and sagacious man were to enter upon it without any previous information, his progress must be very limited and uncertain. When philosophers first directed their attention to the stars, every appearance was inexplicable; nothing but confusion could be traced in the planetary motions. But by continuing their observations and carefully registering every fact, they gradually diminished the obscurity and intricacy which enveloped these motions. Order began to assume the place of confusion, and at last Newton was enabled to reduce the whole to a few simple laws. It is the same with the examination of the earth, as with astronomy. The first observers could detect nothing but confusion; but by persisting in their labours, and carefully treasuring up their observations, mineralogists have been enabled to overcome many difficulties, and are now beginning to perceive a regularity no less admirable in the mineral kingdom, than that which has been traced in the heavenly bodies.

Whoever intends to attempt a Mineralogical Survey of this country, or of any part of it, must make himself thoroughly acquainted with the discoveries already made; he must get into the current of the science of Mineralogy; otherwise his exertions, however great and meritorious, will be attended with little advantage either to himself or the community. Unfortunately, this science has hitherto made but little progress in Britain. It is in other countries, and chiefly in Germany, that it has been cultivated with most success.

Among all those who have hitherto turned their attention to this science, mineralogists have almost unanimously resigned the palm to the celebrated Werner, of Freyberg. This philo-

sopher having carefully collected all the observations of his predecessors, and added to them his own, and those of his contemporaries, has moulded the whole into the form of a science, to which he has given the name of *Geognosy*.

On the application of this science, as far as it is legitimate and correct, must the success of every mineral survey depend. Others, indeed, besides Werner, have attempted the same task, but they have attempted it in a very different manner. They have uniformly begun by laying down some hypothesis or other; and then endeavoured to mould to it all the phenomena. Werner, on the other hand, has confined himself entirely to observation, and drawn those consequences only which the facts warranted. As we have no intelligible account of *Geognosy* in the English language, and as our author, who is a pupil of Werner, has been guided by the principles of that science, it will be absolutely necessary, before proceeding to the merits of the work under review, to lay before our readers a short sketch of the outline of *Geognosy*.

We think that our author has been guilty of a great oversight in not having published such an outline himself. It would have made a proper, we had almost said a *necessary*, introduction to the work before us. Without it, neither the accuracy nor the value of our author's observations can be sufficiently appreciated. Many reasons ought to have induced him to have taken every precaution to make every thing, as far as possible, completely intelligible to all his readers. We shall mention one.—The wish to get acquainted with their own minerals has of late become pretty general among landholders. Different persons have been in the habit of offering themselves as qualified to make the necessary surveys. Many of these persons are possessed of the requisite information, but it is to be feared that there are some who are destitute of it. These will, of course, be alarmed at an attempt to introduce, and make general, a knowledge of the principles on which surveys can alone be conducted with advantage. They will be eager to attack an author who professes to teach such principles, and will be eager to get their attacks inserted in those *journals*, (if any such exist) which are accustomed to prostitute themselves to the service of the malevolent passions. Now, the omission of an outline of *Geognosy*, as far as it prevents the observations of our author from being fully appreciated, will enable such men to attack the work before us with at least the appearance of success, and may even put it in their power to inflict such a wound as will greatly retard, or even interrupt the progress of *Geognostic* knowledge.

How far such attacks are likely to be made in this country, we leave others to determine, who have more leisure or better means of information, and proceed without further preface to lay before our readers a short outline of the science of *Geognosy*,

leaving out of view those parts of it which are merely hypothetical, and stating only what are considered as legitimate deductions from unequivocal observations.

RESPECTING the structure of the internal parts of the earth we have no direct means of information: but towards the superficies this structure is laid open to our view by mountains, ravines, rivers, mines, &c. Observations on these afford the only means of learning the structure of the earth. They constitute the foundation of Geognosy, the ground-work from which all the conclusions of that science are deduced.

From the most precise and multiplied observations it follows that the earth is composed of a number of *layers* succeeding each other in a similar order, each of which may be conceived as extending round the whole earth, and inclosing the nucleus within it. Each of these layers consists of a certain set of minerals, nearly the same in whatever part of the earth they are observed. Hence, Werner distinguishes them by the name of *formations*, probably from an opinion that all the minerals in the *same formation* were formed at the same time.

Were we to suppose that the nucleus of the earth was first formed, and that the *layers* or *formations* which constitute the outer part of the earth, were *laid* on it one after the other according to their nearness to that centre; it is obvious that the minerals which compose the *formation* nearest the centre must have been deposited *first*, and that the others were deposited successively according to their respective distance from that centre. According to this view the *oldest minerals* belong to the *first formation*, and the ingredients constituting the formations become more and more recent as they approach the surface. This is the opinion which Werner has adopted. It accounts for the peculiar language which he applies to the different formations.

Several circumstances respecting these formations have induced Werner to divide them into *six classes*. The first class comprehends those formations which are nearest the earth's nucleus, and which, according to his view of their formation, are the *oldest* of all. The second class comprehends the formations that lie next to these. The other classes follow the same order. Of course, the sixth or last class consists of those formations which occupy the very surface of the earth. These six classes of formations, which taken together, make up all of the earth's solid contents that we have an opportunity of inspecting, have received the following names:

- I. Primitive formations.
- II. Transition formations.
- III. Floetz formations.
- IV. Independent coal formation.
- V. Floetz trap formation.
- VI. Alluvial formations.

But of these six classes of formations there are four only, which are, strictly speaking, entitled to the appellation of *universal*, or which may be traced round the *whole* of the earth's surface. The other two are merely *partial*, and consist of matter deposited in patches, in different places; which patches have no connection with each other. These two classes of partial formations are the *Independent coal formation*, and the *Alluvial*.

Each of these classes comprehends a number of *formations* following each other regularly from the centre to the circumference, or lying over each other in the same manner as the classes themselves. The deepest of all consists of rocks composed of ingredients which are crystallized, and exhibit all the marks of the most accurate chemical combination; these marks become gradually less striking as we come to formations nearer the surface, and at last disappear in the most superficial, which have every appearance of mechanical depositions. The same kind of mineral sometimes occurs in different formations: but in the oldest it is more completely crystallized, and bears stronger marks of chemical combination than in the newest. This point is very well illustrated by our author in p. 134.

The following table exhibits a view of the formations belonging to each class, in the order in which they occur, beginning with the deepest and ending with the most superficial.

I. PRIMITIVE FORMATIONS.

- | | | | |
|---------------|---|----------------------|----------------|
| 1. Granite | | | |
| 2. Gneiss | } | Primitive lime stone | } Subordinate. |
| 3. Mica slate | | Primitive trap | |
| 4. Clay slate | | | |
| 5. Syenite. | | | |
| 6. Porphyry. | | | |

The deepest of all the minerals, and the most perfectly crystallized among the rocks is *granite*. Next follows *gneiss*, which is nothing else than *granite* assuming the slaty form; that form is more remarkable in *mica slate*, and in *clay slate* the different crystals of which granite is composed can no longer be recognised. Interposed among the formations of gneiss, mica slate, and clay slate, there occur thin layers of *primitive lime stone*, and *primitive trap*, without any determinate order. Hence these two are considered as *subordinate* to these three formations.

All the primitive formations have the appearance of chemical compounds, and no remains either of animals or vegetables can be discovered in them. Hence they must have been formed and deposited before the earth was inhabited.

II. TRANSITION FORMATIONS.

- | | | | |
|--------------------------|---|-----------------|----------------|
| 1. Transition lime stone | | | |
| 2. Grey wacke | } | Transition trap | } Subordinate. |
| 3. Grey wacke slate | | Flint slate | |

In these formations the chemical characters of the rocks are less striking than in the primitive. Thin layers of *transition trap* and *flint slate* occur without order among the *grey wacke*, and *grey wacke slate formations*. Hence they are considered as subordinate to these last.

Animal and vegetable remains *begin first* to make their appearance in the transition formations. This circumstance has led Werner to conclude, that they were deposited or formed while the earth was passing from an uninhabited to an inhabited state. Hence the reason why he separated them from the *primitive*, and distinguished them by the name of *transition*.

III. FLOETZ FORMATIONS.

1. Old red sand stone formation
 - Floetz lime stone
 - Old red sand stone
 - Foliated gypsum, with salt, sulphur, &c.
2. Variegated sand stone formation
 - Sand stone
 - Second Floetz lime stone
 - Fibrous gypsum.
3. Third sand stone formation
 - Sand stone
 - Lime stone
 - Chalk, &c.

The German word *floetz* is applied to these formations, because they occur in much more regular *beds* than those which precede them. In the *primitive* formations the strata are not easily recognized; in the *transition*, they are often very distinct, but commonly nearly vertical; whereas in the *floetz* formations they approach the horizontal, imitating to a certain extent those *beds* which have been formed by the action of water. This we presume was the reason for distinguishing them by the epithet *floetz*.

There are at least three distinct *floetz* formations, the *lowest* is of course considered by Werner as the *oldest*, and the *highest*, or nearest the surface, as the *newest*. The minerals which compose them are nearly of the same kind in all, but different in their appearance. They have most of the character of chemical compounds in the oldest, and least in the newest. They are named from the *sand stone*, a mineral which first makes its appearance in the *floetz formations*. In the oldest of them it is of a *red* colour, in the second *variegated*, and in the third usually *light* coloured. Lime stone occurs in each, but it becomes less and less chemical, and at last terminates in *chalk*. In the oldest *floetz* formation gypsum occurs always *foliated*, in the second always *fibrous*. These formations abound with animal and vegetable remains.

IV. INDEPENDENT COAL FORMATION.

1. Slate clay, lime stone, marl, soft sand stone, green stone, clay iron stone, shale, coal.
2. Indurated clay, marl, lime stone, porphyritic stone, coal.
3. Loose sand stone, conglomerate, slate clay, coal.

The three preceding classes of formations were universal, and covered the whole surface of the earth with a succession of deposits. It is not to be supposed, however, that the surface of the earth was level. Far from it; it was elevated into mountains, or sunk into valleys, either from inequalities in the nucleus upon which the successive formations were deposited, or from the formations themselves being of unequal thickness in different places. But, notwithstanding this inequality, the successive formations may be traced without interruption over the whole extent of the earth's surface. The case is very different with the *independent coal formation*. It always, indeed, covers the floetz formations, and therefore, according to Werner's view of the matter, must be *later* or *newer* than they. But it is deposited merely in detached patches in valleys. These patches are separated by long intervals of the older formations, and have no connection whatever with each other. Hence the reason why this formation is called *independent*. It is called *coal formation* because *coal*, one of the most useful of the mineral productions, occurs first in it.

V. FLOETZ TRAP FORMATION.

Gravel	
Sand stone	
Flinty sand stone	} Coal
Clay	
Wacke	
Basalt	
Green stone	
Porphyry slate	
Pitch stone	
Grey stone	

Over the independent coal formation there lies another, which is *universal*, like the three first classes, or extends over the whole surface of the earth. The minerals in it occur in *beds*: hence it is distinguished by the epithet *floetz*. And as the predominating minerals in it belong to that tribe to which the name of *trap* has been given, from the great proportion of hornblende which they contain, this name is also added by way of characteristic.

Coal occurs in this formation as well as in the preceding, and it always lies in the above series, somewhere *between* the *sand stone* and *basalt*. When coal occurs in the preceding for-

mation, many strata of it usually are found together; but in the floetz trap formation never more than a single stratum of coal occurs: but it is usually of very great thickness.

VI. ALLUVIAL FORMATIONS.

1. By the action of lakes now drained

Marl
Sand
Clay
Coal.

2. By the action of rivers

Mud
Iron stone
Sand
Peat, &c.

The alluvial formations consist of those depositions which may be considered as quite recent, and brought about by causes which still continue to operate. They are merely *partial*, or confined to particular tracts. They are of two kinds: 1. Those *beds* which have been formed by the action of lakes now drained. They consist of marl, sand, clay, &c. Coal is likewise found among those beds. It is always of the kind called *brown coal* by mineralogists, and the lowest portion of it has the appearance of *wood*. 2. Those beds that have been formed by the action of rivers.

The surface of the earth has undergone considerable changes since the original deposition of these formations. Much of it has been worn away by the action of rain, rivers, &c. The floetz trap formation, which is the uppermost, and most exposed of all, has, of course, suffered most. Its continuity has in many places been destroyed, leaving only detached patches here and there; though the former connection between these may still be traced. In many parts every thing is removed down to the primitive formations.

Such is a sketch of Werner's Geognosy, sufficient, we presume, to enable such of our readers as have a knowledge of Mineralogy, to understand the account which we must now give of our author's labours; and necessary for understanding them, as no account of it in the least degree intelligible, has yet appeared either in our own or (as far as we know) in any other language. In drawing up the preceding outline we were much indebted to the very curious and instructive notes attached to the work before us. We recommend them to the reader's perusal, as replete with much important geological information.

What makes the theory of Werner of much greater importance than may at first sight appear to our readers is this. All *minerals* affect some particular *formations*, while they are never to be found in others. Thus *tin* is never found but in the

primitive formations; *rock salt*, and of course *salt springs*, are to be found only in the oldest of the *floetz* formations; *coal* occurs in the three newest classes of formations; namely, the *independent coal*, the *floetz trap*, and the *alluvial*, and never occurs in any other; *slate* is confined to the *primitive* and *transition* formations; and so on. We refer those readers who wish for all the information on this important subject which has been hitherto collected, to Werner's *Treatise on Veins*, &c. and to the *Mineralogy* of our author, especially the second volume.

From this important circumstance, it is obvious that in order to form a probable estimate of what minerals of value may or may not be expected in a country, we have only to ascertain what are the formations of which it consists. If it be composed of *primitive*, *transition*, or *floetz* formations, it would be in vain to search for *coal*; while it would be equally fruitless to look for *salt* or *salt springs* unless we meet with the oldest of the *floetz* formations. To give an example; our author has been blamed with much severity for not *looking for salt springs in Dumfriesshire*. Had the person who made this remark been acquainted with the fact that *salt* is *confined* to the *floetz* formation, he would not surely have blamed our author for not looking for salt springs after he had ascertained that none of the *Floetz* formations are to be found in Dumfriesshire. Many other similar examples might easily be selected of similar mistakes committed, but the one which we have given is sufficient to illustrate the importance of the Wernerian Geognosy.

But it is now time, after this long introduction, to turn to the work under examination. The Mineralogical Survey of Dumfriesshire, as we are informed in the preface, was undertaken by our author at the request of the gentlemen of the county, who wished to obtain correct information respecting the mineral treasures which it might be supposed to contain. The work is divided into two chapters: the first describes the *appearance* of the country; the second gives an account of the different formations of which it is composed. Both are accompanied by copious notes explaining such parts of the Wernerian Geognosy as are connected with the Survey of Dumfriesshire. We shall present our readers with an analysis of each of the chapters.

Dumfriesshire, the most southerly of the counties of Scotland, is about fifty miles long and thirty broad. The northern part is hilly; but the southern, which stretches along the Solway Frith, is flat. It is divided into three river districts; namely, Nithsdale, Annandale, and Eskdale, traversed respectively by the rivers Nith, Annan, and Esk. Each of these districts consists of a series of valleys, surrounded by hills, and differing in size and appearance. They gradually converge towards each other, and at last meeting, form the low part of the county to-

wards the Solway Frith into which the rivers flow. Some of these valleys have a round form, and are supposed by our author to have been formerly lakes; while he considers others as the beds of ancient rivers, now greatly diminished in size. These notions he illustrates by the appearance of similar valleys in other parts of Scotland, and in Germany, where they occur of a very large size. These observations bring on a digression respecting the original formation of valleys in general, which is terminated by the developement of that part of the Wernerian geognosy, which must be considered as purely hypothetical; as it gives an account of the appearance of the earth at its original formation, of the changes which it has undergone, and of those to which it will be gradually subjected.

The first chapter terminates with an account of the Moffat wells, the only mineral waters which occur in the county. Salt springs occur in the neighbourhood of the Frith; but they are only the sea water regurgitating, and not true salt springs. This circumstance induces our author to lay down the rules proper for determining the probability of finding salt springs in any country, and for ascertaining, supposing such springs found near the sea, whether they be really salt springs, or merely sea water. These rules are of importance and deserve to be carefully practised.

THE SECOND chapter, which gives what may be called a detail of the *constitution* of the county, is by far the most curious and important part of the work.

The general *direction* of the strata of which the county is composed is from east to west, and their *dip* to the south under various angles, but generally very much inclined.

Of the six classes of formations, there are four which occur in the county, while two are altogether wanting. These four are

2. Transition
4. Independent coal
5. Floetz trap
6. Alluvial

The two classes which are wanting are

1. Primitive
3. Floetz

The upper part of the county consists of *transition* rocks; these are the oldest in the county, or they serve as a basis for all the other formations. All the rocks belonging to the class of transition formations do not occur, but the greater number do.

The *independent coal* formation lies in hollows among the transition rocks, and covers the low part of the county from the Esk to the Nith. The *floetz trap* formation sometimes covers the transition, sometimes the independent coal formation. In the lower part of the county it consists of porphyritic,

green stone, and amygdaloid; in the upper it covers the transition mountains in the form of *mountain caps*. The *bottoms* of the valleys are covered by the alluvial formations.

After this general account of the constitution of the county our author proceeds to a particular account of each of the formations. Our limits will allow us to give only a cursory view of his observations and descriptions.

I. TRANSITION FORMATIONS.—The only rocks of this class observed in Dumfriesshire, are grey wacke, grey wacke slate, flint slate, alum slate, and transition green stone. The other two rocks which belong to this class of formations, namely, transition limestone, and transition amygdaloid, have not been hitherto discovered. Each of the four rocks is described by our author, but for the description we must refer to the work itself.

Grey wacke slate is often employed like *clay slate* as a covering for houses. It is distinguished from clay slate by the mica which it contains, by the veins of quartz which traverse it, and by the petrifications with which it abounds. Our author might have added that *vegetable petrifications* are very common in the grey wacke slate of Dumfriesshire. The omitting of this circumstance is rather unaccountable as he could not possibly have avoided making the observation. He has been, very properly, punished for the omission. The assertion that grey wacke contains petrifications has been denied, and our author has been challenged to produce a *single* petrification in the grey wacke of Dumfriesshire. To us who know perfectly well that vegetable petrifications are very common in that grey wacke this challenge appeared not a little bold.

Transition rocks are very favourable to ores. Accordingly, by far the greatest mineral repositories in Scotland occur in them, and indeed, are found in this very county; namely, the lead mines of Wanlock Head, and lead-hills in Eskdale. Mines of antimony have been found also in the same rocks. Our author gives an interesting description of the lead mines, and of the minerals which occur in them, for which we must refer the reader to the work itself.

Our author recommends the careful examination of the transition rocks of Dumfriesshire, as other mineral repositories may be expected in them. Lime stone has not yet occurred, but it may be looked for, and the grey wacke, probably, may be found fit for roofing houses. We have here another instance of the importance of the Wernerian Geognosy. Fruitless trials have been made for coal among the transition rocks of Dumfriesshire.

II. INDEPENDENT COAL FORMATIONS.—Various subordinate formations belonging to this class occur. Three are par-

ticularised by our author; these contain respectively the following rocks:

1. Sandstone, conglomerate, slate clay.
2. Clay, marl, limestone, porphyritic stone.
3. Slate clay, lime-stone, marl, sand-stone, greenstone.

As the lower part of the county of Dumfries is in the vicinity of Cumberland, where the *old red sand stone*, belonging to the class of Floetz formations, occurs, and as the sand stone in Dumfriesshire has commonly a reddish brown colour, our author was at first doubtful whether it might not belong to the old red sand stone formation, rather than the independent coal formation; but a careful examination convinced him of the contrary. As an accurate determination of the point is of great consequence, because on it depends the probability of finding coal, our author has been at great pains to set it in a clear point of view. He first gives a description of the rocks constituting the independent coal formation in Dumfriesshire, and then contrasts them with the independent coal formation of Mid Lothian, concerning the nature of which there is no ambiguity.

In Dumfriesshire, the general stretch of the strata constituting the independent coal formation is from east to west, and the dip towards the south seldom under a greater angle than 40° : the rocks of which it is composed are sand stone, slate clay, bituminous shale, lime stone, clay iron stone, coal, and lime stone conglomerate. Of each of these our author gives a description and then enters into particulars respecting the distribution of the formation in the county.

The coal formation in Mid-Lothian rests upon transition rocks as in Dumfriesshire; the rocks of which it is composed are the very same, with the addition of clay stone, green stone, and indurated marl, which have not been observed in the independent coal formation of Dumfriesshire. Of each of these rocks our author gives a description.

Thus it appears that the minerals constituting the formation in Mid-Lothian and Dumfriesshire are nearly the same; but in Dumfriesshire the strata are thick, while in Mid-Lothian they are thin. In the first the sand stone is reddish brown; in the second it is grey; in the first clay iron stone is scanty, in the second it abounds. But the agreement between the two is so great as to induce our author without hesitation to conclude that both belong to the same formation, and that therefore coal may very probably be found in Dumfriesshire.

The red colour of the sand stone has led to a prejudice that it is incompatible with coal; but our author shews, in a very decisive manner, that this is a mistake; the very same kind of sand stone occurring in extensive coal fields, and even alter-

nating with coal in Germany, and not unfrequently even in Mid-Lothian. The author of this article recollects having visited the very spots pointed out by our author in some of his mineralogical excursions, and he can attest the accuracy of the observations. Indeed he must be a very superficial mineralogist who could live in Edinburgh or its vicinity, and pretend to affirm that red coloured sand stone does not occur in the coal field of Mid-Lothian.

Our author in a note gives a very interesting description of the independent coal formations, and of the structure of the country in the vicinity of Edinburgh. One of the most remarkable circumstances is the occurrence of green stone in it, which has been observed nowhere else. For this interesting discovery we are entirely indebted to our author. The rock of Salisbury craigs which belongs to the coal formation, contains a bed of it 80 feet thick. The summit of Arthurseat consists of Floetz trap formation covering the coal formation. In another note our author gives particular directions for searching for coal. But for these we must refer the reader to the work itself.

Our author was the first person that discovered coalblende in the same formation. Thus he has enriched the independent coal formation with two new minerals. He has discovered also a new and remarkable species of *graphite*, or plumbago, in the same formation in Dumfriesshire.

III. FLOETZ TRAP FORMATION.—The complete series of rocks belonging to this formation is not to be found in Dumfriesshire. Our author gives a particular detail of those which have been observed, and of the part of the county where they have been observed. We are indebted to him for the discovery of pitch stone among the rocks constituting this formation.

IV. ALLUVIAL FORMATIONS.—Two alluvial formations occur in Dumfriesshire. The first or oldest is the great mass of gravel which we find spread over the flat parts of the county, and through which the rivers force their way. The second has been formed by the rivers themselves, and is daily increasing by matter brought down from the neighbouring mountains. Peat belongs to this formation. Gold occurs in the alluvial land of Dumfriesshire. In the reign of James V. three hundred men were employed for several summers in working for this gold, and collected to the amount of about £100,000 sterling.

Such is a sketch of the contents of the work before us. We have entered into a longer detail than usual, on account of the importance of the subject, and the valuable matter which the work contains. It gives us a correct view of the nature of the whole south of Scotland; and is of more practical utility than

any mineralogical work which has hitherto appeared in this country. But with great merit the work has likewise considerable defects. The greatest of all is the obscurity occasioned by the use of a number of words, or rather of a complete language, which cannot be understood by the generality of readers. Such a work ought to have been preceded by a particular detail of the Wernerian Geognosy.

There is another defect occasionally observable, which the author ought to correct. In stating the opinions of the writers of this country, he does not always treat them with that respect to which they are entitled; either merely denying the truth of their opinions, or refuting them by an allusion to some point of theory with which his reader is unacquainted. This not only fails entirely in producing the wished for conviction in the reader; but serves to throw a kind of air of ridicule over the whole reasoning. He is sometimes apt also to substitute authority for argument. This, however respectable, ought never to be admitted in philosophical discussions. The style is careless, but is easy and flowing; and were it not for the technical terms and allusions, would be remarkably perspicuous. Upon the whole we consider this little work as a very great addition to the mineralogy of Great Britain.

ART. VIII. *History and Antiquities of Doncaster and its Vicinity, with Anecdotes of Eminent Men.* By EDWARD MILLER, Mus. D. 4to. pp. 445. 1l. 1s. Miller. 1805.

THIS work is the production of a gentleman long known and highly esteemed as a professor of the musical art: He has occupied a situation in the way of his profession at Doncaster for nearly half a century, and appears to have studied its history and antiquities with a view to present his book to his friends and patrons, as a monument of his gratitude and respect, and it was written "during the pressure of declining years, and increasing infirmities." There is something benevolent in this intention, which should soften the rigour of criticism, and shall have that effect in the short view we are about to give of the work, as far as is consistent with respect for truth and the interests of literature. We certainly cannot compliment Dr. Miller on having exchanged the harmonies of his former studies for the rugged and dry objects of antiquarian research, although for a time; but the inhabitants of Doncaster and its neighbourhood are indebted to him for a more complete account of its history than has hitherto been exhibited, and which, if it be not free from errors, has at least some errors for which the author is not accountable. These we would divide, in such shares as may be agreeable to the parties, between certain friends of his who appear to have wilfully deceived him, and his printer, who, without any visible

temptation, has furnished a more ample list of errata than we usually find in works of this description.

Dr. Miller begins with an account of the West Riding of Yorkshire in general, and proceeds to the natural history of Doncaster and its vicinity, the general state of agriculture, woods, and plantations. In all these particulars, which may be deemed statistic, his information is copious and correct. He is least successful when he enters on the legitimate province of an antiquary, a character which we can assure him, no man ever assumed late in life with any success; yet even here, he has in general availed himself very judiciously of the best printed authorities, and of the assistance of some friends, all which have enabled him to treat very respectably on the antiquities of Doncaster, and its fine old church.

From his account of the latter, we shall extract a short passage :

“ I believe that much of the damage done to our parochial churches proceeds from the great power vested in church-wardens. By their means, not only the fine painted windows in Doncaster church have been demolished: but some years ago, a butcher being one of the church-wardens, had the audacity to order three sides of the beautiful Gothic work of the church tower to be cut away, and three dials to be placed near the top of it. I represented to him, not only the mischief he had done to the town, but the inelegant appearance the dials made so near its summit, and I requested to know what induced him to make such alterations. The reason he gave me was, ‘ that by placing the dials so high, he could now stand at his own shop and see what it was a clock.’ Surely the putting a stop to such shameful abuse of power in church-wardens, is not unworthy the notice of the legislature. However, the present arch-deacon, the Rev. George Markham, about seven years ago obliged the church-wardens to remove two of the dials, and to *restore the ornamental part of the tower to its original form*. His conduct it is hoped will remind the clergy that they may be considered as the trustees of the public, for the preservation, and if need be, for the repairs of the various armorial, monumental, or other curiosities and antiquities, contained within their respective churches; and that if they have no taste or inclination for the study of antiquities, they should, at least, exert themselves to prevent any ignorant church-wardens from destroying them.”

There is much salutary counsel in this passage, for surely nothing can be more disgraceful to our ecclesiastical establishment than the dissipations committed by the conceit, avarice, or ignorance of parish officers, who have, in general, about as much taste or feeling as Algerine pirates. But, however cordially we may join with Dr. Miller in commending Mr. Markham for obliging the church-wardens to remove two of the dials, we are yet more surprised at his obliging them to “*restore the ornamental part of the tower to its original form*.” We have seen so many attempts of this kind baffled, even when made by

the most eminent modern architects, that we must congratulate Doncaster on possessing church-wardens possessed of, or able to call forth talents so very rare.

The account of the Library in Doncaster church would have been much improved, if some person had been employed to take a catalogue who was acquainted with books. The titles here are often so disfigured by the blunders of transcription as to leave us only the power of conjecturing.

In p. 105, is an excellent passage on the subject of yew-trees, which we were about to copy, when we discovered it to be an extract from White's History of Selborne. It is, however, necessarily introduced here, and it cannot be too generally known that the twigs and leaves of yew are absolute poison to horses.

Sect. VIII. contains "Memoirs of eminent men born in the town, or residing in the neighbourhood of Doncaster." The list is rather scanty, containing the names only of Richard Plantagenet, Earl of Cambridge, Richard Role, one of the first translators of the Bible, John Marre, Henry Parker, Thomas Scot, alias de Rotherham, Archbishop of York, Sir Martin Frobisher, Sir Philip Monckton, Sir Ralph Knight, Lord Viscount Molesworth, Rev. John Jackson, and two gentlemen *living*, Rev. George Markham, and Rev. William Bingley. In the history of these, there is nothing particularly interesting that is not taken from well-known authorities, and sometimes not enough. Of Richard Role, more information might have been procured from a very common book, "Lewis's History of the Translations of the Bible."

Section IX. which contains the "present state of Doncaster" is copious in useful and interesting information. The population in 1800 amounted to 5697. Doncaster has only one church, and consequently plenty of dissenting meetings. It has a presbyterian *chapel*, an independent *chapel*, a methodist *chapel*, and a quaker's *meeting-house*. We would ask our venerable author why the three former are honoured with the name of *chapel*, and the last is only a meeting-house. *Chapel*, applied to any species of dissenting meeting, is a vulgarism against which antiquaries, of all men, ought to enter their protest.

Doncaster, like most country towns, does not manufacture employment enough for the better sort of inhabitants, who are consequently obliged to import cards and whist-tables to "keep body and soul together." Dr. Miller's remarks on this subject, being not of a *local* nature, deserve our notice:

"Although this amusement may appear in too trivial a light to become a subject in this book, yet its pernicious effects have rendered it sufficiently important for severe animadversion. A strange attachment to cards is, at present, a leading feature in the charac-

ters of the principal inhabitants of our market towns. Among such as are called genteel people, the usual routine of their lives principally consists in eating, drinking, sleeping, and playing at cards. The few vacant hours between breakfast and dinner, are generally employed in reading the newspapers, or in visiting the shops. If any gentleman of real taste and erudition take a lodging here, or in any of our country towns, where but little business is transacted, his company will scarcely ever be solicited, unless he play at cards. All his acquirements in the fine arts, history, or philosophy, will avail him nothing, nor procure him a single invitation. But if a man, the most uninformed in other respects, can but join at the card table, no other requisite is necessary: his company will be courted with avidity: the card party will consider him as their equal, and not suppose themselves so likely to be incommoded by a display of knowledge they cannot appreciate, and which, the shameful perversion of their days will never allow them time to acquire.

“In order to shew in what high estimation cards are held in our country towns, I remember a well informed stranger, on being invited to spend the evening in a certain family, was asked by the master to take a card. He replied, he did not play at cards—the company regarded him with astonishment, and the master said, ‘what, Sir! not play at cards!—the Lord help you.’”

“In many market towns, the usual custom is to dine at one or two o’clock. Soon after dinner, cards are introduced, and the party then engaged to play, consume their hours in this trifling amusement till bed-time, with little or no intermission.

“Mistaken mortals! In vain does conscience suggest to you more useful methods of spending your time. In vain does nature spread forth all her beauties for your contemplation.—Solitude has no charms for you. Cards have the power to quench all thirst for knowledge, and to render you unsusceptible of every noble and rational enjoyment.”

These remarks our author concludes with an apposite extract from Dr. Johnson’s Rambler.

Close on the heels of this, we find a character of Mason, the poet, which we shall submit to our readers, without one word of observation:

“The merit of this gentleman as a poet is well known. However, he was not satisfied with the applause he received in that character, he was desirous also of being esteemed a good musician and a good painter. In music he succeeded better than in painting. He performed decently on the harpsichord, and, by his desire, I undertook to teach him the principles of composition, but that I never could effect. Indeed, others before me had also failed in the attempt: nevertheless, he fancied himself qualified to compose: for a short anthem of his beginning, ‘Lord of all power and might,’ was performed at the chapel royal, of which, only the melody is his own, the bass was composed by another person. The same may be said of two more anthems sung in the cathedral of York. In painting he never arrived even to a degree of mediocrity, so true is Mr. Pope’s observation,

' One science only will one genius fit,
' So vast is art, so narrow human wit."

Fond, however, of being considered as a patron both of music and painting, he contributed to the advancement of several young men by his recommendations; yet I never knew him patronise but one, in either of these arts, whom he did not desert afterwards, without his former favourite ever knowing in what he had offended him.

"When young, I was one of those whom he took under his protection. He permitted me to dedicate the music of some elegies to him, and also gave me pieces of his own writing to set to music, particularly the Ode of Death in Caractacus. However, at the end of a few years, I found myself involved in the disgrace of others, though I never knew, to this moment, the cause of my dismissal: most probably, our disgrace proceeded from the envy of some officious tale-bearer. On recollection, I have often observed him listen attentively to these characters, and that his favourite servant had it in his power to lead him which way he pleased, even to the changing a former acquaintance, as easily as he could change his coat.

"Rather late in life, he married Miss Sharman, of Hull, which was his native place. The reason he assigned for making her an offer in marriage, was, that he had been a whole evening in her company with others, and observed, that during all that time she never spoke a single word. This lady lived with him only about a year after their marriage: she died at Bristol, where, in the cathedral, he placed a handsome monument to her memory, on which are inscribed, some beautiful and much admired lines as an epitaph.

"During the short time this lady lived with him, he appeared more animated and agreeable in his conversation; but after her decease, his former phlegm returned, and he became silent, sullen, and reserved.

"Though he had a good income, and was by no means extravagant, yet he frequently fancied himself poor, to that degree, that he once asked an acquaintance to lend him a hundred pounds, though at that very time, he had considerable sums of money in the public funds, for which he neglected taking the interest. A great attachment appeared between him and a hospitable family in this neighbourhood, to whom he was nearly related, and with whom he used to pass some months in the summer. At length, he fancied they expected to receive a good legacy at his decease; but resolving to disappoint them, he did not even mention any one of their names in his will, but left the greatest part of his property to a person that had formerly been his curate.—Such was the real character of this celebrated poet, which is here inserted as a lesson to mankind, to shew them what little judgement can be formed of the *heart* of an author, either by the sublimity of his conceptions, the beauty of his descriptions, or the purity of his sentiments."

Some, at least, of our readers, will be better pleased with the following notices of Herschell, our celebrated astronomer:

"It will ever be a gratifying reflection to me, that I was the first person, by whose means this extraordinary genius was drawn from a state of obscurity. About the year 1760, as I was dining with the

officers of the Durham militia, 'at Pontefract, one of them informed me, that they had a young German in their band as a performer on the hautboy, who had only been a few months in this country, and yet spoke English almost as well as a native: that, exclusive of the hautboy, he was an excellent performer on the violin, and if I chose to repair to another room, he should entertain me with a solo. I did so, and Mr. Herschel executed a solo of Giardini's, in a manner that surprised me. Afterwards, I took an opportunity to have a little private conversation with him, and requested to know if he had engaged himself in the Durham militia for any long period? He answered 'No, only from month to month.' Leave them then, said I, and come and live with me. I am a single man, and think we shall be happy together; doubtless your merit will soon entitle you to a more eligible situation. He consented to my request and came to Doncaster. It is true, at that time, my humble mansion consisted but of two rooms. However, poor as I was! my cottage contained a small library of well-chosen books, and it must appear singular, that a young German, who had been so short a time in England, should understand even the peculiarities of our language so well, as to adopt Dean Swift for his favorite author. I took an early opportunity of introducing him at Mr. Copley's concert; and he presently began in

' Untwisting all the chains that tie
' The hidden soul of harmony.'

For never before had we heard the concertos of Corelli, Geminiani, and Avison, or the overtures of Handel, performed more chastely, or more according to the original intention of the composers, than by Mr. Herschel. I soon lost my companion—his fame was presently abroad—he had the offer of scholars, and was solicited to lead the public concerts both at Wakefield and Halifax.

"About this time a new organ for the parish church of Halifax, was built by Snetzler; which was opened with an oratorio by the late well-known Joah Bates. Mr. Herschel and six others were candidates for the organist's place. They drew lots how they were to perform in rotation. My friend Herschel drew the third lot—the second performer was Mr. Wainwright, afterwards Dr. Wainwright, of Manchester, whose finger was so rapid, that old Snetzler, the organ-builder, ran about the church exclaiming, '*te tivel, te tivel, he run over te key like one cat, he vil not give my piphes room for to shpeak.*' During Mr. Wainwright's performance, I was standing in the middle ile with Herschel. What chance have you, said I, to follow this man? He replied, 'I don't know; I am sure fingers will not do.' On which, he ascended the organ loft, and produced from the organ so uncommon a fulness—such a volume of slow solemn harmony, that I could by no means account for the effect. After this short extempore effusion, he finished with the old hundredth psalm tune, which he played better than his opponent. Aye, aye, cried old Snetzler, '*tish is very goot, very goot indeet, I vil luf tish man, for he gives my piphes room for to shpeak.*' Having, afterwards asked Mr. Herschel by what means, in the beginning of his performance, he produced so uncommon an effect? He replied, 'I told you fingers would not do,' and producing two pieces of

lead from his waistcoat pocket. 'One of these,' said he, 'I placed on the lowest key of the organ, and the other upon the octave above: thus, by accommodating the harmony, I produced the effect of four hands instead of two. However, as my leading the concert on the violin is their principal object, they will give me the place in preference to a better performer on the organ; but I shall not stay long here, for I have the offer of a superior situation at Bath, which offer I shall accept.'"

Among the useful memoranda of Doncaster we find a list of the Mayors since the year 1493, an article so usual in topographical works that we should not have taken notice of it, if the author had not contrived to relieve the dryness of a list of obscure names, by affixing to each what he calls "historical and chronological remarks." That some of these have a connection with the Mayor for the time being, we shall not dispute: it is, for example, mentioned with propriety, that during the mayoralty of Edward Cooke, the fee-farm rent was granted to the mayor and commons of Doncaster by Henry VII. and that Thomas Ellis, when mayor, built the Market-cross, &c. of Doncaster. The prices of grain, &c. under certain mayoralties are also appended to the names of the mayors; in all these there seems a natural connection, because the date of the event and of the office may assist one another in chronology. But for the greater part of these juxtapositions we are quite puzzled to give any reason, unless the author had a waggish propensity, or had, what we can less easily suppose, a serious intention to connect the mayors of Doncaster with all the great revolutions and events of the known world. Be this as it may, the attempted connection has an effect somewhat ludicrous; when John Humberston was mayor, we are told that North America was discovered, when Thomas Strey wielded the mace, King Henry VIII. began his reign. John Beaumont's year was honoured by the Queens of England, France, and Scotland, being *all* in England at one time. Martin Luther began the reformation during the mayoralty of Robert Misson. These are great events, and had it been possible to couple all the mayors of Doncaster with such, the list would have been a useful abridgement of the Universal History. But many, very many indeed, must be content with a mayoralty of less consequence. Some have become famous for a great plague, and some for a great snow or a severe frost. Others are immortalized by even less matters than these. Thomas Ellis can boast only of chocolate being introduced into Europe, and John Wirrall of the first making of soap at London and Bristol. One is remarkable only for the use of pins, and another for the manufacture of needles. Thomas Fullwood might derive some credit from Queen Mary beginning her reign, were we not told that *starching linen* was also introduced into England during his mayoralty. During Thomas Smith's office, the

Hollanders first made money of pasteboard, and what is worst of all, when Thomas Kirton was mayor, *bribery* was first used in England, and, our author adds cautiously, "not yet laid aside on all occasions."—What kind of information all this conveys, we shall leave our readers to determine. Memory requires all the helps which art can give it, and every man knows how much may be done by what philosophers term the association of ideas. The present association, for aught that we know, may assist recollection at Doncaster, as, any event being given, the mayor may be found, but of what use when found, is another question.

The account of the villages and seats in the vicinity of Doncaster is more succinct than that of the town, yet in general sufficient for local purposes. The author appears to have been disappointed in much information which he had some right to expect. He has compiled, however, altogether, a book which shews what it was intended to shew, his respect for a district in which he has past the greater part of a long and much respected life. If we have not all the accuracy in matters of antiquarian research which we could have wished, yet it must be acknowledged that the author has not been deficient in laudable industry, and has brought together a considerable mass of useful and often entertaining information. The plates are remarkably well executed, and the whole is one of the cheapest publications of the kind, a merit of no inferior sort at a time when there seems a general inclination, by the tricks of printing and engraving, to place useful books entirely out of the reach of persons of moderate fortunes.

ART. IX. *Travels in Trinidad during the Months of February, March, and April, 1803. In a Series of Letters, addressed to a Member of the Imperial Parliament of Great Britain. Illustrated with a Map of the Island. By PIERRE F. M'CALLUM. 8vo. 370 pp. 8s. 6d. Crosby & Co. 1806.*

THIS sketch of the state of Trinidad is contained in a series of letters supposed to have been written from that Island to a Member of the Imperial Parliament, in the months of February, March, and April, 1803.—How the author got to America we are not told, but from thence he sailed to Trinidad, where he arrived at the time when the affairs of the colony were managed by three Commissioners—Colonel Fullarton, General Picton, and Commodore Hood. What might be the precise design of this voyage he has not distinctly informed us, nor, perhaps, was it necessary: but his object in presenting this narrative to the public, as far as it can be collected from the work itself, was to give a distinct view of the condition of the colony, to suggest plans for its improvement, and to expose the improper conduct of Governor Picton, and the bad effects which resulted from it.

Since the island now belongs to Great Britain, any information on these points must be a matter of some importance, both to the statesman and the merchant.

The principal town, which is called Port of Spain, is placed in a very unhealthy situation. It is environed in a semicircular manner by lofty mountains, as if it had been intended as an oven to roast people alive; and near it is a tract of land which, in the rainy season, is covered with water. This is one cause of the mortality which often prevails. The houses are shabby; the inhabitants are a mixture of English, Scotch, Irish, Welch, Spaniards, Germans, Swiss, Italians, Americans, and French. The bay of Paria is one of the safest and most spacious in the world. It is in the form of a horse shoe, extending above seventy miles, and having a depth of water of from five to sixteen fathoms. The island itself is the largest and southernmost of the Leeward Isles, measuring from east to west sixty British miles, and from north to south forty-five miles. It is, like Tobago, beyond the reach of hurricanes. It was discovered by Columbus in 1498, during his third voyage. He found it inhabited by Caribs who were almost all destroyed in 1518, when the Spaniards seized all the Indians who were capable of working in their mines. There are some settlements of them still in the island, but the whole number of men, women, and children, when a census was taken in 1797, did not amount to more than one thousand and eighty-two. They are sober, peaceable, and industrious, but exceedingly superstitious and priest-ridden. The island is very fertile, and produces grapes, oranges, citrons, and lemons of the most excellent quality. Formerly maize, or Indian corn, was cultivated in such quantities, as to afford, above the home consumption, a supply for other places. The portion of land capable of cultivation is about 870,400 acres. Upon part of these, sugar, coffee, cotton, and cocoa are raised in different proportions, and part of them are not cultivated at all. To cultivate the whole completely, two hundred and forty thousand negroes would, in the opinion of our author, be necessary in addition to the number already upon it, which he calculates at twenty thousand.—But before the requisite number of negroes could be introduced, and inured to the climate, he supposes that about a million would be destroyed. He therefore proposes that an attempt should be made to people the place with Scotch Highlanders, and indulges himself with bitter phillipics against the Highland proprietors for depopulating the country. Our author is, certainly, not the only one who forms his opinions on this subject without a full knowledge of its nature. It is easy for superficial observers to exclaim against the avarice of the landlords, a charge however which might be equally well applied to every one who endeavours to turn his property to the best account. If national

wealth is composed of the wealth of individuals, or if the whole is made up of its parts, a position, however, which has been disputed, but which cannot be overturned, then he who neglects his own interests is, in fact, whatever may be his intentions, no friend to the interests of his country. The great point is to render the land as productive as possible. This the interests of the proprietors will dispose them to do. But the only certain method to increase the population is to increase the means of subsistence. This cannot be done by a few half starved families, without capital to improve the ground which they occupy, and subject to the debasement, diseases, and calamities which accompany extreme poverty. Whoever should continue them in their places under such circumstances would, upon the whole, check the produce and consequently the population of his country, and at the same time would be doing an injury to the wretched people themselves by preventing them from turning their attention to other fields where their labours must be more wanted, and consequently more beneficial to themselves and to the nation. Undoubtedly, where a proprietor finds his estate encumbered with more than its due proportion of inhabitants, his *mode* of getting rid of the superfluity may possibly be highly unjust and tyrannical. This in fact is often the case, where the thing itself is proper. But if the landlord has a right to make the most of his property, the tenant has a right to make the most of his labour. It is said, however, that some of the proprietors are so tyrannical and ridiculous that, while they expect its highest value for their land, they employ various artifices to detain the labourers on their estates, as if they thought it right that these poor people should starve with them rather than live comfortably any where else. This detestable absurdity is on some occasions carried to such a height that the landlords assume the right of being very much displeased at such of their tenants as pretend to give their children a good education, or bring them up in any way which may lead them to aspire to something better than being starving appendages to their inhospitable soil. It seems little less unjust to impose any artificial restraint on emigrations to foreign countries. There can never exist any necessity for it, for the attachment which every one feels to his native soil must always prevent its being carried to any improper or ruinous extent. But when emigrations take place, it is undoubtedly fair to hold out every inducement that can lead men voluntarily to prefer our own foreign settlements. With regard to the peopling of Trinidad with Scotch Highlanders, there seems no good reason to think that this would be impossible. A great many might perish in the attempt, but ultimate success might fairly be expected; for if it be allowed that the place can be peopled at all, the Scotch Highlanders, when seasoned to the climate, may undoubtedly exist there as

well as others. But the state of manners in Trinidad as well as in other parts of the West Indies is inimical to population. Intemperance and other vices are there restrained by no consideration of morality, or regard to public opinion, and every kind of sensuality is indulged to an extent which, in such a climate, must be attended with the most destructive effects.

The condition of the negroes in Trinidad appears to be such as might be expected. Slavery has almost banished every human feeling from their breasts, and they are almost in all respects reduced to the condition of brutes. The only enjoyment they experience consists in the indulgence of lust and cruelty. Our author justly censures the policy of keeping up black regiments. They have no sentiment of loyalty or fidelity, and would seize upon the first opportunity to murder their masters and officers. No reliance could be placed on them in the moment of danger. How could it? What have they to defend? Yet wretched as the condition of the negroes is, our author does not hesitate to affirm that the condition of the Highland labourers is still more deplorable.—This, however, is certainly a rash conclusion. The chief grounds upon which it rests is that the negro is provided for by his master, and that despair has taught him apathy, while the Highland labourer has to depend upon himself for a scanty subsistence and possesses feeling enough to be sensible of his situation. It is, however, but a sorry sort of happiness that proceeds from having nothing to care for, and that apathy is not much to be envied which arises from excess of misery. Man is rendered unhappy by feelings of which brutes have no idea, yet it would be no ordinary misfortune which could induce a man to exchange natures for the sake of avoiding those feelings. The slave is degraded to the condition of brutes, and there can be no comparison between his lot and that of another man. In him the distinguishing characteristics of human nature are almost effaced, and only begin to appear again when he has broken his chains.—But this is not the only occasion on which our author draws conclusions which his premises do not fully warrant. From his mode of speaking of America one would suppose that it was a slavish and wretched country, and that the emigrants who settle there are exceedingly unhappy. It would require the strongest evidence, and the most extensive acquaintance with the subject, to give colour to an assertion which represents the state of things to be so different from what might be expected from the American institutions. In fact it will be obvious to every intelligent reader, that he has examined the grounds of his assertions but very superficially, and has fallen into the common error of drawing general conclusions from isolated instances.

The government of the island and the administration of jus-

tice are conducted in the following manner:—A kind of council called the *Cabildo*, consisting of thirteen members, meets every Monday, to assist the governor in the duties of his office. From this council two members are chosen to act as judges. Both civil and criminal causes are conducted before these by way of Petition and Answer. These writings are called *Scritos*, and may be put in by plaintiff and defendant without any limitation as to number or time, and the result generally is the ruin of both parties. The *Escrivanos*, or attorneys, are restrained by no moral consideration, no regard to public opinion, and scarcely by any fear of punishment, and the most glaring abuses are constantly practised with impunity. The *Code des Indes* seems to be the system of laws upon which they pretend to decide; but the fact is, according to the author, that they act on no code at all, a thing not improbable when it is considered that the practitioners, and perhaps the judges, can do little else than barely read and write. It is easy to perceive what monstrous instruments of oppression these institutions might be made in the hands of a corrupt and tyrannical governor. After the capture of the island in 1797, Brigadier General Picton was made governor, and continued to act as such till 1803, when a commission of three was appointed, at the head of which was Col. Fullarton, who, according to our author, was in every respect the reverse of Governor Picton.—It ought to be observed that he (the author) was imprisoned for some time on a frivolous charge by General Picton and Commodore Hood, who conducted the affairs of the island during the absence of the first commissioner on a survey. It may be proper to keep this circumstance in mind in perusing the detail of Governor Picton's conduct. It is a maxim of the English law, and one founded in the clearest equity, that the greater the crime of which any person is accused, the more scrupulously ought the evidence to be weighed before he is pronounced guilty. The author having been a sufferer, may be in some measure considered as a party in this case. Yet his testimony is not entirely to be rejected, since the result of a late trial has proved, that though his statements may be exaggerated, they are not, in all cases at least, without foundation. Be that as it may, about one half of this volume is occupied with details of the most atrocious cruelties committed by Governor Picton, who is said "to have spared no man in his rage, no woman in his lust."—We cannot here enter upon the particular cases, but it may be observed that many of them were those of negroes condemned for witch-craft, and holding converse with the devil. It is well known that many negroes pretend to skill in magic, and spread superstitious ideas among the slaves which are often attended with pernicious consequences. These are objects for punishment, but not for cruelty. The author's statements on this point are rather vague,

but he seems to intimate that the governor really thought that they held actual converse with the devil, thus representing him not only as a murderous tyrant, but as a superstitious idiot. At all events it may be safely said, that if the one half of what is here stated, nay, if but a very small part of it, be correct, Governor Wall was an innocent man compared with Governor Picton. But the accusations are so horrid that they ought at least to be received with caution. The author hints at some crimes which he seems to consider as too shocking to be detailed. This is neither fair nor open. They ought to be mentioned, whatever they may be, so as to be understood; and this want of candour renders the author liable to considerable suspicion of an inclination to exaggerate.

The epistolary form, which Mr. M'Callum has chosen, ought, he seems to suppose, to exempt him from strict regularity and method. Much is accordingly introduced that has very little relation to the subject in hand. His views on different points are superficial and erroneous, and consequently many of his opinions and assertions are incorrect and unfounded. The description which we have of the island is on the whole but vague, and the author has unfortunately not always bestowed a just proportion of pains upon those particulars which were of most importance. Sentiments, reveries, and anecdotes may be very good in themselves, but they never can supply the place of more material information, nor the want of method and precision. But though this work is by no means so complete as might be wished, it certainly contains much valuable matter, and a good deal of important knowledge may be collected from the perusal of it.

ART. X. *A Description of Latium; or, La Campagna di Roma. With Etchings by the Author.* 4to. pp. 276. 1l 11s. 6d. Longman & Co. 1805.

THE descriptions which have been given of Italy in general, and more particularly of Rome and its immediate vicinity, are so numerous that at first view it might appear unnecessary to add one to the volumes that have been written on this subject. But the *Campagna di Roma*, or ancient Latium, has certainly not been as yet examined with that minuteness which its importance deserves. This may be owing partly to the comparatively desolate appearance of the country. At the first glance it certainly presents an aspect of ruined edifices, and uncultivated nature, but it still contains many objects worthy of observation, and well calculated to yield both pleasure and information. Even its ruins bear witness to its ancient grandeur, and these, together with the important scenes of which it has been the theatre, render it in a peculiar degree interesting to the painter, the antiquary, and the classical scholar. From

these considerations the author was induced to give this volume to the public. It commences with a description of Latium with respect to climate and situation. As some of the most remarkable occurrences recorded in the earliest annals of Greece and Rome, are connected with the origin of the principal cities of Latium, the greater number of which were founded by Argive or Asiatic colonists, the author, after some account of the first inhabitants of the country, adverts to these expeditions, the motives which led to them, and their influence on the customs and manners of the place to which they were directed. He then enters upon a more particular examination of the most noted towns, lakes, mountains and buildings of the *Campagna*.

The celebrated plain of Rome is nearly circular, and about forty miles in diameter. It is almost surrounded by the Apennines, except on the south and south-west, (written *south-east*, probably by an error of the press) where it is bounded by the Mediterranean. Varro and other ancient authors inform us that when Rome was first built the lower ground was a marshy lake, the remains of an extinct volcano, which accounts for the story of Curtius, and other anecdotes relative to the nature of the country. The soil of the *Campagna* is indeed wholly volcanic, and the mephitic exhalations arising from the various lakes and marshes, such as the Solfatara of Tivoli, the stagnant waters of Ostia, Maccarese, Nettuno, and other places, are undoubtedly prejudicial to the atmosphere, though upon the whole the climate is not unhealthy. The heat at times is great though not insupportable. On the day of St. Laurence, the 10th of August, the season when the heat is greatest, the people begin to burn the stubble, as the harvest is then completed. This useful operation purifies the air and destroys noxious reptiles, but communicates additional heat to the atmosphere. When the wind at such times has been at S.S.W. the thermometer of Reaumur, in the open air, has been known to be at 30°. The evenings, however, are temperate, and the nights very cool in proportion to the day. The inhabitants at Rome and in the vicinity, particularly on the moonlight nights, walk about singing and playing on the guitar till a very late hour, sometimes till sun-rise. During the months of July and August rain seldom falls: the air is perfectly calm, but noxious exhalations abound near stagnant waters. This occasions fevers and agues, to escape which the cottagers of the *Campagna* generally sleep during the summer months at Rome or the towns in the vicinity of their little possessions. The rains of September clear the atmosphere, and from that period there is no danger from noxious exhalations.

The rivers and fountains too at Rome, and in the neighbouring towns and villages, contribute to render the air more pure.

and to diffuse an agreeable freshness. The *Scirocco* and *Libeccio* or south-east and south-west winds, are not so pernicious as has been sometimes imagined. The former adds much to the mildness of the climate in winter, though in summer it is undoubtedly very oppressive, and the inconvenience is certainly more peculiarly felt because the air of Italy is in general uncommonly light and exhilarating. The *tramontana*, or north wind is delightful in spring and autumn, when it clears the sky of every cloud and vapour, and animates all nature. In winter it is less beneficial and occasions severe cold. The west wind deserves the character which it had among the ancient poets. Their Zephyrs and Favonian breezes have lost none of their charms, and it would require the pen of a Virgil or a Tibullus to describe the beauty of the climate when they prevail; wafting on their dewy wings the perfume of orange groves and aromatic meadows. In the morning the wind is in general easterly, sometimes declining to the north and sometimes to the south when it settles in *Scirocco*. At noon it is usually south, declining to the east or west, but more commonly to the latter, and often becomes due west, in which direction it blows all the evening and part of the night. The volcanic nature of the soil adds much to the mildness and fertility of the country which abounds in wholesome pasturage, nutritive vegetables, and excellent water, and is fanned by tepid breezes during the most rigorous season of the year.

The first inhabitants of Latium mentioned in history were the Sicanians. Sicania was probably the name then given to the whole of the south of Italy, and the appellation is still in some measure retained in the titles of the King of Naples, who is stiled the sovereign of the two Sicilies. The Sicanians, who are said to have been a barbarous people, were conquered by the Aborigines under Janus. During his reign, Saturn, driven from Crete by his son Jupiter, took refuge in Italy. Some assert that Janus, Saturn, and Ænotreus, from whom the people were also called Ænotrians, were the same person. Saturn appears to have contributed essentially to the improvement of his subjects, and hence his reign has been distinguished by the appellation of the golden age. The Pelasgi, a people from Achaia in Greece next came into this country under their leaders Italus and Hesperus, whence it received the names of Italy and Hesperia. The Argonauts are said to have visited Latium to gratify the wishes of Medea, who was desirous of becoming acquainted with Circe, who inhabited Monta Circello, then called the island of Aea. This Circe was probably also the leader of a colony. Whenever Hercules was, he is universally believed to have visited Italy. Avander is said to have first introduced letters. But these circumstances are so much involved in fable and obscurity, that nothing satis-

factory can be learned from them. It may, however, be concluded that a great part of Italy was peopled by colonists from Greece and other places, who built the principal towns. Populonia alone, now Piombino, a small town in Tuscany, is supposed to owe its origin to the primitive inhabitants. During the progressive advancement of Roman greatness, Latium was improved to a high degree. But when the seat of empire was transferred to Constantinople, it became almost a desert, and its few remaining inhabitants were poor and oppressed. Theodoric, the Goth, however, restored it in some measure to its former flourishing state. After Rome and its environs became the property of the church, the towns situate on eminences served as fortresses for the different chiefs who preserved their independence in opposition to the Pontiffs and their neighbours. These chiefs however, from whatever motives, generally encouraged learning, and contributed not a little to the revival of letters. The towns are at present well inhabited, and serve as a retreat for the nobility and citizens of Rome during the month of October. This country excursion is called *Villeggiatura*, and forms one of the principal pleasures of their life.

In giving a particular description of such of the most remarkable places in the Campagna, the author first proceeds along the great road from Rome to Naples, which divides Latium into two parts. The lake Albano, now Lago di Castello, is seven miles in circumference. It is about fourteen miles distant from Rome, and in its environs are many monuments and other remains of antiquity, which are picturesque in the highest degree. The small ruined temple of *Fortuna Muliebris*, of which the author has given a most beautiful etching, erected in honour of Veturia, the mother of Coriolanus, the *fossa Clulia* and Martian aqueduct are near this place, and it was here that the Alban dictator was punished for his perfidy by Tullus Hostilius. A plain in the neighbourhood is reported to be the spot where the combat of the Horatii and Curiatii decided the fate of Rome and Alba. At a little distance is the "Emipario" a building erected for the emission of the waters of the lake, and which had risen to an extraordinary height during the siege of Veii. It is still in perfect preservation. The lake of Nemi, on the same road, had its name from a grove in its neighbourhood consecrated to Diana. Near this lake is the grotto of Egeria. This, as well as the Alban lake, was probably the crater of a volcano. To the south-west of these places are Ardea and Civita Lavinia, which are also distinguished for some vestiges of antiquity. On the sea-coast are the towns of Ostia, San Lorenzo (Laurentum,) and Nettuno (Antium.) The first is now three miles distant from the sea, though once a considerable sea port. At Antium the statue of the Belvidere Apollo was discovered. To the south of

these is *Monte Circello*, or the promontory of Circe, which seems to have been formerly considered as an island, and perhaps actually was one, as it is united to the continent only by a very narrow neck of land. To the east of Nettuno, on the road to Naples, is the town of Velletri, which is the last of the *Campagna* on the south. It is remarkable for having been the original residence of the Octavian family; and the inhabitants to this day have an extraordinary veneration for the memory of Augustus. The author concludes his view of Latium with an account of the most remarkable places which lie to the north-east of the road to Naples. Among which are Tibur, now Tivoli, Præneste and other celebrated towns. The general appearance of the country exhibits many traces of barbarism. The inhabitants are more remarkable for their superstition than their industry, but the author informs us that they are in general comfortable and well-informed.

In the arrangement of this work much improvement might undoubtedly be made. For instance, several circumstances connected with the country in general, such as the changes in the salubrity of the air arising from local causes, might be much more completely explained and understood, had the description of particular places preceded the account of these circumstances. The author has dwelt more than was necessary on many fabulous stories respecting the first population of Italy. But the chief defect of the work is the want of a clear and accurate view of the present condition of the people. He has touched this point in a very superficial manner indeed, and judging from the influence which government and religion must have on the multitude, we may fairly doubt whether what he has said be perfectly correct. Still, however, we have here much information respecting some of the customs of the ancient Latins, and many perspicuous descriptions of places, which will serve to throw considerable light on different parts of the Roman History. But the great merit of the work consists in the beauty of the etchings, and in the clear and accurate manner in which the vestiges of antiquity are pointed out and explained.

ART. XI. *Geographical Delineations, or a Compendious View of the Natural and Political State of all Parts of the Globe.* By J. AIKIN, M.D. 2 vols. 8vo. pp. 796. 12s. Johnson, London. 1806.

THE author of the present work does not intend that it should supersede either the more common and elementary books, or the more complete systems of geography, already in use. His object is "to afford in a moderate compass, and under an agreeable form, such a view of every thing most important relative to the natural and political state of the world which

we inhabit as may dwell upon the mind in vivid colours, and durably impress it with just and instructive notions." In the prosecution of the design the author has been guided by two leading considerations respecting each country; namely—"what nature has made it, and what man has made it." If this object has been accomplished in the present publication, much has been done to facilitate the dissemination of that species of geographical knowledge which is really useful to mankind, for it will, perhaps, be allowed that of the books already in use on this subject the smaller are of a meagre quality, and the larger are stuffed with a variety of information that tends but little to the edification of the reader. We shall now proceed to consider the detail of the delineation.

The World.—In the first chapter the reader is presented with a general survey of the surface of the globe of the earth, as consisting of land and water; islands and continents; seas, lakes, rivers; with a few observations on the different species of animals by which they are inhabited. This seems well enough calculated to serve as an introduction to the subsequent detail; but the reader, who is yet a novice in the science, will have the misfortune not to understand it, because he is not yet acquainted with the terms peculiar to the subject, and because there is no explanation of them given in this work. Dr. Aikin is, indeed, aware of this circumstance, and therefore supposes his reader to be already acquainted with some work more strictly elementary, in which these terms are explained. We do not pretend to find fault with Dr. Aikin for the charitable opinion which he entertains of his reader, because an author has an undoubted right to suppose his reader to be as intelligent as he pleases; but in the end it will, perhaps, be found that Dr. Aikin would have acted a wiser part if he had taken the trouble to explain these terms himself; because the probability is that the reader is not quite so intelligent as he has been supposed, and because it is desirable that a book should stand as little in need of the assistance of another book to explain it as possible.—There is also another circumstance which will occasionally perplex and embarrass the reader, if he is not already very well skilled in geography; and, if he is so, the probability is that he will not expect to find much to suit him in Dr. Aikin's work. This circumstance is the want of maps. But to supply this want Dr. Aikin supposes his reader to be furnished with an Atlas, or some such help to the study—so that Dr. Aikin's book is not intelligible without the assistance of two others—a book explanatory of terms, and a book of maps. And if the reader is even provided with a book of maps, the chance is, that he does not derive all that advantage from them that maps, made expressly for the purpose of illustrating the work, would have given him, even though designed upon a smaller scale.

Europe.—The first of the large divisions of the world of which Dr. Aikin proceeds to give the geographical detail is Europe; and the order in which he considers the different countries contained in it is the following: Denmark and Norway, Sweden, Russia in Europe, Poland, Germany, Hungary, Transylvania, &c. Switzerland, Holland, Catholic Netherlands, British Isles, France, Spain, Portugal, Italy, Turkey in Europe. With regard to the order in which the different countries are considered, perhaps, as Dr. Aikin observes, no geographical arrangement can give entirely regular and easy transitions. But some transitions are certainly more easy and more natural than others, and, if so, ought to be adopted; and it would be no difficult matter 'to point out transitions that are preferable to those which are here given. From Denmark to Hungary the reader is conducted from one country to another by transitions to which there can be but little exception, but from thence he is conveyed to Switzerland, without knowing how or why. In the same manner he takes his departure from Switzerland by a sort of geographical skip, in which he crosses an empire in an instant, and finds himself at last bogged in the dykes and ditches of Holland. But this is, perhaps, not a matter of much importance. If the geographical account of a country is good, we need not care how we are conducted to it. But the circumstance that puzzles Dr. Aikin most is the difficulty of fixing the political boundaries and political relations of some of those states contiguous to the French and German empires, owing to the changes and fluctuations which have taken place in them, in consequence of the revolutionary system of the ruler of the French. Bonaparte divides and dismembers, or adds and annexes to his own territories, countries that he has conquered or cajoled, so rapidly and so frequently, that no geographer is able to keep pace with him. If the government of the country to be described is republican when the writer begins his book, it is monarchical before he has finished it. If it contains ten thousand square miles to day, it is increased or diminished by one half the extent to-morrow. For reasons such as these it has perhaps been that Dr. Aikin has chosen to consider countries which now constitute an integral part of the French empire, not under the article France, but in separate articles under their old names. This may be exemplified in the account of the Catholic Netherlands, for instance; but we must confess that we cannot by any means perceive the propriety of it. The *Geographical Delineations* ought to represent the extent and relations of states and empires as they exist at the period in which he writes. He may refer to what they formerly have been, and if they are changed afterwards it is not his fault. There should have been no separate chapter, therefore, giving an account of the Catholic Netherlands; and the rather,

that there exists no natural boundary separating them from the rest of France.

Dr. Aikin's object is to select only what is most important and to represent it, if possible, in such a manner as to make the deepest impression. We do not think that he has been very successful in the accomplishment of this object. For if he has selected the most important circumstances, he has not given them that arrangement or that particularity of detail which is calculated to make a lasting impression upon the mind. The arrangement which Dr. Aikin proposes in his preface is certainly a good one; namely, in describing a country, to state first what nature has made it, and then what man has made it. But although this is announced in the beginning, it is not adhered to in the progress of the work. Sometimes he begins with the former, and sometimes with the latter statement; sometimes they are jumbled together, and sometimes one of them is wanting. This may be seen by inspecting the descriptions of two or three countries at random in any part of the work.—But the detail is often not sufficiently circumstantial. If an outline is too general there is no feature marked. In speaking of the wild animals found in Norway, we are told that “The Kolenrock is the celebrated head-quarters of that curious species of rat, the *leming*, which at certain periods, issues thence in innumerable armies, devouring every thing before them till their course is stopped by the sea.” The reader will not be much the better for this description unless he has been acquainted with the *leming* before.—“Among the wonders of the deep in these regions [the sea coast of Norway] have been enumerated fancied creatures of enormous bulk, which are now considered as the offspring of fable or gross exaggeration.” Here the reader is only left to wonder what strange monsters the author can possibly mean, unless he has read of them somewhere else, for there is no further explanation given.

The Dahl, a river of Sweden, we are told, has a cataract near its mouth, rendered awfully sublime by the breadth of the stream and the wildness of the surrounding scenery. To have conveyed an adequate and permanent idea, it was absolutely necessary to have given the dimensions of this river. But with that the author does not favour his reader. Remarks which the author meant, no doubt, to pass off as grave and profound, often turn out to be trifling and unimportant. “Sweden in general, is marked with the rude features of a northern region. Of these features many are highly picturesque, and afford assemblages of rural beauty, which in a more propitious climate, would greatly delight the lovers of nature.” But the lover of nature admires these sublime features and picturesque scenes even where nature has been pleased to place them, and does not wish to have them translated to a more propitious climate.

They are, already the work of nature where they are and what more could they be in any climate whatever?—In some cases the author is not altogether correct in his statement of facts, where correctness might easily have been obtained. In speaking of the dismemberment and annihilation of the kingdom of Poland, he observes—“The loss of a constitution that doomed the mass of the nation to abject slavery, and the rest to anarchy and civil war, was little to be regretted; but the bare-faced injustice of the act excited the ineffectual indignation of the rest of Europe.”—Is it not well enough known that it excited no indignation whatever in the British cabinet, if it did not rather excite approbation?

“The natural vegetable products of Great Britain may be considered as little more than grass and trees.” He must be very ill acquainted with the *Flora Britannica*, and no Botanist surely, who does not know that this is not the fact. “The Scotch Highlanders are inclined to gloom and melancholy, probably imbibed from the climate and face of nature around them.” We have no hesitation in saying that Dr. Aikin knows nothing of the matter. There is not a people of a more chearful, lively, and contented temper upon the face of the earth. And what is there in the climate and aspect of the country around them that should make them so gloomy and so melancholy. There is no climate more healthful and no scenery more charming.

That the reader may be enabled in some measure to judge of the merits of the work from the work itself, we will present him with an extract or two from such parts as are likely to interest him most:

“This island stretches in a direction from south to north, between the 50th and about the 58½th degree of N. latitude. Its breadth is greatest on the southern side, where it forms a base of about 340 miles. Thence it proceeds narrowing, but very irregularly, till it terminates in the north with a breadth of less than 70 miles. One of the places at which the opposite seas approach the nearest is somewhat beyond the middle of its length. At this part nature has made such an apparent division of the island into two portions, that for a long series of years it was the boundary of two distinct countries, *England* and *Scotland*: and notwithstanding their political union, a degree of separation between the two still subsists, marked by the natural difference of softer features and superior fertility in the southern portion, and by certain civil diversities of laws, religion, and dialect. We will, however, first consider the island as constituting a whole.

“The face of the country in Great Britain presents all the variety that any extensive tract of land can afford; but the scale upon which nature has wrought is comparatively minute, and the features are all blended and softened by intermixture. This is especially true of the southern portion, of which the inequalities of surface rarely rise to the height of mountains, and the bare and rugged tracts are of

little extent. No continued mountainous region is to be met with in this part, except the district in the middle of the western side called *Wales*, the slip of land running out to the south-western angle forming *Cornwall*, and a ridge proceeding from the centre of the island northwards, which has been termed the Appenines of England. Low ranges of chalk and lime-stone hills occur in various parts; and one in particular extends from Cambridgeshire through many counties westward, till it expires on the sea-coast of Dorsetshire.

“The greatest extent of level ground is on the eastern side of England, accompanying the sea-coast for the space of several counties. Between Norfolk and Lincolnshire commences a tract of fen or marsh, following the course of the sluggish rivers which find their discharge in that part, and formed by their frequent inundations. These districts would be uninhabitable, had not great industry been employed in cutting drains and raising embankments, by which means they have for the most part been converted into rich meadows and corn fields.

“The northern portion of the island assumes a somewhat different character. Its level tracts are more bleak and naked, and its Highlands occupy a large space in the middle and north-western parts, frowning in all the gloom of sterility, and frequently rising into mountains of Alpine grandeur. Lakes and arms of the sea running far up into the country give to its landscapes the picturesque appendage of masses of water, which the most beautiful scenes of South Britain seldom afford.”

This may be considered as an exemplification of what our country has been made by nature. We shall proceed to give an extract exhibiting, at least in one point of view, what it has been made by art:

“Thus Great Britain has become the greatest commercial nation that the world ever beheld, covering all the seas with her ships, and known and respected by the most distant nations. Her trading navy has been the support and nursery of a warlike navy, the most powerful, and the most formidable for courage and discipline, that the annals of mankind have recorded. She is at present the undoubted *Queen of the Ocean*, an envied and hazardous station; which can be preserved only by the union of equity and moderation with vigorous exertion. It has been an advantage of the combination of manufactures with foreign commerce, that wealth has been generally diffused through the country, scarcely any part of it being out of the reach of profitable employment. The advanced demand for the necessaries of life has given additional encouragement to agriculture, and the value of land and its products has fully kept pace with the influx of opulence. Lands newly taken into culture, neat farms, elegant villas, thriving towns, and smiling villages, every where meet the traveller's eye. The mutual communication of the different parts is promoted by turnpike roads in every direction, and by inland navigation, which has been carried on during the last 40 or 50 years with most unexampled spirit. Canals now spread their arms over the surface of the island, connecting all the great towns and navigable rivers, and forming a system of water-communication more complete than

exists in any other country in Europe, with the exception of the Netherlands. The mechanical skill and invention displayed in their construction would alone suffice to do honour to the national genius.

“ The metropolis of the British empire, *London*, is beyond question the most populous and opulent city in Europe, nor is it known to be surpassed in these respects by any in the world, if those of *China* and *Japan* be excepted. The advantage of being at the same time the civil and the commercial capital has given it this superiority. By means of its noble river, the *Thames*, it is rendered a port, accessible to the largest merchant ships, whilst its remoteness from the sea secures it from the sudden attacks of an enemy. If in point of architectural magnificence it cannot vie with some of the continental cities, yet in every thing which conduces to convenience and comfort it may challenge competition. Its inhabitants, besides the ordinary trades and occupations belonging to a great and luxurious metropolis, are employed in various branches of manufacture, and in the multiplied concerns of foreign and domestic commerce and shipping. The people of *London*, *Westminster*, the borough of *Southwark*, and some contiguous country parishes, were returned at the late enumeration at upwards of 864,000. To the distance of several miles round, villages closely succeed each other, filled with the elegant residences of the merchants and other opulent inhabitants of *London*; nor would any circumstance so much enhance a foreigner's idea of the capital, as the buildings which border every avenue to it, and the long lines of lamps illuminating the roads that converge from every quarter.”

Asia.—The order in which the different countries of *Asia* are introduced, is as follows:—*Turkey in Asia*, *Asiatic Russia*, *Independent Tartary*, *Persia*, *Arabia*, *Hindustan*, *Ceylon*, *Tibet*, *India beyond the Ganges*, *China*, *Chinese Tartary*, *Corca*, *Japan*, *East Indian Islands*.

It is not necessary to offer any particular remarks upon the descriptions of the countries now mentioned. It may be observed, however, that *Dr. Aikin's* plan is better suited to the description of these distant countries than to the countries of *Europe*, because it is only a general knowledge of them that the reader is likely to want.

Africa.—As *Africa* may be said to be known only on the sea coast, and has never been explored to any great extent in the interior, *Dr. Aikin* contents himself with making a tour round it under the following divisions. *Egypt*, *Nubia*, *Dar Fur*, *Abyssinia*, *Eastern Coast of Africa*, *Southern Africa*, *Western Coast of Africa*, *Barbary States*, *Islands of Africa*. In the description of the greater part of these countries the writer is necessarily very brief because their geography and history are yet but obscurely known.

America.—This immense continent is described under the following divisions. *North America*, including *Greenland*, *British North America*, *United States of America*, and *Spanish North America*.—*South America*, including *Spanish South*

America, Portuguese South America, French South America, and Dutch South America.—Then follows the geography of the West India islands, the islands in the Pacific Ocean, and lastly, New Holland, a country of which little has been yet explored, but which promises to be a rich field of investigation to the naturalist who has enterprise and perseverance enough to undertake and accomplish the task.

Although this work is certainly liable to a few objections which we have already stated, still it must be considered as containing a very good summary of all that is most important in geographical knowledge, and may be read and perused with advantage, at least by such as have made some considerable progress in the study already. It will revive in their memories the recollection of the most important circumstances after the perusal of more minute details.

ART. XII. *Thoughts on the Relative State of Great Britain and of France at the close of Mr. Pitt's Administration in 1806.* 8vo. 2s. pp. 64. London, 1806. Hatchard.

THERE is one subject discussed in this pamphlet, for which we have no doubt that the piece was written, and on account of which it must receive more of our attention than we should otherwise have thought it required. We shall briefly state the particulars, in order, on which the author has previously descanted; and by which he intended to prepare the way for the main topic; and then we shall make an observation or two which this topic itself seems very urgently to call for.

The pamphlet opens with a gaze of astonishment upon the events of last autumn, in which the death of Mr. Pitt and the battle of Trafalgar are mixed with the battle of Austerlitz and the peace of Presburg. From the reverses and degradation of the house of Austria, and its miserable policy, which the author very plainly condemns, he proceeds to the aggrandizement and ascendancy of the French empire, and the dangerous character of its ruler. From the survey of the whole he concludes that the continent of Europe is either subdued by Bonaparte, or its arms rendered useless, “and that to it, in its present convulsed and tottering state, Great Britain must not look for efficient co-operation or permanent relief.” He then goes on :

“Never, at any former period of time, did invasion approach under a more formidable shape than in 1806! Never could invasion have so able a conductor, or one animated by so many motives to impel him to the attempt! Ambition, vengeance, glory, spoliation, all combine. In the prime of his age, he unites all the energies of body and of mind. Surrounded, like the Macedonian conqueror, by generals of consummate skill, and followed by an army accustomed to consider nothing insurmountable to his genius, he can have no impediments to combat at home. Accountable to na

tribunal, he can hazard the most desperate enterprises, secure of impunity. Superintending every movement in person, he commits little to chance, and less to delegated authority. Restrained by no severe rules of political morality; always recurring to fiction and artifice, where force cannot effect his purpose; employing all the engines of sedition and of convulsion; if he cannot conquer, he may nevertheless subvert."

But over and above these alarming dangers from without, Great Britain is subject to an evil more terrible perhaps than even they. It is an evil too, from which we, for our part, fondly believed the nation wonderfully free. We are beset by intestine foes!

"It is not merely the *external* enemy with whom we have to contend. There is in every state, and in every country, an *internal* adversary more dangerous, because less visible. We are not exempt from such insidious foes: they are known by instinct to the invader, and he counts on them as his best auxiliaries. To them he will address his Rescripts, his Bulletins, and his Proclamations. They perfectly understand his meaning, however dark and oracular. Hidden at the present hour, but waiting for the signal to quit their lurking places, they will answer to the summons, the dagger in their hand. How are we to disarm these intestine traitors, and to nullify their efforts?"

Against these formidable dangers we have occasion for the greatest wisdom and patriotism. This ought to be exhibited in five great acts: first, a survey of every parish in the kingdom; second, training all the proprietors of land to arms; third, providing a fund like the *patriotic fund*, "for the maintenance," as he very Irishly expresses it, "of such as fall in the service of their country, in case of invasion;" fourth, fortifying the south-east part of the island; and fifth, in a great financial act, which is that point of primary importance, the main object of the pamphlet, on which we proposed to make one or two observations.

The author begins with a lofty descant on the vast importance of our empire in India, not only to the prosperity but to the very existence of the British state. This is a point which he says will not be disputed. After this he turns to the debt of the East India company. That he tells us is not much short of 35 millions, at an interest, for the most part, of ten or twelve per cent. This he informs us has produced terrible embarrassments; to such a degree as to "suspend in some instances the provision of commercial cargoes, by which the East India company, and the government of Great Britain annually receive so great a financial support. It may even be justly dreaded that, should the war be long protracted, which we are now carrying on with France, Spain, and Holland, pecuniary difficulties may arise still more alarming. Military arrears such as accumulated in 1785, may put us shortly under a necessity

either of sending out specie from this country, with which to pay the army in India, or of risking a convulsion in the interior of Bengal." Well, then! What then? What says our author next? Why, that we, the people of Great Britain, should pay this debt of the East India Company. Nay, honest reader, do not stare! We are much deceived if you will not ere long have this doctrine often enough proposed to you. This is a beginning. This is to try your temper. If the experiment meets with any encouragement, it will be repeated in various ingenious forms; and we should not wonder if the doctrine meet with support in quarters to which you are not at present looking.

Only observe the ingenious pretty way in which you are here persuaded. This is all for your good. Think first of the horrible state you are in, with that direful pest Bonaparte and these internal foes of yours; think next of the immeasurable support you derive from this mighty, this glorious India; think only of that vast *financial* resource you obtain annually from her commercial cargoes; and think that these have sometimes been diminished by her debt; think of all this, and of the other dangers threatened, and then say if you ought not to pray to be allowed to discharge this debt?

• The bulk of every people are ill-informed, and of course credulous, with respect to all great and complicated points of the common interest. In regard to credulity and facility there are perhaps no people who at the present moment go farther than the English. On this foundation it is that hopes are actually formed of carrying through, with the consent of the people of England, a measure the most shameless, the most mercenary, and the most unjust, that ever was presented to any nation.

We have, in the East India Company, a commercial body to whom for centuries we have communicated extraordinary advantages over their fellow citizens. We have confined to them the power of trading with the richest of all our dependencies, for their sake debarring the rest of the community from that high privilege; and we have given to them the power of selling their commodities to their fellow-citizens at any price which they chose. Our government has thus dealt between them and the rest of the subjects—with such favour toward the one and such prejudice toward the other; and now what happens? After all these privileges have been abused; after this East India Company, instead of acquiring the riches from which the people at large, have been debarred, have sunk by their own misconduct into an abyss of debt, they have the modesty to come forward, they or their friends, and tell us that we whom they have so long kept out of our national possessions, should after all our favours only pay their enormous debts into the bar-

gain ; and so let them go on again with some comfort, in the protracted enjoyment of our rights.

To confound the people's perception of this very simple, and impressive case, the magnitude of this Indian empire is always thrown before their eyes ; to bewilder their minds, and by engaging them with a pleasing idea to make them lose sight of a disagreeable one. It is indeed astonishing what effects this artifice produces ; considering what a mockery of reason it is. If our Indian empire be great and important is not the mismanagement of it the greater curse ? If it be a thing of such infinite value, must not they be infinitely culpable, who with the possession of it have brought their affairs to such misery ? Because the Indian empire is great and important, is this any reason why the overburthened people of England should be charged with the debts of the East India Company ? Whatever be the value of India, the value of Great Britain is surely much more ; and they who carry on the trade of Great Britain are still more important than they who carry on that of India. What then ? Ought we, by reason of this importance, to fund all the debts, regularly, of all British merchants ? What would be thought of such a proposition as this ? But does it not rest on a still stronger foundation than that for the payment of the debts of the East India Company ? If then the people of this country do not treat this last proposition with all the mockery they would justly bestow on the former, it must be that they have become blind and silly to a degree which they can hardly surpass.

The concern for the interests of Great Britain is most conspicuous in this proposal ! At a moment when her own debts have swelled to a magnitude at which we cannot look without horror ; at a moment when the means of providing for our own necessities is a matter of such unspeakable delicacy and difficulty ; at a moment when we groan under burthens which already are all but intolerable ; nay, at a moment when many of the wisest men in the nation think and say that the only means we have left of meeting the coming difficulties, are a national bankruptcy, or at least the diminishing of the interest on the national debt, we are insulted with a proposal to pay the debt of the East India Company. We can only conceive one proposition more impudent which could come from them ; and that is, that we should dismiss the king, lords, and commons, and let the East India Company rule us in their stead. This is the next thing to which it remains for them to proceed.

But we are told that Great Britain derives advantages so immense from India, that she cannot make too great sacrifices to preserve them. And then it is modestly hinted that she can only preserve them by means of the East India Company. In the first place the people of Great Britain ought always to be

suspicious of the doctrine of great sacrifices. In nine instances out of ten it is brought forward only to cheat them. It is a maxim equally sound in politics as in economics, that the best things are generally the cheapest. Let us next consider of what kind are those advantages we derive from India. They may be all arranged under two heads. They are either, 1. Commercial, including all the benefits of the trade we carry on with India, and exactly resembling the benefits of any other trade, or they are; 2. The advantages of sovereignty, which consist of the revenue derived, or the men obtained for conducting our wars. In this division it is plain that the direct advantages of the sovereignty to this country are nothing. It derives from India neither revenue nor men. On the contrary a great waste is made of our own population for the defence of India; and so far are we from deriving revenue, that the revenues of India have been found insufficient for its own expence, and we are now called upon to make good the deficiency. It appears then that the advantages we derive from India are all commercial, and that if the sovereignty be useful, it is useful only as it enables us to reap the commercial advantages in greater perfection. But is it necessary that we should pay the debts of the East India Company in order to obtain these advantages? Is there nobody in the nation who could carry it on without them? That the commerce could well be carried on without them they shew abundant proof when they exert themselves so vehemently that the private trader may not be permitted to engage in it. Nay the fact is certain that the East India Company is the cause why the kingdom of Great Britain does not reap one half of the advantages from the commerce of India which it would otherwise reap; so strong is the reason, why we should pay the debts of that company, for their services in regard to the trade of India! With the men who judge from principles this has long been an established proposition. But certain facts have lately been urged upon the public attention which bring the truth home to all who can either hear or see. In a late debate in the house of commons, Alderman Prinsep moved for some papers, which he said would prove that the commerce of the neutral nations with our Indian empire was at least equal to our own. The papers were refused, but the facts not denied, whence we have a right to conclude that they were not less, if not more strong than they were stated. The answer of the chairman of the Court of Directors was memorable. He said that this great trade of the neutrals was not only incapable of prevention, but absolutely necessary. It was this alone which enabled the inhabitants to sell their goods, and to pay to the company their territorial revenue. The East India Company then are unable to carry on one half of the trade of India: they are happy to permit foreign nations to carry on

the other half: but they contrive to prevent their own fellow-subjects from carrying it on! We are then to pay the debts of the East India Company, that they may have the privilege of diverting one half of the advantages of the East India trade to our neighbours! This is the literal truth. For it is clear as day that were the whole British capital and navigation laid open to the Indian trade, the trade of the neutrals with India would immediately be reduced to nothing. In every species of maritime trade it is found that no nation can at present stand the competition of the English; but in those which require large capital and great navigation, the least of all. Its superiority, therefore, with regard to the East India commerce would be quite irresistible; and it is absolutely certain, were the monopoly of the East India Company destroyed, that almost the whole of that great portion of the East India trade, which is carried on by the neutrals, would center in this country; and that "the financial support which we annually derive from the Indian commercial cargoes" would at least be doubled. While we overlook this vast concern we are willing to quarrel with half the world about carrying the paltry commerce of the French West India islands!

If the payment of the debts of the East India Company, a proposal so unreasonable and impertinent, be thus useless in regard to the commercial advantages of our Indian empire, it is still more useless in regard to the sovereignty. It surely will not be said that the privileges of the East India Company are necessary to the right governing of that dependency; or that the wisdom which governs Great Britain is less fit for the task than that of the Court of Directors. The question respecting the government of India is a question of great delicacy and importance; but most men have been long agreed that it could not be in worse hands than in those of the East India Company.

If the East India Company have, by their misconduct, brought themselves into circumstances, in which they cannot go on, let them resign a charge for which they are unfit. The nation has nothing more to do with their debts than it has with those of any other merchant in London; and it ought to treat with derision and disdain all the attempts to confound our interests in the Indian empire with those of the East India Company. They are not only not the same, but in many respects contrary. Such attempts are therefore insidious and fraudulent. Too long has this easy thoughtless nation been duped by interested misrepresentations. The time is now come when many of them are very generally seen through; and it will henceforth be mean spitefulness only to which the arrangements founded upon them will owe their continuance.

ART. XIII. *The Rustic, a Poem in Five Cantos.* By EWAN CLARK, 8vo. pp. 119. 5s. Ostell, 1805.

The author of this poem informs us that he “has occasionally amused a leisure hour, during a life of great retirement, in weaving a couplet; and, now that he has seen his *seventieth* year, he exercises the privilege of age, which ever thinks it is entitled to be heard, and ventures, in a longer poem than he has hitherto attempted, to sing the scenes of his daily observation.” We must own that our interest was not a little excited on finding an old man, at an advanced age, which is usually spent in querulousness, stepping forward to amuse the generations behind him with a poetical description of the rural scenes around him. On perusing the piece, we were still further gratified to recognise circumstances and scenes which were wont to form the pleasure of our earlier years; and the simplicity of the style, conjoined with the cheerfulness, contentment, modesty and piety which the aged author discovers throughout, formed a most agreeable contrast to the affected, whining, conceited, inflated trash, with which our more mature years are so frequently annoyed by the sentimental poetasters of the day. If in the perusal of this little piece we occasionally stumbled on a defective rhyme, a feeble line, an image better conceived than expressed; we must own that, under the impressions we have mentioned, we felt ourselves inclined to acquiesce in the author's modest petition—

“With kindness, critics, view th' imperfect page,
“And spare the poet for the love of age.”

The plan which our poet pursues is to describe his rustics in their four different stages of infancy, youth, manhood, and old age: to each stage a canto is devoted. In the first two cantos the usual sports and occupations of infancy and youth in the country are described. From the third canto we shall select the loves of the Cumberland lads and lasses as a specimen of our author's manner:

“At crowded fairs the rural lovers meet,
Where nymphs in troops parade in ev'ry street;
Ribands and ruffs hearts not a few command,
But red-clock'd stockings nothing can withstand;
Their watchful swains right readily advance,
And hug them in, to share the festive dance.
Now mirth and music, joke and joy, prevail;
The reels go round, and eke the cakes and ale;
Each tune is echoed by each answering toe,
Till ev'ry cheek has gain'd a brighter glow.

“Nor thou, O Merry-night, unsung remain!
Thou right of nights to ev'ry nymph and swain;
The night long talk'd of, thought of, dreamt of long,
Sacred to courtship, mirth, and modest song,

When, in trim Sunday-suits, and faces clear,
 'The youths and maidens in neat pride appear.
 A clay-rais'd barn receives the buxom train,
 Whose rush-thatch'd roof protects from wind and rain,
 Planks neatly rang'd around the place are seen,
 Resting on sods, delv'd from the daisied green;
 Two candles, fix'd in clay-form'd sockets, show
 Each ruddy beauty, and each rural beau.
 Expectance high holds ev'ry female mute,
 Till the brisk music calls the couples out;
 Fiddler, strike up! and smoothly smite the string,
 And ev'ry heel in unison shall ring.
 Now quick, now slow they move with measur'd grace,
 Till joy shines dewy on each blushing face.
 Jigs, horn-pipes, reels, alternately, go round,
 And the light toes scarce touch the speaking ground.
 Ended the dance, each wishful youth demands
 Th' accustom'd boon at his fair partner's hands,
 Th' enraptur'd swain enjoys th' extatic bliss,
 And long protracts the more than honied kiss.
 Into a darkling corner some remove,
 And in soft whispers breathe their artless love;
 And some retire t' enjoy the cooler air,
 And with more freedom all their heart declare;
 They plight their troth behind the barley-mow,
 And ev'ry star shines witness to the vow.

" If from the dance such sweet endearments flow,
 Who would th' attainment of the dance forego?
 Nor need one buxom lass, or sun-burnt swain,
 To foot the floor by art unskill'd remain;
 T' accomplish this, itin'rant artists will,
 For weekly sixpence, train them into skill;
 Procure some empty barn's commodious site,
 There to instruct each limb to move aright,
 To cross the buckle; thunder one, two, three;
 And bounce a horn-pipe with agility;
 To run a reel, to jump jigs with an air,
 Till all are finish'd for the wake or fair.
 To thee, Tom Little, of elastic toe,
 To thee, through friendship, shall one couplet flow;
 Taught by thy skill have thousands ris'n to fame,
 If graceful dancing that distinction claim."

Our readers, who can relish descriptions of real life, will
 also peruse with satisfaction the following account of what is
 termed in Cumberland a *bidden wedding*;

" The day is come; and crowds on crowds repair
 To Hawthorn-field, as if to Rosley fair.
 The fiddler in the centre takes his place,
 And guides his nag and fiddlestick with grace;
 And merrily moves on the cavalcade,
 T' obtain the curate's sanctifying aid;

The corps pedestrian rest behind at ease,
 To skirmish with the ale and bread and cheese :
 And now the guests return in gallop-haste,
 The suet-puddings and hot pies to taste,
 To quaff a can, as circles round the tale,
 Of good Dame OATLAND's heart-reviving ale.
 And ev'ry appetite receives content ;
 The pies are good, the puddings excellent ;
 The ale is brown, and clear, and passing strong,
 And tunes each heart to joyance and to song ;
 Old Age himself attempts the youthful prance,
 And claps his hands, and hobbles through the dance.

“ And now an off'ring to the bride is made, •
 Seated beneath the poplar's spreading shade,
 The fiddler at her back, in speaking thrum,
 ‘ Come all to Cuddy's wedding, come, come, come !’
 A pewter dish is plac'd upon her knee,
 And the half-crowns dance round it merrily.
 All now the bridal off'ring have bestow'd,
 And the bride bends beneath her silver load.

“ Next, to the moor all haste their eager way,
 To share the sports that glad the close of day.
 O ! could the poet with his wish keep pace,
 The absent Nimrods should behold the race ;
 • Enraprur'd dwell on jockeyship divine,
 And hear the lash resound in ev'ry line ;
 Hear the swift hoofs quick patter o'er the plain,
 And view the deep-spurr'd coursers pant and strain ;
 All eyes should see sacks hop and jump around,
 Or roll and tumble o'er their destin'd ground ;
 Old women grin with grim, infernal grace,
 Till lost each feature of the human face,
 Young nymphs as swiftly skim across the plain
 As... what's her name, for golden pippin ran.

“ All 's done. The aged homewards plod their way ;
 The young return to dance the night away.
 The Muse asserts they cannot now be sung,
 That fifty weddings from this wedding sprung.”

The fourth canto, although perhaps not the most finished, interests us particularly from the allusions of the author to the correspondence of the state of his own years and feelings to those of the old rustic whom he describes. We were pleased to find the veteran unconsciously anticipating twenty years more of health and contentment, when he describes his rustic as still vigorous,

“ Though verging close upon his *ninetieth* year.”

From this canto we select a dialogue which the aged rustic is supposed to overhear in one of his daily walks. We select it as a specimen of what seems to us to deserve properly the name of *pastoral*. It is free both from the laboured conceits which

appear in those of Pope ; and from the coarseness and silliness which mar those of Ambrose Philips. The images correspond with the condition of the speakers, and the language is just sufficiently polished not to shock a reader of taste.

HE.

“ Beneath this hay-cock, till yon swaths be dried,
Let us sit down, my SUSAN, side by side,
Talk o'er young times, when, innocently gay,
We look'd, and lisp'd, and laugh'd the hours away.

SHE.

I've not forgot those heartsome hours, I ween,
When we two scamper'd round and round yon green ;
Bestrode our willow-wands with faces fain,
And lash'd our pliant ponies o'er the plain,
Sought where the wild flow'r blow'd, the primrose sprung,
And on which hedge the blackest brambles hung.

HE.

With these we stain'd our faces and our hands,
To look like folk come from the far-off lands.

SHE.

Or sometimes press'd them into red wine sweet,
And in my thimble measur'd round the treat.

HE.

We stripp'd the sloe-bush of its jetty store,
And from the hawthorn its red fruitage bore ;
From wild briars snatch'd the scarlet gems away,
For necklaces, to make my SUSAN gay ;
In these, around thy neck and arms array'd,
Fine, as fine lady, shone my little maid.

SHE.

To me thy company was ever dear,
Where EDWARD wander'd, SUSAN still was near ;
And when fatigu'd, or heavy rain did fall,
My EDWARD safely bore me through it all.

HE.

Then would we build our baby-house with care,
And all its shining ornaments prepare ;
Each place explore, where broken platters lay,
And bear the spoils with merry hearts away.
Did the 'squire's lady's tea-cups chance to fall :
The precious fragments straight adorn'd our wall.
With these our shelves in peerless pride were crown'd,
And nought but glitt'ring glory shone around.
Yon hawthorn bush, which blossoms on the green,
Still shows the site of our sweet building-scene.

SHE.

Then my young skill at pastry would I try,
From clay to mould the many-corner'd pie ;
The sun soon bak'd the tantalizing treat ;
We hail'd the banquet which we could not eat.

H E.

When greater grown, we sought the distant wood
 Where fruitful nut-trees overhung the flood,
 View'd the brown clusters with desiring eyes,
 Reach'd, pluck'd, and pocketed the precious prize.
 Once, as my SUSAN on the margin stood,
 She slipp'd, and shriek'd, and dash'd into the flood ;
 I flew to save thee, plung'd, intemp'rate, in,
 Till the bold wave approach'd my very chin,
 And clasp'd thee sinking, and, all trembling, bore
 My breathless SUSAN to the shelving shore,
 And long wept o'er thee. . . . for I deem'd thee dead. . . .
 At length you sigh'd, look'd up, and rais'd your head,
 Cried, " EDWARD, EDWARD !" and dispell'd my pain ;
 And soon my SUSAN was herself again.

S H E.

I shudder yet, when I think o'er the scene !
 Where, but for thee, had now poor SUSAN been ?
 Thanks are poor payment for the debt I owe. . . .
 More would I give, more had I to bestow.

H E.

Give me thyself then, my most lovely maid,
 A gift more rich than e'er the sun survey'd !
 Hide not thy face, but frank and gen'rous prove. . . .
 Long have I lov'd thee. . . . and will ever love !

S H E.

What must I say ? This heart has long confess'd
 That I am thine. . . . for thou deserv'st me best.

H E.

Bless'd be those lips that have pronounc'd my bliss !
 We seal the contract with this faithful kiss ;
 And now, my SUSAN, my own SUSAN now,
 Of what's next needful, let us talk, my SUE !
 This week to *Carlisle* city we'll repair,
 To buy the bridal trinkets for my fair.
 To *Connel's* shop my SUSAN will I bring,
 To fit her finger with the wedding-ring ;
 Procure the licence, and all else beside,
 Fit and becomely for my bonny bride.

S H E.

Kind is my EDWARD ; my whole future life
 Shall prove me worthy to be EDWARD's wife ;
 But we forget ; the swaths are waxen dry ;
 We'll plan things over whilst our rakes we ply. . . . "

Our readers will observe that several, both of the lines and thoughts in the preceding dialogue, require improvement. The same observation applies to the poem throughout. Yet these defects appear to us amply compensated by its merits, and we are confident that it will afford not a little gratification to those readers, whose tastes are not vitiated by those insipid and

sickly collections of silly words and sentiments, which are usually produced to the public as descriptions of country manners.

XIV. *Public Characters of 1806.* 8vo. pp. 630. 10s. 6d. Phillips.

IN our Journal for November 1804, we took such brief notice of the 7th volume of this work, as its meagre contents seemed to demand, and if we pay somewhat more attention to the present, we are afraid it will not appear to proceed from a higher degree of admiration. Indeed, the success of such a work, for some kind of success it must have enjoyed to encourage the publication of an eighth volume, has always convinced us that, with much that is honourable, there is likewise much that is disgraceful in public opinion. Mercenary motives, vanity, and impertinent curiosity seem to have combined to give a temporary popularity to a compilation which modesty and propriety must have at once consigned to contempt and oblivion. But it is not our immediate design to quarrel with the encouragers of self-biographers, or their puffing friends. It will be more to the point, to inform the lovers of such reading what they have to expect from the new volume.

That it exhibits symptoms of decaying resources will, perhaps, appear very evident from an inspection of the names of those personages whose lives are grouped in it; but we must do the Editor the justice to say that, by laying hold of naval officers, he has provided some very copious and easily accessible materials which will not soon be exhausted, for who can set limits to log-books, gazettes, official reports and letters, and even parliamentary speeches? If the public is content to receive those documents as biography, we have reason to think, from the present volume, that there will be no cause of complaint for many years to come.

After a life of Lord Keith made up of some of the aforesaid materials, we meet with that of Mrs. Damer, which is more original: indeed its style is so truly original, that we have not been able to determine, after a good deal of consideration, to what class it belongs. At first we thought it panegyric, but as we proceeded we were reluctantly obliged to exchange that opinion for one more favourable to the ingenuity of the writer. We have, however, a very high opinion of Mrs. Damer's talents, and should be glad to know what she has done, either in public or private life, to be treated with all the extravagant wantonness of irony? Let the following passage speak for itself, and determine, if our opinion should be wrong, the particular style and intention of this sublime writer:

“The exhibition of the royal academicians at Somerset House has often been enriched by the productions of her chisel; and it has been generally understood, that if there had not been an express de-

cree of the Academy for the exclusion of female artists as members of that body, Mrs. Damer would have received a seat on the same bench with the fair Kauffman, and other ladies of a less splendid fame. Why this Salique law was enacted by the Apelles, the Zeuxis, the Lysiphus, and the Phidias, of our British school, has never been explained. Certainly there is no gallantry in the ordinance, and not much justice or taste, if we look on the one hand to the abilities of our countrywoman, and on the other to that symmetry of form which might rival the models of Greece itself. Besides, there is something so preposterously ungrateful to the muse of Painting, from whom they receive all their inspiration and their art, to proscribe in this manner that sex of which her divinityship is a crown and a glory! It is well for these gentlemen who, like the daring Ajax, do not hesitate to “defy, affront, and blaspheme” the immortals, that the present goddess is so very volatile a being as to live altogether in a *Castle in the Air*; else we might expect to see a most mighty vengeance taken upon these her rebellious sons:—Some she would transfix with their own pencils; others she would poison with white lead, mastich varnish, and drying oil; and perhaps some few, by way of distinction, would find their way to ‘the oblivious shore’ by means of the newly invented Venetian vehicle! Let these modern offenders of the daughter of Olympus remember what power one crystal gem gliding down the cheek of Beauty used to have upon the sympathy of the cloud-compelling Jove! It was sufficient to drive ~~whole~~ navies to wreck, and to lay vast kingdoms in smoke and ashes. What then may be the fate even of a synod of painters, if half a dozen lovely eyes choose to buy its destruction with a chalice of tears? In vain they may shield themselves behind their pallets, case themselves in sevenfold webs of canvas, and arm themselves with brushes, maw-sticks, and grinding stones:—if Venus and the Muses draw their arrows to the head, they will all perish, like the offspring of Niobe: or be sent down the stream of ages a mingled spectacle to future generations, like so many Orpheuses, torn to pieces by the vindictive rage of Thracian furies!

“The honours which were denied to the genius of Mrs. Damer by one order of men, were amply recompensed by the warm suffrages of fame which she received from other contemporary societies of talent not less high in reputation. Wherever taste, elegance, and accomplishments were prized, there she found her admirers and her friends.”

The next article we shall notice is that of Mrs. Thicknesse, which is a more ingenious farrago of *gossip*, without one claim on public attention, except perhaps an attempt, frequently repeated, to represent Philip Thicknesse, the well-known governor of Landguard Fort, as a model of all that is amiable and praise-worthy! On this we need make no comment, but if he deserves this character, the lady must of course exceed him in perfection; and accordingly, we are happy to find that the relict of that worthy man, among other perfections, at the age of 68—9, retains “her teeth as sound and *to the full* as white as those of a girl of nineteen,” and that “her light-brown hair is

braided around her head, without the least admixture of grey, or any appearance of change." It is not perhaps less important to know that this *Public Character*, "loudly condemns the custom of applying to male *accoucheurs*" (who ever heard of female ones?) and that "she herself was delivered of all her children, by the assistance of her own sex alone." This fulsome and foolish article concludes with this remark: "Age seems to have spared her accomplishments, like her teeth and hair, from decay; and that she may enjoy and exhibit the talents of a Ninon to the same remote period as that celebrated French-woman, is the sincere and ardent wish of the author of this article." That this wish is *ardent* we admit, but whether it be prudent or delicate we have some doubt, because we have discovered, or think we have reason to suspect, a very near relationship between the writer of the article and its object. We do not, indeed, conceive that there can be more than one human being in the kingdom capable of writing it.

Mrs. Thicknesse is followed by another *public character* of somewhat more notoriety,—no less a personage than the blacksmith of Gretna-Green, or as he is here termed the "High Priest of Gretna." Of the account given of this fellow, we can only say that it is appropriate to such a character, being equally disgusting and indelicate. It serves, however, as the opening to a new class of *Public Characters*, which, from this specimen, the editor seems very well qualified to delineate. But as in his preface he speaks only of "men of rank, men of letters, civilians, gowmsmen, men of the sword, and ladies," we would submit to his better judgment whether some of these personages might not complain of their *company*.

Joel Barlow seems to be written *con amore*, and his democratic propensities represented in as decent a manner as the present taste of the public will admit. It is sadly cked out, however, with an analysis of "The Vision of Columbus," the memory of which he wishes to revive by increasing it to the size of an epic, to be entitled "The Columbiad." If it should appear in a more regular form, it will obtain due attention, but his allowing extracts to be made for this life, is no very favourable symptom.

The Life of Mr. Henry Greathead is in truth that of his *Life-Boat*, and made up of materials very remote from those of biography.

Sir James Mackintosh will probably not be very proud of the account given of him, nor thank the industry of the compiler for lengthening it out by a detail of actions and opinions which he is probably now willing to forget. His "*Vindiciæ Gallicæ*" and the "Trial of Peltier" have been *subpana'd* to good purpose.

The Speaker, Abbot, is a most meagre article; nothing is

known of his family ; but his speeches are brought in without mercy. In noticing his promotion to the chair, the Editor says :

“ To the *honour* of the representative body, the candidates for this high and important situation are *but few* ; FOR, in addition to an unblemished character, and a marked reputation for talents, much learning, great dignity, uncommon patience, and conspicuous impartiality, added to an extraordinary degree of research, are all required.” Is this irony, or does the writer really mean that the unfrequency of the above mentioned virtues is to the *honour* of the representative body ?

Of the Archbishop of Canterbury, the editor knows nothing but what any newspaper can tell, and would have said nothing, had he not recollected that his Grace once published a sermon, from which various extracts are given, because “ it is not to be purchased, and therefore has been seen but by few.” Why a sermon which was *published* is not to be *purchased*, the reader may inquire.

The remaining characters are, Sir Thomas Manners Sutton, Captain Thomas Morris, Captain Charles Morris, the chaste composer of songs, Mr. Aaron Burr, who seems to owe his promotion to his duel with Hamilton, Rev. Walter Blake Kirwan, Sir Home Popham, Mr. George Canning, the Young Roscius, Rev. Henry Bate Dudley, Vice-Admiral Mitchell, Madame D'Arblay, Sir C. M. Pole, Mr. Elliston, and Alderman Combe. It we could have discovered any thing more interesting than the beauties we have already selected, we should have had no objection to go through this list, but it is time to relieve ourselves and our readers.

ART. XIV. *An Inquiry into the Principles, Dispositions, and Habits of the People of England, under their different Sovereigns, since the Reign of Queen Elizabeth. With various Observations, Historical and Moral, arising from the Subject.* By JOHN ANDREWS, L.L.D. 12mo. 186 pp. 3s. Egerton. 1806.

WE took up this volume with the expectation of finding a close and terse view of the principles of government in general, of the English government in particular, with the various modifications which it underwent under the different sovereigns, and the effect which the whole had produced upon the disposition, manners, and taste of the people. This we apprehend is the only way in which an inquiry of this nature could be conducted so as to answer any very good purpose.—Here, however, we were very much disappointed. Dr. Andrews does indeed, at the outset, tell us that the disposition and manners of a nation are materially influenced by its government and the personal character of its sovereigns. This information, whatever may

be thought of its necessity in the present instance, is undoubtedly correct. But the misfortune is that he has not made the proper use of the position, for he has scarcely dwelt at all on the nature and influence of the government itself, but has almost entirely confined himself to the investigation of the effects of the personal character of the sovereign. The consequence is such as might be expected. In some cases a great deal more is attributed to the personal conduct of the prince than it deserves, and in others a great deal less; and the account of the national character at different periods is, for the most part, exceedingly vague, superficial, and imperfect in every respect. Queen Elizabeth, we are told, sensible of the ruinous tendency of the frivolous extravagance of her predecessors, established a system of economy at court, and endeavoured to promote this spirit among her subjects. She also encouraged manly sports, and theatrical amusements. Under her reign, therefore, the nation was economical, martial, and fond of plays; and as a proof of the two latter observations, we are reminded that the archbishop of Canterbury kept a great number of horses trained for war, and that Shakspeare flourished. Admitting the fact that such was the situation of the nation, without allowing that this has been proved to be the case in any extraordinary degree, either by the instances above-mentioned, or in any other way here stated, still it comes to be inquired how this was effected. From the mode of reasoning adopted by our author it would appear that he considered it as solely owing to the conduct of the sovereign. That the sovereign contributed to it in some measure may be allowed, but the defect of the treatise is that it neglects to notice such other causes as may have operated in a more material degree. But since so much efficacy has in this instance been ascribed to the sovereign, it might be expected that the means employed, or some of them at least, would have been distinctly stated. Two or three of them indeed have been stated, but not distinctly. The Queen, it is said for instance, made sumptuary laws to restrain excesses. What were the laws and how did they operate? Of this we are told nothing. Did the author suppose that the reader was to be satisfied with his bare assertion that they operated in the way he states? If he did, his expectations were unreasonable.

The truth is that this general and vague way of speaking, this mode of talking without communicating ideas, may for the most part be regarded as a proof either that the speaker, without being sensible of it, does not understand the subject which he discusses, or being sensible of it, that he resorts to this vile subterfuge to conceal his ignorance, instead of taking the trouble to inform himself better. In the mean time the reader is induced to pursue a will o' the wisp, which perhaps at last leaves him in a quagmire.

The influence, or no influence which the author ascribes to the conduct of the sovereigns leads him to dwell more upon their character than upon the disposition and manners of the people, which is the subject that he proposes to treat. But let it not be thought that, because he dwells upon these characters, he therefore illustrates them. We have nothing in fact but common-place remarks, spun out by repetitions and alterations to a length which is at least very unnecessary, and put together in such a manner as to convey no clear and precise idea to the reader. However, as a great deal is said about Elizabeth with the intention to prove that she had very much influence upon the people, so a great deal is said about her successor, to shew that he had none at all. The proof is that the King's son, Henry, was very unlike his father, and the reasoning upon this reign altogether, is, that as the king had no influence upon the manners of the people, they continued the same as they were under the former reign. Without either admitting or denying the fact, we must say that the logic is bad in both instances, for the character of a prince may have some influence upon the people, though his son should be unlike him, and the manners of a nation may vary under different reigns though the prince should have no influence at all.

The author notices the influence of puritanical principles under the reigns of Charles the First, Cromwell, and Charles the Second, without, however, investigating the origin of these principles, or giving any precise view of the manner in which they operated. Besides, he occasionally falls into the common error of confounding cause and effect. When he speaks of the manners of Cromwell's court, he seems to forget that instead of influencing, they were rather influenced by the manners of the times. Instead of forming the manners of his countrymen, they formed his. This is so notorious in the case of Cromwell that it is singular how it could escape any person's notice. He places a great deal of merit to the account of Cromwell which certainly he did not deserve. The protector he observes avoided all pomp and ostentation, and his court was simple without any pedantry of state, as he calls it. He means, perhaps, that Cromwell's court was not distinguished for those gayer ceremonious frivolities for which courts are generally remarkable. This is true, and it was the effect of the disposition of the nation at the time. But in compliance with the manners of the times, it is certain that the court was sufficiently distinguished for an ostentatious display of superior piety and austerity, and such "state pedantry," to use the words of the author. This was the sort of ostentation that answered Cromwell's purpose, a mode of conduct which neither originated in him nor was encouraged by him, but which he practised merely

because it was forced upon him by the prevailing temper of the people.

From the reign of Charles the Second, the author dates the commencement of that profligacy which has continued ever since. As this arose from the example of the prince, it would appear that had it not been for this profligate reign we should have been puritans to this day. Without vouching for the accuracy of this reasoning, it must be admitted that the manners of the prince had considerable influence on the court, and those who were connected with it; but the full tide of corruption, in the opinion of our author, began to flow in upon us after the reduction of the power of France under the reign of Queen Anne. If this be the effect of reducing the power of France, our present policy is none of the best, though it must be allowed the danger in this respect is not very imminent. The subsequent part of the volume is employed in giving a detail of the corruptions that have arisen from the introduction of foreign manners, from the increase of our wealth, and the latitude allowed in public amusements.—All this is mere common place declamation. He takes things for granted without reasoning or examination, and even where he is correct as to facts he accounts for them, when he attempts such a thing at all, either in a way that is totally wrong, or upon grounds that are but partly right. He observes for instance, with great truth, that virtue is more prevalent in a free state than in a despotic one. But why? The only reason given is that virtue is more necessary to the preservation of a free government. This again is true, but does the author mean to rest here, and maintain that the people in a free government are virtuous solely because virtue is necessary to the preservation of the government? We are afraid that this motive, good as it is, would have very little influence on the mass of the people, supposing it to stand alone. To do the author justice, however, he hints at one cause why the people in free states are less vicious than under despotic governments, which comes much nearer the point. The bad examples of leading men have not so much influence in the one case as in the other, this is certainly correct, though it still leaves very much to be done before any thing like a perfect view could be given of the subject. Another topic which occupies the attention of the author, is the corruption of manners among the Italians. This is said to originate in a passion for effeminate diversions. But is not this passion itself a corruption which, as well as other corruptions, must be accounted for in some other way? This, however, seems never to have entered into his imagination. He takes things as he finds them at the surface, and never dreams that there is occasion to search farther. Effeminate diversions may be the cause of corrupted manners, or corrupted manners may be the cause of effeminate diversions.

This to be sure is moving in a circle like a mill-horse, but, as Falstaff says, "all's one for that." In accounting for the freedom of Britain, the author is a little more fortunate, though not entirely correct. The virtues of Britons are the cause of their freedom. He might as well, perhaps better, have said that their freedom is the cause of many of their virtues, though undoubtedly there is an action and re-action. With his own statement of the matter, however, he rests satisfied, and seeks not to pry any deeper.

The dangers of wealth and refinement he paints in dismal colours, and suggests notable means for guarding against their effects. But why does he not lay the axe to the root of the tree at once, and propose that we should return to virtuous poverty and barbarity. His position, however, he thinks sufficiently proved by the old argument, that many nations have risen when they were poor and barbarous, and fallen when they were rich and refined, from which, he thinks, the clear deduction is, that riches and refinement were the cause of their fall. He might illustrate his argument in this manner: Suppose a person with a fine new coat should happen to stumble while walking on Westminster-bridge, and suppose another person with a coarse old one should walk there without happening to stumble; ~~why then~~ since the man with the fine coat stumbles, and he with the old one does not, the fine coat, and nothing else, must be the cause of the stumbling, *quod erat demonstrandum*.

In short this work is merely a detail of ordinary and common place remarks on the subject of which it treats. We expected a philosophical treatise distinguished for enlightened reasoning upon solid principles, but the severity of our disappointment ought not to hinder us from doing the author the justice to say, that amidst a great collection of rubbish, an useful observation does now and then occur.

MONTHLY CATALOGUE.

HISTORY, &c.

ART. 16. *Picture of Edinburgh; containing a history and description of the city, with a particular account of every remarkable object in, or establishment connected with, the Scottish metropolis.* By J. STARR, 18mo. 6s. Constable, Edinburgh. Murray, London.

This work commences with a brief history of the city of Edinburgh, and then gives an account of its most remarkable buildings, its charitable institutions, its courts of law, its government, seminaries, &c. &c. The university, and the plan of education there, with other things connected with it, are not examined with that minuteness which they deserved. But upon the whole this is as complete as any other work of the kind, and may certainly be of some use in its way.

POLITICS.

ART. 17. *A Letter, addressed to the Right Honourable Lord Henry Petty, wherein the general tendency of the principles of his great Predecessor's financial administration, are freely and plainly examined; evincing their baneful and ruinous effects upon the public spirit of the people, and pointing out the injustice, the impolicy, and even the danger of continuing to allow these principles to influence the financial measures of government.* 8vo. 44pp. 1s. Jordan & Maxwell.

The design of this letter is to expose the fallacy of the principle of taxation adopted by Mr. Pitt in imposing the income tax, with the mischievous effects that have resulted from his attachment to the monied interest, which has by his means acquired a most undue proportion of influence in the state. A tax upon income the author considers as unjust and partial, because the yearly income is not a proper test of the value of property. This appears to be sound reasoning, although proposed in a stile which is rather peculiar. The author writes as if he were in a passion, and deals out his curses with unsparing profusion. "His soul dies within him, he even feels it die, when he sees the brokers and gamblers of the Stock-Exchange, &c. blasting the legislative atmosphere with the pestilential exhalations of their foul and sordid votes." He is no less indignant at the continuance of the slave trade, and "expresses a public horror at the blood-boltered" unfortunate souls, whom the remorselessness of the advocates of man-dealing have sent to their account. He therefore exhorts the Chancellor of the Exchequer to give the combined levers of government the power of removing the weight from its virtuous feeling, its moral action, and its deservedness. It is the most accursed of all accursed trades; and he wishes that those who pursue it may be "rived with heaven's avenging lightnings." But the Chancellor of the Exchequer ought not, he thinks, to descend to petty questions of finance. These he ought to leave to his clerks, or any other set of men who may choose to take the business off his hands. The calculating spirit of Necker he supposes to have been the ruin of France. Yet finance is a subject of some importance in this country, and if abuses have taken place in this department, it seems not to be the less worthy of attention. But like a great many who write with this sort of fury, the author appears at times to forget himself, and the subject on which he is writing. He has been unfortunately so attentive to the sublimity of his style, that he has often left his meaning in the dark, if he had any. It may therefore fairly be doubted whether the Chancellor of the Exchequer or the nation can be much benefited by his advice.

ART. 18. *Observations on the Character and present State of the Military Force of Great Britain,* pp. 116, 3s. 6d. Hatchard, 1806.

This pamphlet contains a pretty judicious collection of the observations which have lately been made by different authors with respect to our military force. The author also intersperses some thoughts of his own; and is particularly happy in his strictures on

the Parish Bill, the folly of which he exposes very pointedly. He is not so correct in some of his other observations, and indeed does not appear to comprehend sufficiently the scope of the authors from whom he borrows. His ideas in regard to the foundations of military discipline are peculiarly vague, and sometimes absurd. Among other erroneous notions he confounds arbitrary with efficient authority, and seems to think that military discipline cannot be strictly maintained unless a discretionary power of rewarding and punishing be vested in the officers. These very false ideas with regard to military discipline, which are unfortunately too prevalent, are the great cause of the bad state of discipline and other unhappy circumstances which are too frequently met with in the British service.

ART. 19. *A Letter to Mr. Cobbett on his Opinions respecting the Slave Trade.* By THOMAS CLARK, A.M. Prebendary of Hereford. pp. 112. 3s. Hatchard, 1806.

The subject of the Slave Trade has been so much agitated of late, that little new can be expected on it. It has been examined in every point of view, and the injustice as well as the impolicy of it clearly exposed. But since the weight of the argument is completely on one side, it seems at first rather surprising that no greater progress has been made towards the abolition of this trade. The reasons may be, first, the great parliamentary influence of those who are either directly or indirectly concerned in this traffic, which renders ~~them~~ formidable in the eyes of the minister of the day; secondly, the hatred of innovation engendered or fostered by the French revolution in the minds of many, who, in their apprehensions of a change for the worse, have formed the wise resolution of resisting every sort of change, however called for by the most obvious considerations of justice and expediency; thirdly, the fear of acting unjustly towards those who have employed their capital in a particular way, upon the faith that this trade was to continue, and cannot withdraw it again without great loss; fourthly, the apprehension that when the trade should be given up by Great Britain, it would instantly be seized upon by other nations. Such considerations chiefly, and others perhaps, induce some to shut their eyes to the reasoning of the abolitionists, and prevail upon a great number who are resolved never to do right lest they should happen to do wrong, to take no part at all in the question. But there is no excuse whatever for despair, for the strength of reason must, in the nature of things, ultimately prevail; and it will prevail the sooner, the more it is pressed on the attention of mankind. In this view the constant agitation of the question of the Slave Trade is of importance. In shewing the injustice of this traffic, Mr. Clark contends that all the nations of the earth, however diversified in culture and colour, are possessed of one common nature, and therefore naturally have equal rights. This position to be sure has been controverted, but the author does well in dwelling upon it but shortly. He then lays it down that the only foundation for the authority which is delegated to one man over another, is the preservation of society by preventing injustice of every kind; but for this end it is not necessary that one man should be the slave of another, therefore slavery is unjust. This seems to be the amount of his position, though he has expres-

sed it somewhat differently. Under this head he answers, with no less perspicuity than success, some arguments in favour of slavery, drawn from a misapplication of Scripture. The advocates of the trade affirm that our Saviour did not oppose the institution of slavery which prevailed in his time: but they forget that the object of his mission was not to form governments for mankind, a thing which he expressly disavowed in saying that his kingdom was not of this world. When they say that slavery was permitted by the Mosaic law, and that the negroes are consigned to perpetual punishment as the descendants of Cain or Cham, whether this be true or not, they forget that we are Christians and not Jews. Mr. Clark then contends that war cannot confer the right of making slaves. The only justifiable ground of war is self-defence, in the same manner as it is the only justifiable ground upon which one individual can kill another. Now the very act of taking men prisoners shews that there was no necessity for killing them, and, after they are prisoners, self-defence can never require any thing more than a sure, but easy confinement of their persons. It never can authorize slavery. The author afterwards proceeds to expose the frivolous pretences on which the advocates for slavery endeavour to apologize for the trade. Negroes, they say, are in a better situation than English peasants, and the interests of the masters will always induce them to treat them well. The first is an assertion, that in the nature of things cannot be believed, and with regard to the second, self-interest is not always politic, which is proved by a reference to Lord Seaforth's letters from Barbadoes, which the author publishes in the appendix. A great part of the pamphlet is occupied in reflections on the opinions and writings of Mr. Cobbet, which have little or nothing to do with the subject. But as far as the author's arguments go, they are certainly just and well urged. In the appendix there is a kind of examination of one or two of the publications on the side of slavery, and the futility and absurdity of their statements and opinions are clearly enough exposed.

ART. 20. *The True Origin of the Present War between France and England; with Observations on the Expediency and Advantages of an Immediate Peace.* 8vo. pp. 51. Second Edition. Halle, 1805. Jordan & Maxwell, London. Price 1s. 6d.

This pamphlet is an invective against the present war; argumentative, however, rather than declamatory; and grave rather than passionate. It endeavours to prove that the English ministers were the aggressors. But the chief argument used is rather defective. It was very much against the interest of France, the author says, to engage in this war. But if this reason be good, the same conclusion we think will do for England; for certainly neither was it agreeable to her interest to engage in the present war; thus neither party was the aggressor. The peace of Amiens, he says, left the English ministers in a very disagreeable situation, and they wanted to get out of it. This is not altogether from the purpose. But we are deceived if the French government was quite so much at ease after that peace as our author represents; neither are we quite sure that they were governed by very enlightened views of their own, or of France's interest; that certain motives of blind ambition, and of equally blind

resentment did not mingle considerably in their resolves. We see no more reason, in short, for believing that the rulers of France are now governed by clear and just regards to the interests of France, than the rulers of England to her interests; and though the pretexts held out by the English ministers for plunging into the war may, as this author shews, be somewhat liable to criticism, it by no means follows that they should have the whole blame of the war.

We agree with this author that we can do little direct injury to France by continuing the war. But we do not agree with him in the extent to which he thinks France may injure us. The dangers by which our colonies, either in the East or West Indies are threatened, are not such as France can have any direct influence in creating; and as for Ireland, of which he thinks France may have great hopes to obtain possession, this, we believe is nearly as secure as any other part of the empire; for even this author thinks that Great Britain is itself impregnable, and that an attack on it could only be productive of loss and disgrace. That the waste and disturbance of a war like the present is however of unspeakable detriment to Great Britain we fully agree with him; and the only consolation which attends it is that France is in the mean time subjected to equal disadvantages; a state of things in which we further agree with him that peace is the interest of both parties. We add, that we know not of which it is most the interest.

ART. 21. *The War As It Is, and the War as it Should Be: An Address to the United Administration, urging the Necessity of a New Species of Warfare, and a New Basis for a Treaty of Peace.* By A TRUE ENGLISHMAN. 8vo. 1s. 6d. London, 1806. Jordan & Maxwell.

The author of this pamphlet we should suppose to be a true descendant of the renowned Captain Bobadil. He carries on his war upon paper with astonishing facility. He begins with a description of the hostility manifested by France to our commerce; and he then says that we ought to proceed with exterminating vengeance against hers. We should blockade every port from the Ems to Venice; (should we not cut up the rock of Malta too?) we should attack all the foreign possessions of France, Spain, Holland, &c.; we should not permit a neutral vessel carrying an article of French goods to appear upon the sea; and such is the new species of warfare we should carry on with Bonaparte.

The author proposes several great colonial revolutions and changes which should be made by Great Britain to counterbalance the changes in the state of the European kingdoms made by France; and then he proposes that a peace should be negociated upon the principle that these changes be permanent, and that freedom of commerce be established between France and Great Britain.

THEOLOGY.

ART. 22. *Twelve Sermons on important Subjects, addressed chiefly to the Middle and Lower Classes of Society.* 8vo. Cadell and Davies. 6s. 1805.

In these sermons, the anonymous writer professes to have united ease with dignity, to have familiarized the terms of rhetoric, and

to have conveyed truths the most sublime, and sentiments the most impressive in a fluent, unaffected style, and in a language which the poor and illiterate may readily comprehend. For this purpose he has availed himself of the works of some of the most justly celebrated pulpit orators of the present age: and in several instances has given such ample and literal quotations from them, as to leave him no claim whatever to the title of an original composer.

Such is his modest account from which, on a perusal of these sermons, we see no reason to dissent. They deserve, in a higher degree than most sermons, the title of *popular*; they convey the most important truths in the most intelligible language? and if the preacher was so much obliged to his predecessors as he avows, he has at least shewn very much judgment in selecting and adapting his matter. We prefer, but not with exclusive preference, the third, sixth, and tenth of these sermons, as particularly excellent, and appropriate to the times, and to the level of those classes of society for which the whole was compiled.

ART. 23. *Parochial Discourses for the Information of the Common People, upon the Advent of Christ, and other events relative to his mission and character. To which are added two Assize Sermons, By W. H. REYNELL, M. A. Minister of Hornchurch in Essex. 8vo. 5s. Cadell and Davies. 1805.*

These discourses are more historical than the preceding, but not less popular or instructive. The ignorance of the lower ~~classes~~, and of many who rank above them, respecting the grand foundations of religious belief, is so much greater than is usually apprehended, that we cannot but approve every attempt to bring them into a regular train of thinking on such subjects, and especially on the person and mission of our Saviour. Mr. Reynell appears to have succeeded in giving regularity and consistency to the historical facts, and his application of them to the understandings and consciences of his hearers is no less to be commended. Although, as he acknowledges, a fine style was not his immediate object, yet we see no material reason for objection on this score, and it would certainly much facilitate the valuable purposes of preaching, if the clergy would endeavour to be understood by their hearers, before they sought to be applauded by the critics.

ART. 24. *Sermons on the Existence of the Deity, the Immortality of the Soul, the Authenticity of the Bible; and other important Subjects. By the Rev. JOHN ADAMS, A. M. Master of the Academy at Putney, and Author of several much approved historical publications. 8vo. 7s. 6d. Longman and Co. 1805.*

“The following Sermons will be very useful as a Family Book; particularly where there are young people.”—“It may very naturally be remarked, that nothing new can be said on such subjects. True. But as the classical and historical productions of the author have fallen into the hands of, at least, one hundred and thirty thousand persons, many will be induced to read the Sermons, because they were pleased with his other literary productions.”

Such is the author's opinion, and his hopes. Far be it from us to disturb a complacency which regards a performance of much utility, comprehensive in its style, and strengthened by useful hints and

gleanings from the most eminent writers on the evidences of Christianity. Although there may be nothing *new* in these discourses, there is yet much that ought to be often repeated, and exhibited in such various forms as the various talents of writers may afford. The more learned reader will find his mind agreeably refreshed by the essence of many valuable disquisitions reduced to the bulk of popular discourses, and young persons may perhaps be induced to push their inquiries farther than the present plan admitted.

MEDICINE.

ART. 25. *Vaccine Vindicia, or Vindication of the Cow-pock, containing a refutation of the cases and reasonings on the same in Dr. Rowley's late extraordinary pamphlet against Vaccination.* By ROBERT JOHN THORNTON, M. D. pp. 48. 1s. 6d. Symonds.

This pamphlet is the first of a series of letters in which Dr. Thornton undertakes to shew that the cases which have been stated in opposition to the salutary effects of the cow-pox, have originated in misrepresentation. Tracts of this sort are occasionally very useful as they serve to remove the prejudices which are industriously circulated against a discovery fraught with such inestimable benefits to the human race.

ART. 26. *A Reply to the Anti-Vaccinists.* By JAMES MOORE, Member of the Royal College of Surgeons. London, 2s. pp. 70. Murray, 1806.

This is a very excellent pamphlet, and must carry conviction to the mind of every unprejudiced person, and even those who are not very deeply prejudiced.

POETRY.

ART. 27. *Original Sonnets and other small Poems.* By ANNA MARIA SMALLPIECE, pp. 182, 5s. Johnson, 1805.

Mrs. Anna Maria Smallpiece is one of those devotees of the sentimental muse who have a ready effusion of sensibility for every occasion. She weeps over a rose, sighs over a lily, bewails the tree in St. Paul's Church-yard, and is particularly pathetic on a perriwinkle. She apostrophises a tear, breathes the language of tenderness in the character of a robin; and having bewept not only man and beast, but even woods, hills, valleys and rivers, and even the sun, moon, and stars, drops a tear of sensibility over dear sensibility itself! The pieces of poetry which form the vehicle of these streams of tenderness are generally the sort of things called sonnets, and do not exceed twelve or fourteen lines: some however extend considerably beyond this size. The verse is in general tolerably smooth, and much more correct than the grammar, which our authoress seems to sacrifice without scruple to her rhyme. Such glaring errors in grammar as the following we should scarcely expect to meet with from any person who ventured to appear in print:

“ So some poor feather'd songster of the grove,
In the close cage his native woods bewail,
So mourns his loss of liberty and love,
While man, regardless, listens to the tale,”

In another place she tells us of a woman—

“ Whose arms clasp an infant, by others forsaken,
And who now from her bosom his sweet food is taken,
While she lists to the high dashing tide.”

Surely some friend might have been procured to mend the grammar, and save the authoress from the ridicule of such ignorance.

But although writing grammar is not among her accomplishments, she nevertheless decks her lines with many fine expressions ; so very fine indeed that our penetration is too obtuse to discover even what they are intended to signify. She is very fond of talking of her “ too *sensate* heart, and of other people’s “ too *sensate* souls.” She speaks of a “ gentle heart” “ imparting a *zest sublime* to scenes :” and tells an afflicted person that some blessing may come which will “ soften the loss you *repine*.” She cautions herself not to “ o’er other’s mirth a chilling damp impart ;” she compares a rock to one

———— “ whose cheeks ne’er *dew’d* with tender tears,
“ For others’ sorrows” —

and in ecstasy exclaims

“ How sweet, how soft, will sympathy *expand*
The Souls united at her sacred shrine !”

After many sagacious conjectures as to the “ meaning of a tear,” she exclaims :

“ Or are the chords of sympathy so strung,
That pain *revibrates* where fond pleasures *hung* ?”

She displays a particular partiality for the contraction ~~neath~~ *for* beneath, and for such abbreviations as t’entwine : but it is not for us to recount all the varieties which the reader will meet with in these poems.

Mrs. Anna Maria Smallpiece will, however, no doubt comfort herself for these observations by reflecting that we can assuredly have no poetical taste nor sensibility. If the poems before us display any of these qualities, we are happy to own ourselves devoid of them. Her poetry we have already examined ; and as to her sensibility, to borrow one of her own elegant couplets, we would on this occasion willingly

“ Change dove ey’d sensibility
For iron fronted apathy !”

ART. 28. *Poems chiefly in the Scottish Dialect.* By the Rev. JAMES NICOL, 2 vols. foolscap. 10s. Edinburgh, Mundell & Son ; London, Longman & Co. 1805.

These verses are in general smooth and correct, and in some of the poems the manners of the Scottish peasantry are justly enough described. In the “ Address to Poverty” the following stanzas are certainly highly descriptive :

“ I see thee, shiverin, wrinklet, auld,
Cour owre a spunk that dies wi’ cauld,
Thy claise a’ patch’d, a hunder-fauld ;
Yet thro’ the clouts
Thy knees an’ elbows, lookin bauld,
The storm salutes !”

“ But tho’ nor souple thou, nor strang,
Thy empire stretches wide an’ lang ;
Au’ whan Vice leads a birkie wrang,

Straught to dispatch him,
 Preserve us! what a horrid spang
 Thou maks to catch him!

“ Sad, in thy black an’ haggart train,
 March dwinin Grief, an’ gnawin Pain,
 Pale Hunger, worn to skin an’ bane,
 An’ restless Care,
 An’ Labour, strivin hard, in vain,
 To ‘scape thy snare.”

The poem called “The Daft Days,” and that in which the author applies for an augmentation of stipend, also contain several passages of considerable merit. But, notwithstanding this, the author can never have a just claim to extensive or permanent reputation as a poet. The few beauties which occasionally appear, are much more than counterbalanced by the great quantity of common-place or faulty matter which is found in every part of the work. The descriptions are for the most part heavy, defective, and without point; and the poet, anxious to extend his poems to what he no doubt considered a reasonable length, has unfortunately often forgotten that he had exhausted himself, if not his subject, and that the reader could never follow him the whole way without an extraordinary exertion of patience. This injudicious desire to spin out when the author’s object should have been to concentrate, has been the ruin of ~~many~~ a tolerable poet. It would be needless here to point out any instances of the error to which we have adverted. They will be found in almost every page of the work. We have no doubt, however, that with labour and perseverance properly directed, Mr. Nicol might in time be able to produce something well worthy of the public attention.

ART. 20. *The Speculum: In two dialogues addressed to the Author of the Pursuits of Literature.* By W. A. B. pp. 68, 2s. 6d. Tegg, 1806.

The pages before us contain only the first of these dialogues, the author being probably of opinion that it was unjust to deprive the public of so much entertainment until both could be finished. The author gives very broad hints that he intends to be witty, very moral, very satirical, and to do something very notable with the author of the Pursuits of Literature. Except however from these intimations, which will be found in a sort of preface, we are obliged ruefully to confess that, after a careful perusal, we are unable to comprehend the intention or meaning of a single page of the performance. There is indeed a considerable series of lines in different sorts of metre, and in general, although not always, a kind of grammatical construction preserved among the words; but farther than this we cannot pretend to give any account of the performance. Whether the author intends to compliment or burlesque the author of the Pursuits of Literature; whether he really has a latent meaning in what he says, or whether he has amused himself by stringing together sentences to which no meaning can be attached, are questions which we own ourselves wholly unable to solve. The notes like the text seem to aim at a meaning, but to us the interpretation

thereof is denied. When the author publishes the other dialogue, we beg that he will be kind enough to let us a little into the secret.

NOVELS.

ART. 30. *The mysterious Free-booter, or the days of good Queen Bess. A romance, by FRANCIS LATHOM. 4 vols. 12mo. Lane & Co. 1806. 1l.*

From the title-page of this work we find that Mr. Lathom has been a very industrious workman in the novel and romance manufactory, and whatever may be said of the quality of his work, no one can complain of the smallness of its quantity. Mr. Lathom shews his taste for this kind of writing by his predilection for the mysterious and surprising, which appears even in the titles of his numerous publications. His "Men and Manners" are apt to excite "Astonishment" and his "Impenetrable Secret" is as great a "Mystery" as the "Mysterious Freebooter." In the present instance, and we believe in others, Mr. Lathom has displayed a great deal of prudence in writing in a manner that requires very little previous knowledge and thought; for the acquisition of knowledge is troublesome, and thinking a mere waste of time. He very wisely therefore proceeds as usual.—A "mysterious" child is found by Baron de Mowbray, who had been appointed by Queen Elizabeth Warden of the borders, with a view to check the inroads of the "Mysterious Freebooter." The child having been brought up in the Baron's castle falls in love with his daughter, and she with him, as usual. The baron is enraged at this as usual, and the usual difficulties are the consequence. At last the "Mysterious Freebooter" is discovered to be an English nobleman, and the father of the youth who at last is in high favour at court, and very happy with the baron's daughter as usual. To embellish all this we have strange distortions of historical and traditionary stories, which must be highly amusing to those who are acquainted with the stories themselves. Now is not this much better than if the author had given himself more trouble about the matter. As it is, he has no doubt been enabled to run on smoothly without stopping his pen; and his readers may likewise follow him as smoothly without danger of stumbling against any thing to entertain or instruct. We would recommend it to him, merely as a trial of the expertness which he must have acquired from long practice, to write his next romance "*stans pede in uno*." This would be something to boast of, and he might boldly defy any other to equal him in merit of this kind!

ART. 31. *Vivonio; or the Hour of Retribution. By a Young Lady. 4 vols. 12mo. 16s. Lane & Co.*

Vivonio is a novel of some merit in its kind. The style is much better than what we usually meet with, and the occurrences more interesting. Here at least we can say that nature is not outraged, and that the book may be perused with pleasure.

MISCELLANIES.

ART. 32. *Postscript to Mr. Stewart's short Statement of facts relative to the election of Professor Leslie; with an appendix, consisting chiefly of extracts from the records of the university, and from those of the city of Edinburgh. 8vo. pp. 48. 1s. Edinburgh, 1806, Creech & Constable. London, Cadell & Davies.*

We are extremely happy that the rule which we have laid down

to ourselves, of abstaining from any notice of what is local and personal in this controversy, exempts us from the duty of criticising this postscript. Its sole intention the author says, is "to defend himself from the charge of *misrepresenting facts*, the only controversial point which he will ever condescend to argue with his reverend critics, till the fulfilment of certain conditions, which are not likely very soon to be complied with. In one of the extracts, however, here made from the records of the university, there is a motion with a preamble by Dr. Gregory, in consequence of certain circumstances which followed the celebrated letter of the *Senatus Academicus* to the Presbytery; and in this preamble there is a passage so full of wisdom, that we cannot forbear quoting it, and from expressing an earnest wish that the two parties had been more under the influence of similar sentiments. "He apprehended that some imperfect copy of the minute of the university," (including and respecting this letter) "would soon appear in the newspapers, and probably be made the subject of very improper commentaries by malicious and profligate men, who would be glad to represent every thing in the manner most unfavourable both to the Presbytery and to the university; he trusted all his colleagues would agree with him in thinking that no consideration should ever induce the *Senatus Academicus* to engage in any altercation with the reverend Presbytery, which could not fail to be *disgraceful to themselves, and injurious to the interest of science, of virtue, and of religion.*" How certainly this emphatical prediction must be verified, was not very difficult to foresee; and though the *Senatus Academicus*, as a body, have not engaged in this altercation, yet those individuals belonging to it who have thus engaged, have so identified themselves with that body, that the public have hardly distinguished between the two.

ART. 33. *Letter to the Author of the Examination of Professor Stewart's short Statement of facts; with an appendix.* By JOHN PLAYFAIR, A. M. Professor of Natural Philosophy in the University of Edinburgh, 8vo. pp. 117. Edinburgh, 1806, Creech & Constable. London, Cadell & Davies. 2s.

Among the other pernicious effects which the violent passions excited by the French revolution have produced in this country, one, we are persuaded, is the introduction of a new stile of violence and grossness into all our controversies. That care, even in the expression of the warmest resentments, to keep at the greatest possible distance from the coarse language of a rude period, a care which some years ago was so indispensable, to entitle a writer to the least attention from the public, has for some time in a great measure disappeared. This is a fact which a pretty extensive and minute observation enables us to state with considerable confidence; and of this, as well as of several other species of bad taste, which have become too prevalent, we think Edmund Burke is the great author. The reason which exempted us from the task of giving a particular account of Mr. Stewart's postscript requires a similar conduct on the present occasion. With the interpretation of Mr. Leslie's note the author has not thought proper to interfere; and has confined himself almost entirely to the particulars of a local and personal nature. As a controversial pamphlet this is truly a masterly performance. In

the science both of defence and attack, the author shews himself truly accomplished: and we have only to wish that his ingenuity and eloquence had been bestowed on a better subject. Considering the virulence which appears in this pamphlet, as well as in those of Mr. Stewart, we were rather amused with the author's complaints of the coarse and abusive language of his antagonists; as if he wanted the monopoly of that commodity for himself and his coadjutors, and thought that none but his own party were entitled to be intemperate in this controversy. We can assure both parties, and we do it with unaffected concern, that they are succeeding fast in persuading those "*at a distance from the scene of the dispute,*" for whom they seem to have a particular respect, that they are both most egregiously in the wrong; and have, in this most unfortunate business, been very little guided by that wisdom which the world expects from them. They have increased their celebrity; but it is a celebrity on which they have no occasion to congratulate themselves. In the first movements there was possibly something to praise and something to blame on both sides; but in the violent passions to which they have given way in the sequel, there is room for nothing but pure disapprobation.

We cannot help observing that the professors who defend Mr. Leslie's note shew a peculiar eagerness to use the name of the late principal Robertson in this controversy, as if he would have been altogether on their side. But we are not perfectly sure of that. We are not perfectly sure, if principal Robertson had been alive, that those professors would have ventured to defend Mr. Leslie's note. The opposition of principal Robertson to candidates for professorships, whose religious principles were in any degree suspicious, was signalized on several memorable occasions, where men of the most splendid talents were in question; and it is well known that the irreconcilable enmity of some of them was the reward which he earned. Principal Robertson would certainly not have refused to Mr. Leslie the privileges of explaining his note in any manner he might chuse, but we believe that he would have required a more satisfactory explanation than any which that gentleman has yet given; and we believe another thing, that had principal Robertson been in the chair of the *Senatus Academicus*, such a letter as that from this body to the Presbytery would never have been written. The good taste and prudence of that eminent man would have directed the weight of his effectual rebuke against the levity of any individual who should have proposed it.

ART. 34. *An Examination of the Letter addressed to Principal Hill, on the Case of Mr. Leslie, in a Letter to its Anonymous Author. With Remarks on Mr. Stewart's Postscript, and Mr. Playfair's Pamphlet. By A CALM OBSERVER. Edinburgh. Printed by and for Mundell & Son. 1806.*

The letter addressed to Principal Hill, of which this letter professes to be an examiner, discovered some talent; but was uncommonly abusive and scurrilous. The author of the present piece has imparted to his examiner, a sufficient portion of the malice of his predecessor without any of his ability. And yet, wonderful! this said Examiner styles himself "*A Calm Observer.*" His little

production is a mock-defence of the opponents of Mr. Leslie. It is under this tasteful guise that he attempts to vend his attic salt. The following is a specimen of this dealer's wares. Remarking on the reasoning powers of the quibblers, whom with most laudable delicacy he chuses to name as the authors of the examination of Mr. Stewart's pamphlet, he thus elegantly expresses himself:

"As old Bruin does his cubs, Dr. Inglis and Mr. Ritchie have *licked* their metaphysical dogma into shape and beauty; and being excellent *linguists*, I know of no men better qualified for such an operation." Page 53.

With such beauties the pamphlet abounds, and we ourselves should well deserve the epithets which belong to its sapient inditer, if we did not recommend both the one and the other to the proper sentiments of our readers. We dismiss the "Calm Observer," and his present evacuation, with one salutary advice—Let him study to acquire more regard for truth, and more wit, and more taste, and more manners, and more sense, before he tries again to bespatter his superiours.

ART. 35. *Analysis of Aristotle's Logic, with Remarks.* By THOS. REID, D. D. F. R. S. Edin. late Professor of Moral Philosophy in the University of Glasgow. pp. 150. Creech, Edinburgh. Murray, London, 1806.

We are happy to find this little piece, which previously has been printed as an Appendix to one of Kames's Sketches, now brought more directly under the public eye by being for the first time published separately. Besides an Analysis of Aristotle's Logic, this tract contains some account of the modern additions and improvements which have been made in this branch of science.

ART. 36. *Historical Dialogues for Young Persons.* 12mo. 3s. 6d. Johnson. 1806.

This work consists of some interesting stories from ancient and modern history, with reflections upon them. These reflections in general are much more distinguished for good sense than we at first expected. The common error of exalting ancient times, and depreciating modern practices, is avoided. The authoress observes with great justness, in speaking of man, that in proportion as knowledge and civilization advance, mankind will have more enlarged views of their interests, and consequently disputes will become much less frequent. But though the observations are frequently just enough, as far as they go, yet there is throughout the whole a want of depth and accuracy, such as we may expect in the reasonings of one who is arguing upon a subject, with the principles of which he is not fully and perfectly acquainted. This in fact is the fault of these reflections. Errors are sometimes committed from the want of a clear and full idea of the principles on which the observations ought to rest; and often even when the remarks happen to be just, no explanation is given of the principles; or, on the other hand, principles are stated which cannot afford a secure foundation for them. The work however is less liable to objection than might have been apprehended, at least so far as regards the execution. But the great objection which applies to this, and works of

the same kind, is that they so completely mangle those subjects on which they treat. It is absurd to suppose that the study of history can be promoted by such detached pieces as are here laid before the reader. The only purpose they can serve is to encourage idleness and ignorance, by inducing people to suppose that they have a proper idea of history from these things, when in fact they know nothing about the matter. From the first moment that young persons commence this or any other study, they ought to be taught to examine the thing completely. The way ought to be smoothed by explaining what is not distinctly understood as they proceed, but they ought always to be made sensible that they know nothing till they are completely masters of their subject, for superficial views are not only useless, but in many cases highly pernicious.

TO CORRESPONDENTS.

**.* We have received a Letter from the anonymous author of the "Love of Glory," a Poem which was reviewed in our last Number. He asserts that the author of the Review has been guilty of malice, that he has selected unfavourable extracts, mutilated those he has given, and forbore to extract any of the beauties of the poem. The author leaves us but this alternative, either to write a more favourable review of his poem, or to print his letter. With either of these modest requests we must decline to comply, since it is out of our usual practice to write two reviews of the same performance, and since the letter would occupy at least three printed pages. However high the author's own opinion may be of his poem, these reasons will probably satisfy our other readers. As to the justice of the review, that must be left entirely to the public: we should be happy if all our readers were to hold our reviews in one hand, and the books reviewed in the other. If they will adopt this practice on the present occasion, the author will have an ample chance of justice, and we heartily wish the readers much satisfaction from his beauties.*

**.* The Correspondent who favoured us with some observations on the practice of the Oxford physicians, which were published in our last Number, seems, from a note which we have received, to have considered the remarks subjoined as reflecting improperly on these learned gentlemen. Nothing could be farther from our intention: we only meant to state that had they arrived by scientific investigation at the particular practice alluded to, they, as well as their pupils would most probably have persevered in it.*

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ART. I. *The Works of Sallust; to which are prefixed two Essays on the Life, Literary Character and Writings of the Historian; with Notes Historical, Biographical, and Critical, By HENRY STEUART, LL.D. Fellow of the Royal Society, and of the Society of Antiquaries of Edinburgh. 2 vols. 4to. 1460 pp. 4l. 12s. C. & R. Baldwin. London, 1806.*

WE know few species of literary undertaking which we receive with greater favour than successful attempts to illustrate in our own language the celebrated authors of Greece and Rome. It is no prejudice which animates the mind of every scholar in favour of the writings of those illustrious nations. Whatever may be the merit of the moderns, from which it forms no part of the admiration of the ancients to detract, there ~~are~~ certain virtues of composition, and those virtues of a high rank, in which they have never yet been equalled. Their writings form at least one of the richest provinces in the kingdom of taste; and the dealer who has not repaired thither in search of his commodities has missed one of the most favourable opportunities of enhancing the value of his cargo. If the perfection of taste and judgment in literary composition be, as it appears to us, one of the most important of all national as well as individual attainments; and if to the knowledge of human nature, and of human society, an acquaintance with the character and proceedings of the Greeks and Romans be a matter of first and unspeakable importance, we can hardly conceive an object more highly interesting than the diffusion of classical information. Had we been informed of the mighty exploits, and exquisite accomplishments of those celebrated people, only by certain vague historical descriptions at second hand, how ardently should we have wished for some of their writings, by means of which we might have read more deeply into their character, have examined their modes of thinking, the extent of their knowledge, the force and depth of their ideas, their maxims of conduct, their style of intercourse, the turn and strain of their passions; and those delicate hinges and joints of the political machine, on which so much depends; but which no general description can ever include, and which can only be discovered by a practical intercourse with the people, or with their literature. On this last observation

which we have never seen properly illustrated by any writer, we are disposed to lay uncommon stress. If in the character of every people, and in their government, there are certain subtle, but important circumstances and relations, of which, like the idioms of their language, no adequate idea can be formed, but by an intercourse with the people or with their literature, it is evident how imperfectly he must be acquainted with the character and government of the Greeks and Romans who is a stranger to their literature. But so important a space do those wonderful people fill in the history of mankind, that they furnish a great part of the most valuable materials on which our judgments concerning human affairs can be formed. He, therefore, is deprived of an unspeakable advantage who is unable to avail himself of a complete acquaintance with Greek and Roman affairs.

It unavoidably happens that a great portion of the community, and even of those whose actions and opinions have great influence upon the affairs of the society, have not been prepared by their education to enjoy the Greek and Roman classics in the native tongues. To them the only resource is translation; and by this medium so much of what is valuable in the originals may be conveyed, that it is of the highest importance the object should not be left unaccomplished. The taste of the lettered nations of modern times has given them to feel, without much reflection upon the consequences, that it concerned the honour of their literature not to leave their languages void of translations of the more celebrated Greek and Roman writers. But this want of reflection upon the consequences has not been without its effects. It is in a great measure the cause in this country, that while the more celebrated of the ancient poems have been thought worthy of the talents of some of our most exquisite poets, whose labours have met with the most flattering reception, very few men of talents have attempted translations of the prose classics; and the few successful specimens which we have received have by no means obtained encouragement equal to the difficulty and importance of the undertaking. The fact, that we are surpassed in this valuable department of literature by all the learned nations of Europe, we would fondly ascribe in part to this, that we are more generally qualified to read the classics in the original tongues; though much is owing to less honourable causes. Whether it is to our readers or writers that the blame justly due is to be ascribed, we may safely pronounce that a great stigma rests on our literature from the want of translations of the prose classics; and that a great source of information is thus withheld from the main body of the people.

We are not sure but the fastidiousness of our learned men and critics is in some degree chargeable with the unhappy result.

Whenever a translation was found to come short of the delicacy, or force of the original, which in translation from the ancient classics it is probably impossible to avoid, the production was pronounced good for nothing; it was left in oblivion; and other men were deterred from a similar attempt. This, however, was contrary to the interests of literature, and to the diffusion of a most important branch of knowledge. Had those respectable specimens which we have received been treated with more favour, translations from the ancient classics would have become a more favourite species of reading; greater encouragement would have been offered to the undertaking; and the art would have been carried to greater perfection.

Would this result have been attended with all the important effects, which in our opinion would have flowed from it, we are under no slight obligations to such men as Melmoth, Murphy, and Steuart, who notwithstanding the discouragements of the attempt, have presented us with the valuable translations which bear their names. The specimen now presented to us by the gentleman last named gives us reason to hope that this important department of literature is not to be abandoned; but that a few more efforts of men like him may even bring it into vogue; and obtain for it that encouragement which is wanting to its successful cultivation. The importance which we attach to the undertaking will lead us into a pretty full account of the merits and contents of the work before us.

Mr. Steuart has not confined himself to the mere business of translation, but has, in our opinion, with great propriety, added every thing which he considered necessary to illustrate, not only the works, but the life and character of his author. The complete illustration of the writings, of the life and character, of Sallust necessarily led him into pretty extensive details; but they respect some of the most interesting objects in literature and history. This abundantly appears from what the author, in his preface, informs us of the object of his work; "That it was twofold; First, to endeavour to add to the small number of our versions of the prose classics, which an Englishman of taste can read with satisfaction; and, Secondly, to throw some light on the Civil, and, in particular, on the Literary History of the JULIAN and AUGUSTAN ages."

The nature of the contents of these volumes naturally divides a review of them into two parts; that which relates to the Essays; and that which relates to the Translation.

The Essays, two in number, with the notes belonging to them, occupy almost the whole of the first volume. The First, is on the Life and Genius of Sallust; the Second, on his Literary Character, and his Writings. From the general favour with which biography, and, in particular, that of eminent literary characters, is received, we should imagine that these

essays, on account both of the celebrity of the subject, and of their own merits, would meet with more than common approbation. The author appears to us to have formed a most accurate notion of the manner in which the lives of literary men of former ages should be written, to have laid down a critical standard which ought to guide the labours of others in similar undertakings, and very happily to have exemplified his own rules. In p. 4 of his preface he observes that,

“ In delineating characters, there are two methods, ~~which~~ have been adopted by biographers. By the one, they detail the actions, the sentiments, the circumstances of an individual, for the purpose of conveying to us a clear idea of his genius and character: By the other, taking the individual only as a principle of unity, to connect the different parts of their work, as Achilles is introduced by Homer into the Iliad, they render him at all times subservient to that capital object. The former species of composition is best calculated to bring us acquainted with the causes which guide, and the consequences that follow, the actions of mankind. The latter presents to us their situation, rather than their character: It blends the figure of the nominal hero of the piece with various others, which compose it; and, although the effect, upon the whole, may be pleasing or instructive, his peculiar features are considerably less prominent.—It is conformably to the first method, that the following Essays are drawn up: The Notes partake rather of the last-mentioned principle.

“ It will readily be admitted, that there is an essential difference between the biography of antient, and of modern characters. In representing the latter, there is seldom any want of incidents, to support the narrative: In the case of the former, they have generally disappeared, in the lapse of ages, and every assistance must be sought to engage attention, from history, from criticism, and from manners, from contemporary anecdotes, and even from collateral occurrences. The difficulty seems to be, to select such topics only, as bear some relation to the person to be described; to keep him, as much as possible, in the foreground of the picture, and to hinder the composition from degenerating into a mere farrago of foreign anecdote, or branching out into desultory and unprofitable digression. Yet there are many persons, to whom this species of mixed reading, in all its latitude, is not unpleasing, especially when employed about objects, to which their partialities have been excited; and late examples are not wanting in which it has been received, with an uncommon degree of favour, by the public.

“ In order to comply with the laws of Critical Biography, on the one hand, and, on the other, to gratify the lovers of variety, I have chosen the form of a Text with Notes. In the text, it is attempted to convey a general view of the objects proposed by the Essays: The Notes are reserved for authorities, illustrations, controversy, and occasional criticism. Those, therefore, who have neither time nor inclination for elaborate enquiry, will run no risque of being fatigued with the length of the Essays; while the student, who seeks for more accurate investigation, will find the Notes of the two, to comprise

the more important portion of the matter; nor will the most desultory, it is apprehended, complain of narrowness, in the range which they have taken."

To yield us complete satisfaction with regard to any individual in whose history we are greatly interested, both the species of biography, here so well described, are undoubtedly requisite: we want not only that in which his "character" is most completely set to view; but that also which exhibits to us fully his "situation." Yet it is certainly true that the one cannot be blended with the other. For in the multitude of materials necessary to exhibit a view of the "situation," the "character" is apt to be hidden from the sight. The true expedient is that which has been here so happily employed; to form the materials more strictly biographical, the actual particulars of the life and genius of the individual to be described, into a pure and accurate narrative; and to combine with this the materials requisite to describe his "situation" in the form of notes. In these the author may avail himself at will, "of history, of criticism, of manners, of cotemporary anecdotes, and even of collateral occurrences," to throw light upon his subject, and add to the satisfaction of his reader; and his only restraint is to confine himself "to such topics as bear some relation to the person to be described;" to keep him continually, "in the foreground of the picture, and to hinder the composition from degenerating into a mere farrago of foreign anecdote, or branching out into desultory and unprofitable digression." We have lately seen most unshapely productions from a disregard of this last observation.

It appears to us also that the author has done wisely in separating the critical dissertation concerning the writings of Sallust from the circumstances more purely biographical. There may be cases in which it would be advisable to combine the account of an author's writings with the events of his life; but where so many interesting materials are brought together, to bear upon the biographical part, as in the present instance, the method of Dr. Steuart is undoubtedly to be preferred.

In the lives prefixed to the writings of literary men, more especially in the accounts of authors rendered by the translators of their writings, we are taught by experience to look for hardly any thing but a blind and undistinguishing panegyric. The judgment of this author raises him above a weakness of this description; who places in the due light such blemishes as are fairly proved to have stained the character of Sallust, though he argues with zeal, and, as appears to us, with justice, that such imputations as are not substantiated by evidence, ought not to obtain credit against him. If Dr. Steuart is actuated by some partiality to his author, it is a sentiment much preferable to the bias of Mr. Melmoth, whose principal object,

in the notes to his excellent translation of Cicero's epistles, seems to have been to blacken the character of that extraordinary, patriotic, and virtuous man. Sallust's attainments in literature are not consistent with that course of early debauchery which is ascribed to him; our author successfully develops a number of circumstances which have led modern authors into mistakes respecting that celebrated man; he shows the want of foundation for a number of the charges urged against him; and we could only wish that his zeal for the moral as well as literary character of Sallust had not led him into some asperity, and what appears to us not perfect justice, to Livy. We are persuaded that Mr. Stewart would have rejected the evidence of any feigned orations of a sophist, and declaimer, belonging to a different age, in any point of accusation against the former. The following reflections on the character of Sallust will exhibit the strain of moderation and good sense with which our author has reviewed the life and conduct of a favourite writer:

"Perhaps it were fortunate for Sallust, had the circumstances of his life been either more minutely authenticated, or remained altogether unknown. What, in the former case, he might have gained from truth, cannot now be estimated; but in the latter, his memory would alike have escaped the malevolence of enemies, and the mistaken partiality of friends. His character, beyond question, has met, from his contemporaries, with but little justice, and certainly still less from his biographers. As the tenour of his life was at considerable variance with his precepts, and his philosophy, so we must candidly class him with those pleasing teachers, who, while they discourse like angels, often act like men. Yet little obligation will be felt to the writers, who, by absurdly exaggerating the failings of the individual, have weakened the influence of the moralist. It is fortunate that the mind separates the notion of the latter from the former with great reluctance. It clings to that useful illusion, which holds forth the compositions of an author as a perfect transcript of his character; and it dwells, with delight, on the view of all others, the most exalted of human excellence, that of uncommon genius united with uncommon virtue.

"But the portrait of Sallust will, in an impartial age, be viewed through a medium less distorted than that, which a host of enemies, both antient and modern, have been anxious to hold up. The times in which he lived were most unpropitious to the manners; and candour will bear in mind how large an allowance, on the score of morals, must be granted to the condition of the pagan world. The light of that sublime and pure religion, which has been so fully dispensed to us, was refused to the most cultivated ages of Greece or Rome. The best and wisest of their philosophers continually bewildered themselves in the maze of metaphysics, in airy subtilties, in visions of abstract and useless speculation; and ethics, though studied as a science, were scarcely regarded as a rule of manners, and had little influence beyond the schools. In this sober view, per-

haps, if we do not approve, we may the less rigidly scan, the conduct of Sallust. We may make a due abatement for ignorance and error, without becoming the apologists of licentiousness or depravity.

“What our author himself has well observed of high birth, may, with equal justice, be applied to genius. Both have the effect of casting an adventitious splendour around their possessor, and of magnifying the foulness of every stain, with which he is polluted. The vices or crimes of the great, as well as the little vulgar, are soon forgiven, and forgotten by the world: But the weaknesses of genius are often immortalized, and even exaggerated, with their fairest qualities, and their most delightful efforts, which are thus suffered to tarnish in the eyes of common men.

“Sallust, it may be truly affirmed, whatever was his *practice*, was too virtuous deliberately to abet, and propagate error, by admitting it into his *writings*: and we shall not commit the folly, as well as the injustice of Le Clerc, by numbering *that* among the crimes, which posterity should lay to his charge. The striking contrast of the one with the other naturally occasioned the reproaches of his contemporaries, by whom his reputation and his wealth were alike envied. Yet what drew down the indignation of his own, should excite far other feelings in a distant age. We should remember, that, while his maxims must inform, his conduct can no longer offend; and generously believe, that the desire of compensating for his irregularities, not the vain hope of disguising them, was among the motives for compositions, which will instruct and delight the last generations of mankind.

“From the contemplation of so mixed, and unequal a character, every reader may derive some useful improvement. His vices may impress, upon youth and inexperience, the superior efficacy of an attention to the practice of duty, over barren precept, and the most splendid theories of virtue. The student may incite his diligence by the example of the writer, who, in possession of every object, that was capable of begetting indolence, or ministering to sensuality, could yet rise to eminence in intellectual pursuits: And all may learn the importance of habituating the mind to the denial of present gratification, for the attainment of some distant, and transcendental good. It is thus that our author may be said to furnish a practical illustration of his own favourite precept, of rendering the lower propensities subservient to the higher faculties of our nature, and, in fact, to assert the ascendancy, which he so eloquently claims for them. With this object of ambition continually before our eyes, and with talents far less splendid than those of Sallust, we can scarcely fail of success in any laudable pursuit, although we may not, like him, transmit our names to distant ages.”

In the Essay on the Literary Character and Writings of Sallust, after a brief sketch of the origin and progress of literature, and in particular of historical composition among the Romans, Mr. Stewart claims for his author the distinction of being the FATHER of PHILOSOPHIC HISTORY. This claim is set up in opposition to that of Tacitus who had been described by Mr. Gibbon as the first, “who applied the science of philo-

sophy to the study of facts." But with all our respect for two critics of their superior merit, we cannot help being of opinion that this is an honour which in a very inferior degree belongs to the favourite author of either. As for Mr. Gibbon's expression it is one of those collections of fine words which bear a great shew of meaning but have in reality very little; and to the epithet PHILOSOPHIC, as applied to the histories of Sallust, we confess we can assign but a very imperfect meaning. To trace the actions of an individual with sagacity to the particular qualities of his nature is a very inadequate foundation for the high title of philosophic; since we find in life that many individuals may be highly distinguished for that practical qualification who have hardly a tincture of philosophy. Besides, we really know not in the writings of Sallust or Tacitus a single particular for which they can be denominated philosophic, and which are not to be found in the writings of their predecessors. Our author specifies the delineation of character. But not to speak of the exquisite description of the character of the elder Cyrus, and of his uncle Cyaxares, in the *Cyropædia* of Xenophon, since these we may be told are unreal pictures, what can be finer than the delineation of the characters of the younger Cyrus, of Clearchus, and of others, in the Expedition of Cyrus? What individual is there in the pages of Sallust or Tacitus, of whose character we have a more vivid conception than that of Pericles, or that of Alcibiades, in the history of Thucydides? It is not the mere drawing together of the different lines of a character in a particular summary, more than exhibiting its every feature in a narrative of conduct, that so judicious a writer as Mr. Stewart would distinguish by the title of philosophic. The first in strict earnest is more for ornament than use, and though often a very legitimate ornament, is perhaps hardly consistent with that austere dignity by which Thucydides is characterized. Nor is it surely the seizing of an occasion happily to enforce a moral lesson that can entitle an historian to the name of philosophic. It may be eloquence, but it can scarcely be called speculation. As for the political reflections ascribed either to Sallust or Tacitus, we know but few of them, and these, since we must speak the truth, we really cannot regard as of much value. One thing indeed is to be observed with regard to these historians, that in tracing up the events which they record to their causes, a task in which not one of them surpasses, if they equal Thucydides, they are led more to attend to the important subject of Manners, and hence, probably, their character of philosophic. But the cause is obvious; the manners of the Romans had undergone extraordinary changes immediately preceding the events which they had to relate, and to these changes many of the events were in a great measure to be ascribed. But the manners of the Grecians had undergone no change

immediately preceding the events recorded by Thucydides; and when the manners of a people are in their uniform state, an historian has seldom occasion to refer to them the events of his narrative. Thus, however much the transactions of a nation may depend upon the health of the people, yet if its usual state remains unaltered, the historian little thinks of setting ~~it~~ forward as a cause of events. But if any sudden change should occur, it then becomes a cause which must not be neglected—the reason why the plague of Athens forms so distinguished a part of the narrative of Thucydides.

After these preliminary observations Mr. Steuart divides his discourse on the literary character and writings of his author into three parts: the First, relating to the true chronology of Sallust's writings; the Second, to his literary merits; and the Third, to the most remarkable editions and translations of that historian. The first and last of these subjects, it will be readily understood, occupy a small space compared with the second; nor do they call for any particular observation in this place. The part relating to the literary merits of Sallust is a piece of truly elegant criticism, into which we are sorry that our limits permit us so imperfectly to enter. He examines his author as to truth and impartiality, arrangement, practical and moral tendency, perspicuity of style, brevity and force, and just and appropriate ornament. In all it is easy for him to shew the high rank which his author holds; but the admiration of his excellence does not lead him to overlook his faults. If the historian's enmity to Cicero did not lead him to falsify against that admirable magistrate, or his partiality to Marius to falsify in favour of that soldier, Mr. Steuart shews that he was not prevented from concealing the truth to gratify those propensities. Though his study of brevity and force prevents him not from preserving an admirable perspicuity, it renders his style abrupt and disjointed. In the comparison which our author draws between Sallust, and the other two great Roman historians, our readers will receive a summary of his opinions, and will be gratified with a fine passage of the work:

“ Sallust is concise, strong, and rapid. Like a stream, which rolls over a firm and rocky channel, he is often harsh and abrupt, but always pure and perspicuous. Livy is copious, smooth, and flowing. He is a majestic river, passing over a fertile soil; but of which the windings are sometimes artificial, and the waters sometimes turbid: While their successor Tacitus, who copied the abruptness of the one, and far surpassed the art and obscurity of the other, charms with the strokes of original genius, and rises to an energy peculiar to himself.—Of the three, Sallust is the most chaste and pure; Livy the most diffuse and eloquent; Tacitus the most vigorous and impressive. Perhaps they were all too apt to forget, that the highest, as well as the most pleasing effort of art unquestionably is, when it effects its own concealment. Had the first been less sen-

tentious and abrupt, the second less artificial and declamatory, and the third less affected and obscure, nothing more would have been to be desired, as a perfect model for imitation. As it is, no one of them can be strictly said to come up to our ideas of such a standard."

In this view of the literary merits of Sallust, distinguished for richness of ideas, and for both delicacy and discrimination, there are some opinions expressed in regard to other historians, to which we cannot subscribe. It was evidently the ambition of both Sallust and Tacitus, to copy Thucydides, and we would add of Livy too, if our limits would here permit us to prove it. But Livy wanted to unite his copiousness with his strength, in which attempt the strength was to a certain degree lost; Sallust and Tacitus resolved to attain the strength, and sacrificed the copiousness. None of the Roman historians attained that wonderful union of both, which never yet has been equalled; unless we may be allowed to cite in two other species of composition, which are so different that they can hardly be compared, the orations of Demosthenes, and the poetry of Milton. In noticing this imitation of the Greek historian, Dr. Stuart says, that "the aim of Sallust seems to have been, to attain the *sententiousness* of Thucydides, without his *quaintness*, and his elevation and strength, without his obscurity." The epithet *sententious*, which we suspect Dr. Stuart has here unwittingly used rather in the Latin than the English sense, we consider as by no means a good one for the writings of Thucydides; but we beg leave to enter our solemn protest against the imputation of *quaintness*, from which the writings of no author whatever are more perfectly free. It is impossible to conceive expression more direct and simple than that of Thucydides is upon all occasions. It is often remarkably elliptical; but that has no consanguinity with quaintness. It is one thing, from the study of compression, to leave out every word or clause in a sentence which an attentive reader can be supposed capable of supplying, and a very different thing to turn a sentence into an unnatural form, in which no man would ever have expressed the thought but by particular study and design. No writer could be more happily characterized than Thucydides by the following few words of Cicero: *Rerum gestarum pronunciator sincerus & grandis*. (De Clar. Orat.) We believe that no word in any language can be found more exactly expressive of the very reverse of quaintness than *sincerus*. The interpretation of it in our most common dictionaries, "open, free, ingenuous, plain, downright," is irresistible proof of this. The fact is that this title *sincerus*, which, among other things, so directly implies that genuine plainness which is contradistinguished from all appearance of art, is not merited by any one of the Roman historians. Nor has this escaped the taste and discernment of our author, who, in a passage we have already quoted, acutely and

candidly remarks that "perhaps they were all too apt to forget, that the highest as well as the most pleasing effort of art unquestionably is, when it effects its own concealment." When our author too informs us that Sallust "equalled the strength of Thucydides, and exceeded his brevity," we cannot assent to the proposition in its utmost latitude. Sallust has certainly not equalled the compression of Thucydides. By compression we mean the comprehending of a great number of ideas in a few words. This was the aim of Thucydides. He is not a short; he is even a circumstantial writer if you regard ideas; he is short only in words. Now it appears to us that Sallust was enabled to equal or surpass his shortness in words only by dropping his ideas. But as Lord Bacon has very well remarked; "It is one thing to abbreviate by contracting, another by cutting off."

The materials are so copious which are brought under review in this interesting discourse, that many of them, whatever attractions they may present, we are under the necessity of overlooking. The author, however, is led from the consideration of the historical character of Sallust, to some reflections on the state of historical composition among the moderns, especially in England, and to some observations on the English historians, and English literature, to which we would willingly call the attention of our readers. To the young student, in particular, such comparisons are peculiarly instructive, and pleasing. We entirely agree with Dr. Steuart, that notwithstanding the improvement in the matter of history which appears among the moderns, and notwithstanding those more enlightened views of the nature of society, and the principles of government, unspeakable advantages possessed by the modern historians, in the merits of composition we have no history which can be at all compared "with the classical models of Sallust and Livy." In none are the materials put together with that exquisite skill which distinguishes the finer productions of the ancients. The materials may indeed be more valuable. But it is a piece of clumsier and coarser workmanship.—We were pleased to find the author tracing the connection between good taste in literature and the spirit of political freedom in polished nations. It is a connection founded in eternal and immutable laws, as well as that between virtue and political freedom; and it is one of those great causes for which freedom should ever obtain our strenuous support, with whatever dangers it may at times appear to be attended. They are traitors to the cause of good taste and of virtue, who can either be bought, or frightened to favour the encroachments of sovereign power; and who can be frightened either by the menaces of the tyrant or the turbulence of the people. The condition of human life admits of no good which is not attended with some mixture of

evil. But the blessings of liberty are so vast, that they may well compensate for a tendency to some irregularity of motion, which giving exercise to the human faculties is itself not unproductive of happy effects. And while the British people continue free, we agree with our author, that "the same manly spirit which asserts their liberty" will no doubt preserve their language "nervous and animated, and corresponding with the energy of such a character." He is undoubtedly right in his opinion that, in that case, our language is much more likely to improve than to degenerate, and in regard to the means of enriching it with words, the revival of old words of our own native stock, and the adoption of new words from such languages as are more perfect than our own, are rules to which good sense will ever assent, though vulgar practice, which is the arbitress of language, too often takes a different course. The persuasive observations, however, of such writers as this must have no inconsiderable effect in directing that practice into the proper path.

Into our author's investigation of the objections of the critics against Sallust, with which he closes his inquiry into the Literary character and writings of the historian, we cannot enter. It may suffice to observe that it is distinguished by that accurate and extensive acquaintance with the subject, which marks so strongly every part of the performance, and with that judgment and good taste which so generally accompanies the writer. His observations on the translations and editions of Sallust are exactly what they should be, and require in this place no particular observation.

We should be happy, if we could here convey any tolerable idea of the notes which belong to this part of the work, considered as a separate department by themselves. The success, however, appears very doubtful. It is evident that no analysis can be given; and any description, we fear, must be too general to afford an adequate conception of their rich and varied contents. The author was at liberty, it is plain, to wander over the fields of criticism; and to cull the flowers, which suited his purpose; and we may add that his labours have been truly successful. The number of interesting points in criticism on which he has touched is uncommonly great. The narrow limits of a note prevent all possibility of tediousness. He has brought forward on every occasion the opinions of the antient critics themselves; and with such ample research and extensive acquaintance, that their most celebrated decisions are almost all recorded. The notes form, therefore, a most engaging miscellany of classical criticism, drawn from the classics themselves. In the translations too which generally accompany those quotations, the author has even outdone himself; and many specimens of the happiest sort will be found. With the notes more

purely critical are joined many relating to points of literary history, which enhance the interest of the collection. Some are found requisite of a nature more purely historical. Of the biographical sort, there is of course an important collection; more especially among those designed to illustrate the character and situation of Sallust. And there are not a few whose object is to exhibit some interesting trait of ancient manners. On the whole it may be safely asserted that the author has here accomplished in a very high degree his object of "throwing light upon the literary history and character of the JULIAN and AUGUSTAN ægæ;" and by combining, under so agreeable a form, in one volume, so great a body of information, which was to be collected from so many quarters, on a subject so highly interesting, he has conferred a most important benefit on the young; and afforded them a very engaging introduction to classical learning. As a specimen of the critical notes we select the 9th, and part of the 10th, p. 275 annexed to the character which the author has drawn in the text of the English historian Gibbon:

"(9) Cicero, in whose writings are to be found the best ideas on every subject connected with taste or criticism, in speaking of different kinds of style, describes one species in particular, in terms that depict, with such singular felicity, that of this splendid historian, that we might suppose, were it possible, that Mr. Gibbon himself had sat for the picture. *Est enim quoddam etiam insigne, et florens orationis, pictum et expolitum genus, in quo omnes verborum, omnes sententiarum, illigantur lepores.* And he immediately adds what may, with equal justice, be said of both the origin, and the fate of such a style. *Hoc totum è sophistarum fontibus defluxit; sed sprellum à subtilibus, repulsum à gravibus, in eâ, de quâ loquor mediocritate consistit.* Orat. ad Brut. XXVII. Possibly the latter clause of this quotation may be too harsh, as applied to Mr. Gibbon; for it is by no means my wish, in any thing that is here said, either in the Text, or the Notes, to depreciate the character, or underrate the merit of that extraordinary man. I would applaud as zealously as his warmest admirers, the elegance of his genius, and the variety and extent of his learning. I would even assert, that there are perhaps to be found, in this great work, more frequent examples of splendid eloquence than in any other book, whether ancient or modern. It is only to be lamented, that he did not always draw after the purest models; that his judgment was too often misled by his imagination; and that, with talents so rare as those he possessed, he insidiously laboured to undermine the religion of his country. From this reproach, likewise, his precursor Mr. Hume is not exempt. It fixes an indelible stain upon the fame of both, and fairly outweighs all their literary merit. The work of Mr. Gibbon, in particular, cannot be recommended to the perusal of the young student, until both his principles and his taste have been confirmed, under sounder masters."

"(10.) Mr. Gibbon in the formation of his manner, has certainly fallen into what Seneca calls the *Dulcia vitia*, the seductive errors in

composition, into which Seneca himself so remarkably fell, and the same that were observed, by the judicious Quintilian, in the rhetoricians, and fashionable writers of his time, under the names of *Amoenitas*, *Nitor*, and *Latitia styli*, and of which he earnestly advises the young student to beware. The caution, that in another place he gives, to preserve a medium between the avoidance of these, and an undue partiality for the elder writers, is at once so important, and happily expressed, that I shall subjoin the passage. 'There are,' he says, 'two rocks, on which youth may split. The first is, that, being led by some fond admirer of antiquity, they may set too high a value on the manner of Cato, and the Gracchi, and other authors of that day; for, in such a commerce, they will be in danger of growing dry, harsh, and rugged. The strong conception of those men will be beyond the reach of their tender minds. Their style, indeed, which at the time was excellent, may be copied; and the youth may flatter himself, when he has contracted the rust of antiquity, that he resembles the illustrious orators of a former age. On the other hand, the florid decorations, and the false glitter of the moderns, may have a secret charm, the more dangerous and seductive, as the petty flourishes of our new way of writing may prove acceptable to the youthful mind.' *Hæc autem genera maxime cavenda pueris puto: Unum, ne quis eos antiquitatis nimis admirator in Gracchorum, Catonisque, et aliorum simulum lectione, durescere relit. Fient enim horridi atque jejuni. Nam neque tum eorum adhuc intellectu consequenter; et elocutione, quæ tum sine dubio erat optima, sed nostris temporibus aliena, contenti, quod est pessimum, similes, sibi magnis viris videbuntur. Alterum, quod hunc diversum est ne recentis hujus lascivie flosculis capti, voluptate quâdam prædulce delineantur, ut prædulce illud genus, et puerilibus ingeniis hoc gratius, quod propius, est adament.* Inst. Orator. L. II. §. p. 127. Edit. Hack. These are judicious maxims; and, *mutata mutandis*, they may be applied to all languages.

"What Quintilian here calls 'the new way of writing' (*Prædulce illud genus*), and which gave the fatal blow to manly eloquence at Rome, originated with Seneca. His talents, which certainly were great, were of a peculiar cast, acute, refined, and polished; but polished to a degree, that made him prefer, like our own Gibbon, affectation and wit, to truth and nature. He possessed a genius, says Tacitus (who was himself seduced by the same faults), admirably suited to the taste of his age; *Ingenium amœnum, et temporis ejus auribus accommodatum.*"

We come now to that important part of our author's labours which is strictly translation. To the observations we have already made on the importance of good translations from the prose writers of antiquity, and on the small number of such translations with which the English literature is yet enriched, we may add our conviction of the great difficulty of the enterprise, a difficulty of which all those are duly sensible, who have made any experiments in the task. Many persons, however, have not duly reflected as Dr. Steuart, after the ingenious author of the "Essay on Translation," has justly remarked, how

much more difficult it is to translate to general satisfaction the prose authors of antiquity than the poets. Yet it is a fact; and no doubt accounts, in some measure, for the superior number of good translations of the classical poets, to that of the good translations of the classical prose writers, which we have in the English language. The reason is this: We allow a much greater latitude to the poet than the prose writer. We concede so much to the necessities of verse, that if the translator keeps but within sight of his author, we are satisfied. With this licence, however, if the writer has the power of exhibiting an easy and pure English style upon any occasion, he may with equal facility, on these conditions, attain it in translation. But when different, and severer laws are prescribed to the prose translator, we enhance in proportion the difficulty of his task. To tread closely in the steps of an antient author, and at the same time to make him speak with equal elegance in English as he actually spoke in his own language, which alone is good translation; this may be safely pronounced one of the hardest efforts of composition. When the thoughts are of our own invention, they come up clothed in the language and images which suit them; but when they are the thoughts of another man which we have to interpret, it is only the most extensive command of all the treasures of a language, and of imagery, which can enable us to find the best expressions. If the author too whom we would translate has attained an excellence of style peculiarly great and arduous, to find expressions of equal merit, without the warmth of invention, must, even where the languages are of equal perfection, be a thing of superlative difficulty.

To form a correct estimate of the degree in which any author has attained the honours of translation it is necessary to bear in mind the three objects to which our attention ought to be directed in this species of composition. The First is, to render accurately the meaning of the writer; the Second is, to render it into pure and unconstrained language; and the third is, to render it in a style bearing the same character and spirit as that of the author himself. In other words the business of the translator, as it has been often expressed, is to produce a transcript of his author's ideas, in such language as the author himself would have used had he written with the same ability and manner originally in the tongue of the translation.

Of these three objects, the first in order is undoubtedly the first in importance. Without a faithful interpretation of the sense there is nothing which deserves the name of translation. The second is unquestionably next in importance; since the manner and style of the language itself is more essential than can be that of any individual writer in the language; since, moreover, the last requisite cannot be obtained without this;

for if the author wrote a pure and easy style in his own language, a style that is not pure and easy can be no imitation of his manner. But though we reckon the last article inferior in importance to the two former, we are still far from undervaluing it. On the contrary we lay great stress upon it, and account no translation perfect without it.

With regard to the two former, and the two most important of those requisites, we do not scruple to bestow upon Dr. Steuart the highest praises. We believe that very few instances can be found even in the most literal translations where the sense is more fairly and exactly represented. He has neither fallen into the error of those who mistranslate from not understanding the author, nor of those who hesitate not to give the sense of a passage, as well as the expression a different turn, when it appears to them that a period may thus be more conveniently fashioned. In this last respect we think is one of the principal faults of Mr. Murphy; and on this account we would certainly esteem Dr. Steuart the more faithful translator of the two. For this charge against Mr. Murphy, which is not made without due conviction, we must of necessity appeal to an attentive perusal of his meritorious work; since we readily own that one or two instances produced from a translation of so much length are no sufficient proof. We shall quote, however, an example of the fault to which we allude, and one of those which we find nearest the beginning of the work. In the 15th section of the first book of the Annals, after stating that the right of electing magistrates was now for the first time taken away from the people and lodged in the senate. Mr. Murphy says in his translation; "The senators were pleased with the change. They were now delivered from the necessity of humiliating condescensions in the course of their canvass, and from the heavy expense of bribery and corruption. The moderation of Tiberius was a farther circumstance in favour of the measure: four candidates of his nomination were implicitly to be chosen, without intrigue or contention; and the prince content with that number promised not to stretch his prerogative." The words in the original are these few, "*Senatus largitionibus ac precibus sordidis exsolutus, libens tenuit, moderante Tiberio, ne plures quam quatuor candidatos commendaret, sine repulsa et ambitu designandos.*" There is here not the smallest allusion to any *moderation* in Tiberius, on which however, according to the translation, the whole sentence is made to turn. It cannot be supposed that Mr. Murphy misapprehended the meaning of *moderante*, but that he chose to take this liberty with his original, the sense of which may much more closely as well as faithfully be rendered, thus; "The senate, freed from the expense of largesses, and the meanness of solicitation, willingly sanctioned the innovation that, under the controul of Tiberius,

they should recommend only four candidates, whose election, without canvass should be a matter of course." We will not deny that from the work of Dr. Steuart instances may be produced of a similar fault, but they are so rare as to form no general feature of the performance, which in our opinion they do in that of Mr. Murphy.

We believe it will be readily granted that Mr. Steuart has attained to a high degree the ease and purity of original composition. In this, however, he certainly has no advantage over Mr. Murphy, whose merit in this respect, though in no degree superior to that of our author, must by every one be pronounced very great. We would, perhaps, though with some hesitation, alledge that in this one virtue of translation, in which Mr. Melmoth seems to have attained perfection, he is in some very slight degree superior to both; but at the same time he is much more feeble than either. We would add that Mr. Murphy's ease is too often attended with carelessness, and even languor; Mr. Steuart, who is always polished and elevated, is more frequently, perhaps, deficient in correctness of style.

In regard to the third requisite of a perfect translation, the transfusion of the author's manner and style, we do not consider that any of those three translators, to whom, notwithstanding, the literature of their country is so much indebted, is entitled to very distinguished praise. As to the authors of Mr. Murphy, and Dr. Steuart, we must grant that their peculiar manner depends so much upon the powers of the language in which they wrote, that an exact transcript of it is totally impracticable in the English tongue. These elegant translators, therefore, seem to have thought that they were altogether exempted from this care. Dr. Steuart indeed has expressed himself to this purpose. "To give, in our language," says he, "an accurate likeness of the Sallustian manner, would be to violate the most obvious rules of English composition." He is indeed too judicious to sanction by his opinion a total departure from the manner of the author. But we think that both from his practice and his observations the rules which on this part of the subject he has laid down to himself are too lax. There certainly may, in the English language, be a style, if not similar to that of Sallust, at least analogous to it; a style which bears the same relation to the genius of the English language, as that of Sallust bears to the genius of the Latin; and in this style exactly would a perfect translation of Sallust appear.

In the liberties of dilatation and paraphrase, however, it will fairly be allowed our author has been more moderate than either Murphy or Melmoth. Of the manner in which Murphy too often spins out his author, our readers had a small specimen in the quotation we made a little while ago for a different purpose. We are perfectly sensible that in a language so deficient in

inflection and transposition as ours, it is impossible to avoid obscurity, ambiguity, and even nonsense, without helping out the construction by a great many words which are not requisite in the Greek and Latin. In the necessity too which exists of breaking down the long sentences, which the inflective powers of their languages render often so perfectly graceful in the Greek and Roman writers, a considerable multiplication of words is often unavoidable. But to throw in whole sentences, for which there is not a corresponding syllable in the original, with the profusion done by Mr. Murphy, for the sole purpose of joining more smoothly the successive ideas, is altogether unjustifiable, and is only a clumsy substitute for the skill requisite to join them together without that expedient. In this particular our ideas of translation are more rigid than appear to be those of either Dr. Steuart or his friend Lord Woodhouselee.

Having extended to such a length on the general merits of Dr. Steuart as a translator, we have left ourselves little room to specify any of his particular beauties. There is, however, one respect in which he has attained a degree of excellence so completely unrivalled that it must not pass without emphatical notice. We allude to the art and skill with which he has adapted the military phraseology of modern times to the business of ancient warfare. This could only be done, with the perfection which is here exhibited, by an author who, possessing a thorough acquaintance with modern tactics, had profoundly studied the science of war as professed by the ancients. Such readers, therefore, as are in any degree acquainted with the movements of armies, and the terms by which in the present times those movements are designated, will find what may be denominated a luminous commentary on ancient tactics even in the translation of Dr. Steuart, who, though he has wielded a sword, is, to his honour, not less able than ambitious to wield a pen, and holds out a most important example of dignifying acquirements and elegant pursuits to men of those professions and circumstances, who seldom yield much to the labour of thought. Of the peculiar felicity with which our author has translated the military details which abound in Sallust, we might produce many instances. Our readers will probably think the testimony of the following sufficient. It is the account of the celebrated battle between Metellus and Jugurtha, near the Muthul, the greatest which was fought between that prince and the Romans:

“On the side of Numidia, that, by the partition of the kingdom, fell to the lot of Adherbal, there was a river, named the Muthul, which, taking its rise in the south, flowed through that district. A chain of mountains, about twenty miles distant, ran in a direction parallel to the river; wild and desert, and uncultivated by the hand

of man. Between these mountains and the river, and almost equidistant from either, there rose a hill of great extent, covered with wild olives and myrtles, and such other trees, as love to shoot forth in a dry and sandy soil. The intermediate plain was parched with heat, and wholly uninhabitable for want of water: But towards the banks of the Muthul, it assumed a better aspect: It was there shaded with copse-wood, rich in flocks, and cultivated by industry.

“ This hill, which stretched itself across the plain, flanked the Romans, in their march to the river; and here Jugurtha took post, lengthening out his front to the greatest possible dimensions. To Bomilcar he gave the command of the elephants, and a part of the infantry, with instructions how to act; and took his own station, in a quarter nearer the mountains, at the head of the cavalry, and supported by a body of chosen foot. Having made this disposition, he rode through the ranks, exhorting each troop and company, in a manner suited to inflame their courage. He besought them ‘ to bear in mind their former valour, the glory which they had acquired by the late victory, and nobly to unite in defending themselves, and in freeing their country from Roman avarice. The enemy,’ he said, ‘ they had to cope with they well knew, and had already vanquished; even obliging them ignominiously to pass under the yoke. The general, indeed, was changed; but would that circumstance work a change upon their character? As for himself, he had done his duty. As their general, he had provided for them every advantage as to ground, which they well knew, but of which their adversaries were ignorant; and he had, moreover, secured them against an unequal contest with an enemy, superior in numbers, as in discipline. It was for them, therefore, resolutely to wait the signal for the attack, and, that given, to pour down upon the Romans. Should victory crown their valour, that day would end their toils: But, should defeat ensue, it would be a prelude to oppression, and to every species of calamity.’

“ To this address he omitted not to add individual exhortation. Those whom, on account of their heroic deeds, he had elevated to rank, or rewarded with opulence, he reminded of his liberality, and pointed out their example to others. To all he was ready with some apt persuasive, agreeable to the genius and character of each; sometimes by entreaty, sometimes by promises, and even by threats, indefatigably labouring to excite their courage.

“ Meanwhile, Metellus was seen descending from the heights, but without any notion of the intentions of the enemy, until he began to discover them upon the hill. At first, he was doubtful what to think of the strange appearance they exhibited. The Numidians lay close, and kept themselves and their horses behind the bushes; but, by reason of the lowness of the skreen, they were neither fully displayed, nor entirely hid from the view. Neither arms nor colours were suffered to appear: But the rugged nature of the place, united to the artifice, with which the whole was conducted, gave ample room for suspicion. The general was convinced that an ambush was intended, and halted on the spot. Resolving to alter the disposition of the troops, he instantly formed the line to the front, on the right division, that flank being next the enemy. The order he

chose was that of three lines, the first covered and supported by the two others. The slingers and archers were ordered into the intervals between the companies of foot; and all the cavalry posted on the wings. Having encouraged the men by a concise speech, such as the nature of his situation, and the shortness of the time would permit, he commanded the whole to file off from the left, and marched down, in column, to the plain.

“As the army advanced in this order, all seemed quiet on the hill, the Numidians never once attempting to quit their station. Metellus, however, apprehended, on account of the heat of the season, and the scarcity of springs near the place, that the army would be distressed for want of water; Rutilius, therefore, his Lieutenant, was sent forward to the river, with the light Cohorts; and a detachment of the cavalry, with orders to reconnoitre the ground, and secure a situation, for forming an encampment. The enemy, it was probable, would not fail to retard the main body on their march, by frequently taking it in flank, or by galling it in the rear; and, convinced of their inability to cope with the discipline of the Legions, they would attempt to wear them out, by means of thirst and fatigue. The Consul continued to advance at a gentle pace, as the nature of his situation, and that of the ground required, and preserving the same disposition he had made, on descending from the mountains. The centre was commanded by Marius: The general himself headed the cavalry of the left wing; which, as the line had broken from that flank into column, became, of course, the leading division on the march.

“Jugurtha, who lay in close ambush, no sooner saw that the rear of the Consul had cleared his left, than, detaching from his main body two thousand foot, he ordered them to take possession of that part of the heights, just quitted by the Romans; by which means if they gave ground, their retreat might be cut off, from a situation for rallying to advantage. This previous movement being made, and the signal given for action, he suddenly rushed down, and fell on the enemy.

“The Numidians charged to the front, and cut off the rear-files of our army; some, rapidly wheeling about, skirmished, at once, with both the flanks. The attack was executed with astonishing spirit and intrepidity, and our ranks thrown into disorder on every side. Even those who, on facing about, gave them the warmest reception, were harassed and fatigued by so desultory a mode of encounter; finding themselves wounded from a distance, and without an opportunity to return the blow, or to close with the assailants. According to instructions, which they had received from Jugurtha, the horse well knew how to elude the efforts of the Roman cavalry; for, when a troop of the latter attempted to charge, far from continuing at close order, or in a body, they suddenly broke, and dispersed in an instant, in all directions. As they could not, by that means, prevent a pursuit, they watched their opportunity, and, being superior in point of numbers, attacked us, in their turn, both in flank and rear. If, in this flying sort of fight, the indefatigable Numidian chose the hill rather than the plain, his nimble horse was in his own element: He easily scrambled up the ascent, and disap-

peared among the bushes; while the Roman trooper, unused to a surface so rugged and intricate, was unable to follow him.

“The whole field presented a distressing spectacle, full of doubt and perplexity, and wild disorder. Separated from their comrades, some of the men fled, and some pursued. No ranks were preserved, no colours followed: Where each man was attacked, there he made a stand, and fought to protect his own person: Swords and javelins, horses and men, friends and foes were blended together, in one promiscuous confusion. In this scene of distraction, all order was at an end, and to act in concert utterly impossible. The word of command was no longer heard: Chance ruled supreme, and guided the tumult.

“The day was already far spent, and the issue of the battle still hung in suspense. Amidst the heat and fatigue, with which all were oppressed, Metellus observed that the Numidians began to abate somewhat of their ardour, and seized the moment to rally his troops. Having drawn them together, he gradually restored the ranks; and brought up four Legionary Cohorts, against Jugurtha's infantry, of which a great number, spent with fatigue, had fallen back to breathe, and were now seen sitting at their ease upon the hill. Metellus called aloud to the troops, and in the most earnest manner conjured them ‘to summon all their firmness, in this emergency; nor suffer the victory to be wrested out of their hands by barbarians, who, at the very moment, were flying before them. If they failed to conquer, he reminded them, where was the entrenchment or strong-hold, to which they could retire? One resource alone they possessed, and that was in their arms and valour.’ Nor did Jugurtha, meanwhile, remain inactive. He appeared on horseback, rushing through the field, animating his men, and renewing the battle. At the head of a select band, he performed wonders. He sustained the rank, with undaunted vigour, closely pressing the Romans, where they seemed to waver, and keeping in employment, by a well directed, but distant fight, such of their divisions as stood firm, and maintained the combat.

“Thus was seen between the two commanders, a noble contest for glory; both officers of consummate ability, but very differently situated, and as unequally supported. In the disciplined valour of his troops, the superiority of Metellus was clear and decided; but he had to struggle with a situation as difficult as unexpected. Jugurtha, on the other hand, possessed every advantage of ground; yet it was the genius of the leader that shone forth, without the support of a man, who could be called a soldier.

“The Romans were now convinced, that they had nothing to hope, but from some vigorous effort. It was already near the close of day, and the Numidians had hitherto found means to baffle every attempt to bring them to a regular engagement. The word being given to mount the hill, they carried it sword in hand, and completely dislodged the enemy; who, unable to stand their ground, were totally put to rout, and fled with precipitation. The killed were but few in number. The swiftness of the Numidians, and the nature of a country, with which our men were unacquainted, saved the fugitives.

“ In another quarter, meanwhile, Bomilcar, under whose orders, before the commencement of the affair, Jugurtha, as already stated, had placed the elephants, and a detachment of the infantry, waited, with patience, until Rutilius had passed him, and then descended leisurely to the foot of the hill. Rutilius made the best of his way to the river, while the wily Numidian marshalled his troops, as the occasion demanded, without hindrance or molestation; taking measures, at the same time, to watch the motions, and to learn the designs of the enemy. As soon as intelligence was brought in, by the scouts, that the Lieutenant had pitched his camp, and seemed to consider himself in a state of security, perceiving that the noise of battle with Jugurtha echoed far and wide, and was increasing every moment, he became apprehensive, lest, if it reached the ears of Rutilius, he should march back his troops, with intent to reinforce the Consul. This junction Bomilcar resolved, at all hazards, to prevent. The close array, in which, distrustful of the steadiness of his Numidians, he had at first drawn them up, was now changed for a more open line; as such a disposition, by covering a larger surface, would the better obstruct the march of Rutilius. This arrangement made, he without delay pushed forward to his encampment.

“ The Romans were not at once aware of the enemy's approach. On a sudden, they perceived a vast cloud of dust, which they at first conjectured to be the sudden effect of the wind, sweeping over an arid, and sandy surface; for the place was on all sides encircled with copse-wood, which prevented the prospect. A closer attention, however, discovered the uniform figure of the cloud, which, moving with regularity, as the Numidians marched forward, drew nearer and nearer every instant. In a short time, no doubt remained of the real cause of the phenomenon; and orders being issued to fly to arms, they formed in front of the lines. As soon as Bomilcar came up, a tremendous shout was raised on both sides, and they rushed, with fury, to the onset.

“ The Numidians relied solely on their elephants. As long as these continued unhurt, they fought with intrepidity: But the unwieldy animals were soon entangled in the branches of the trees, and, being cut off from the ranks, were easily surrounded. On this, the enemy betook themselves to flight. The greater number threw away their arms. By favour of the night, which had already come on, and aided, in some degree, by the vicinity of the hill, they contrived to escape, with scarcely the loss of a man. Four elephants were taken, and the rest, to the number of forty, lay dead on the field.

“ The troops, although flushed with success, were yet exhausted with their various exertions; a toilsome march, the labour of encampment, and, last of all, the late unexpected encounter. For the extraordinary delay of Metellus it appeared impossible to account; and, in order to clear up their doubts, they set out to meet him on the march: But, as the Numidian genius, ever on the watch, admitted of no relaxation of vigour, nor carelessness of security, they proceeded in battle array, and with the utmost circumspection. When the heads of the columns were advanced within a short distance of each other, the darkness of the night had well nigh produced

a fatal accident. The noise of an unknown and approaching multitude spread a mutual alarm. A fresh attack from the enemy was the general belief; nor could the truth readily have been ascertained, had not some horsemen from both sides, fortunately sent forward to reconnoitre, known each other in the dark, and proclaimed the error. On this, mutual congratulation quickly succeeded to apprehension. The common men, in a transport of joy, recognized one another. They called, by name, to their comrades, each recounting his gallant exploits, and listening to the like recital from others. Vanity had its free career; and all indulged in extolling, to the skies, their own fancied merits.—Thus it is with human affairs. When victory is obtained, every coward may partake in the triumph: By disaster and defeat, valour itself is abashed, and oftentimes tarnishes in the eyes of mankind.”

As a specimen of Dr. Steuart’s ability in translating those fine pieces of eloquence, the speeches in Sallust, we should like to quote one of the most complete and remarkable, as that of Cæsar or Cato, of Adherbal or Marius; but as no just idea of them could be obtained from a fragment, and as our limits will not admit any of them entire, we must content ourselves with one which is shorter, that of Catiline before the battle of Pistoria:

“ ‘Soldiers, I am well aware, that courage never was inspired by words: Where in the mind is felt no generous impulse, supineness never yet was turned into effort, nor timidity into valour, by the harangues of a leader, however eloquent. Courage, my friends, is the free gift of nature, or, it may be, the fruit of habit: But it is in him alone, whose bosom glows with its genuine fire, that it is sure to blaze forth, in the field of battle. The man, who is unmoved by the ~~can~~ of glory, or the approach of danger, you shall in vain strive to reason into another temper: Fear has shut his ears against the voice of honour, as well as the figures of rhetoric.—But it is for a different object I have now summoned you together. It is fit that I should impart to you my earnest injunctions, and lay open the grounds of that final resolution, which, from the posture of our affairs, I am forced to adopt.

“ ‘Soldiers, you have all heard of the fate of Lentulus; of the melancholy catastrophe, which a want of vigour, in that supine associate, has brought down upon us, no less than on himself. Flattered with the prospect of reinforcements from the city, and, in the end, cruelly deceived in that expectation, you see, that our intended march into Gaul has been cut off; and our present difficulties, which have followed, are but too visible, and apparent to you all.

“ ‘The enemy’s force consists of two armies; one of which, from Rome, presses on our rear; the other keeps us in check, on the side of Gaul. To remain any longer among the mountains, were we ever so desirous, exceeds our power, from the want of forage, and a supply of provisions of every species. In a word, whithersoever we turn, a passage must be opened with our swords. I beseech you, therefore, call forth all your firmness, the utmost efforts of your energy and valour. When you advance to the con-

flict, I conjure you bear in mind, that riches, honour, immortal glory, the rights of men, and the liberties of your country, are suspended on the event! If we conquer, the sure fruits of victory await us; plenty instead of want; the possession of Italy; the towns and colonies every where ready to receive us: but if we weakly shrink back, then consider the reverse of the picture. Woe be to him, who relies not on the vigour of his own arm! Friends and fortune, indeed, smile on valour; but they disown the man, who proves wanting to himself, and is a coward in the field.

“ Besides, Soldiers, very different are our motives to action, from those of our adversaries. We take the field for liberty; we draw our swords for our country, nay, for life itself: With them, on the other hand, there can be little interest in the conflict; none to support the pride and power of a few petty tyrants. Rush then, boldly to the charge! Strike with the confidence of men, whose valour, often tried, knows how to conquer!

“ Had you declined the present contest, what, I pray you, had been your fate? A life of ignominy, an ignoble exile. As a gracious boon, some of you, perhaps, might have had permission to remain at Rome, despoiled of your fortunes, in want and beggary, sunk to a dependence on the bounty of your masters. But you have scorned, like men, to crouch in bondage, and have preferred, to dishonour, this noble alternative. If you repent of the step, it is salutary to remind you, that, even to secure a retreat, the firmest valour is still indispensable. Peace must be procured by victory alone, not by a grovelling cowardice: For what safety could there be in flight, were you wildly to turn away those very arms, which, while they protected yourselves, might overpower your adversaries. Rest assured, when the battle rages, that it is the coward heart, that knows the least security. Valour spreads, over the head of its possessor, a broad shield of defence.

“ Soldiers, when I call to mind your character, and the lustre of your achievements, I own, that they inspire me with a confidence of victory. From the vigour of your age, from your daring spirit, and manly resolution, I augur every advantage: Besides, stern necessity increases my hope; for she can render even cowards valiant. As to our position, in these narrow defiles, superiority of numbers cannot avail the enemy; and they shall in vain attempt to outflank, or to surround you.—My friends, should you yet experience the malignity of fortune, be it yours to secure a great revenge! If taken prisoners, you know the consequence;—to be slaughtered, like cattle, at the will of the conquerors. Yet this you have in your power; you can die like men! and leave to your foes, if you gain not the day, a field dyed with their blood, and cause to water it with their tears!”

Our readers too, we are persuaded, will think no apology necessary, for laying before them in the language of the translator, the celebrated parallel between Cæsar and Cato:

“ Cæsar and Cato, in nobility of birth, years, and eloquence, may be said to have been almost equal. Greatness of soul they equally possessed, and they equally reached the summit of glory; yet it was

a glory peculiar to each, and certainly acquired, by very opposite methods.

“ Cæsar gained the suffrages of mankind, by acts of kindness, and public munificence; Cato, by an incorruptible integrity, and the purity of his manners. In the former, it was the mild virtues of humanity and benevolence, that rendered him the object of esteem: In the latter, it was a stern severity, that gave elevation to his character. Cæsar, by the practice of generosity, by the forgiveness of injuries, by the alleviation of distress, solicited the good-will of his fellow citizens: Cato bestowed no favours, and yet commanded their admiration. To the protection of the one misery looked for refuge: Profligacy dreaded punishment, from the vengeance of the other. Thus, with their respective admirers, a charming facility of manners, and a decided firmness of character, were, in either, the opposite themes of applause.

“ Cæsar, from his youth up, had persisted in a course of vigilance, of active industry, and incessant application, with an eye to figure on the stage of public life. He was unwearied in the service of his friends; of his own concerns as constantly neglectful: And such was the unbounded generosity of the man, that to refuse a boon, worthy of acceptance, was a feeling foreign to his heart. Ambition, above all, was his ruling passion. He panted for the command of armies, for the conduct of some new, and arduous war, where his extraordinary talents could be displayed to advantage.

“ On the other hand, the qualities of Cato were of a less dazzling cast. He cultivated the virtue of moderation; he studied correctness of conduct; but, above all, the lessons of an austere philosophy. In riches he never thought of vying with the wealthy; and he declined all competition for turbulence, with the factious. Yet Cato was not without the spur of an honest emulation. It was his to contend, for the prize of valour, with the brave; with the modest, for the praise of modesty; and, with the guiltless, for the honours of innocence and integrity. Content with the actual possession of virtue, he was careless about displaying the semblance to the world. By this means it happened, that the less anxiously he courted fame, the more conspicuously fame blazoned forth his character.”

It now only remains for us to give some account of the notes which are annexed to the translation. A considerable part of the observations, which we made on the notes belonging to the two essays, may be applied to those of which we now wish to communicate some idea. They contain a rich assemblage of collateral matter, collected with great judgment, and uncommon knowledge of the ancient authors, to illustrate the series of events brought under review in the text of Sallust, and the spirit and manners of the times in which they took place. In regard to Sallust this labour is of more than ordinary importance, since he is an historian who confines himself so rigidly to the circumstances of primary importance. To the readers whom Sallust more immediately addressed, persons thoroughly acquainted with the circumstances of the times, nothing more was necessary. But to us, who live in a different age and

country, the narrative cannot be equally instructive or satisfactory, unless we carry the knowledge of those circumstances along with us. It is to supply this knowledge that Dr. Steuart has exerted himself in the notes; and except to those individuals, not, we suspect, a very numerous body, who are extensively acquainted with the ancient writers, it must prove a most useful and gratifying service. For it is somewhat surprising when we come to examine the matter, to find that so little has been done in English to illustrate the spirit of the times which immediately preceded the Augustan; though we have no sooner turned our attention to the subject than we must perceive its unrivalled importance; because in that spirit is undoubtedly to be found the cause of the mighty changes which succeeded. In the biographical sketches which Mr. Steuart affords us we are brought acquainted with almost every illustrious character who appeared in those times. Many historical facts are added in the notes, which are both curious and important; and, with the views of the political parties, and the sketches of the manners which are introduced, lay open before us the scenes of which the events recorded by the historian form only a prominent part. To adopt therefore a very happy expression of the author, "the notes may be read as Memoirs of the times, of which the text constitutes the history."

We give our elegant annotator great credit for the fidelity with which he has supplied the unjustifiable omissions of his author in regard to the part which Cicero acted in the conspiracy of Catiline; and has brought forth that eminent magistrate into the conspicuous place which he ought to hold in the history of that transaction. We know not by what obliquity of feeling it has lately become fashionable, chiefly on the score of great plainness of expression in regard to the universal feelings of vanity, (a plainness which formed part of ancient manners, and for which the due allowance is not made,) to represent in the most unfavourable light the character of Cicero, whose name is almost synonymous with literature, and who is one of the purest characters of which antiquity can boast. Let us be assured that it is much more easy to talk with self-complacency of his failings, than to imitate his virtues. And we may add that the panegyric warmth of the eloquent and accomplished Middleton will find a more favourable reception in the breast of every true scholar, than the cold detraction of Mr. Melmoth. Are we wrong in supposing, as we often have done, that one motive at least for the spirit of the notes on Mr. Melmoth's translation of Cicero's epistles was to diminish the reputation gained by the "Life of Cicero?"

There is one species of notes which we are pretty sure will attract the reader's attention. Those are the notes on the military passages of Sallust; in which the illustrations of the mili-

tary affairs and terms of the Romans are beyond all example clear and satisfactory. For an instance we may refer to the long note on the battle between Jugurtha and Metellus near the Muthul, where, to aid our conception, we have a chart in which the position of the armies is represented.

From the delineation which Sallust has given us of ancient Africa, the translator has taken occasion to enter into some deep research with regard to the ancient geography of that celebrated region. The subject is highly curious. The northern shore of Africa was not only the seat of some eminent nations, and the scene of some of the most remarkable transactions of antiquity, but one of the most productive spots on the face of the earth. The signal change which it has undergone gives it therefore some peculiar claims to regard. This quarter of the globe too has lately become an object of great curiosity, which will probably render the accurate and laborious inquiries of our author more acceptable.

Several times in these notes our author assumes the character of the moralist with the happiest effect; the cogency of his precepts being enforced by the beauty of his stile. If there is any thing in which our opinions are at variance with ~~this~~ candid and judicious writer, it is in the notes in which his political opinions are expressed. We consider him as an author whose ideas are highly aristocratical; in which he forms a remarkable contrast to his favourite Sallust. He appears to be one of those authors who have deeply imbibed the terrors of anarchy from the disastrous consequences of the French revolution. In reviewing therefore the disputes between the plebeians and patricians of Rome, so remarkable a particular in its history, he almost invariably finds that the people were in the wrong and the nobility in the right; and in truth he seems to be pretty strongly inclined to make it a rule that the people never can be in the right. Now our conviction on this subject is very different indeed. If history be ransacked, we believe it will be found that in the objects which they pursued, the people have almost *always* been in the right, though very apt to go wrong in the means of attaining them. We believe, moreover, that for one evil which has been inflicted upon the human race by those who are called the people abusing their ascendancy, evils not to be numbered have been inflicted upon it by the nobility abusing theirs. In particular, it is our opinion that the unfortunate changes introduced into the conduct of Roman affairs, and which terminated in so abominable a state of things, may all be traced to the misconduct of the nobles. We add, with regard to that British constitution, whose happy effects we all experience, and of which the admiration of Dr. Steuart is so high, that the severest injuries which it has yet received, and the dangers from which it has

the most to fear, are those which proceed from the orders of men in this country, who may be said to stand in the place of the patricians and nobles at Rome. It is evident, however, that into the defence of these opinions it is impossible to enter here. We have stated them as the terms of our dissent from the view of society held up by our author; and we trust that he will extend the same indulgence to us which he has exercised towards his accomplished historian.

Such are the contents of the volumes which are now before us. We doubt not that we shall be joined by every impartial reader in the declaration, that so complete an illustration of an ancient classic has not yet been presented in the English language. With a translation which appears to us to unite more of the excellencies of that species of composition than any which we have yet received, there is joined such a body of classical information, most agreeably conveyed in the notes, that, as an introduction to an acquaintance with classical literature, and the very spirit of the classics themselves, we have no publication which can be set in comparison. In the whole course of the work the author appears to have carefully had in his eye the wants of the young student; and whether the acquisition of a relish for classical learning, of that species of knowledge which is most requisite to understand the classics; or the enlargement of his ideas and the improvement of his taste by the exercise of his critical powers on the most exquisite models—be the object; he can go where receive more important assistance. To those readers who have no acquaintance with the classical languages, but who have the elegant ambition not to be destitute of classical information, in which number we would willingly rank a considerable proportion of the less-educated, and therefore not very justly treated sex, this work must be found extremely useful. They have not only one of the most elegant and instructive of the ancient authors rendered a purely English book, which they may read with delight, and hence perceive something of the spirit and nature of the ancient writers; but they have the greater number of those classical circumstances which are either most curious to be known, or most frequently alluded to in books and conversation, offered to their minds; and they have just and elegant characters drawn of almost all the more eminent classical writers, with numerous quotations of some of their most striking passages, presented generally in the author's happiest style of translation. There is another class of readers, and that a pretty numerous class, to whom the same qualities of the work must render it peculiarly valuable; we mean those who have somewhat neglected the studies of their youth, and wish, with as little expence as possible, of trouble and time, to recall their knowledge both of the literature and the charac-

ters of the classical ages. To the accomplished scholar the work which answers all those important purposes will want no recommendation.

There are a few slips of style which we had noted down in the perusal of the volumes; such as, the word *IT* in italics, in the following clause of a sentence, p. 251, v. 1: "such a tendency or scope, as, while it enforces the precepts of morality, *it* adds to the lessons of experience;" or again, in the phrase, "notwithstanding *of*," in the third line from the top of p. 159 in the same volume, where the word *of* is a pleonasm peculiar to Scotchmen. But these inadvertencies, so difficult to avoid in a work of so much length, bear so insignificant a proportion to the general elegance of the book, that after the space which we have occupied with this review, we may be excused from specifying any more of the few instances we have been able to detect.

We sincerely hope that this is not the last gift of the kind which the public will receive from this meritorious author. The individuals are so few, from whom labours of this sort are to be expected, that when any one appears, we feel an avidity for his productions; and wish, that for the sake of literature itself he will not permit his industry to relax. Mr. Steuart has, in his preface, mentioned two authors, Thucydides and Seneca, in such a manner as gives us reason to hope that he meditates an illustration of them both, on the same extended, biographical, and critical plan, as in the work before us. In his hands they would indeed prove "noble subjects." "Both," as he observes, "were public as well as literary characters; and both produced an extraordinary influence on the times in which they flourished. In a delineation of the life and writings of the Greek historian, the author might assume him as a central point; and from thence stretch his view to almost all that is valuable and delightful, in that celebrated period, which elapsed from the time of Pericles, to that of Alexander the Great. In a similar account of the Roman philosopher, he might give a history of the progress of genius, from its lustre in the Augustan age, to its rapid and sensible decline, in that of Trajan and the Antonines."

ART. II. *Principes fondamentaux De l'Equilibre et du Mouvement; par L. N. M. CARNOT, de L'Institut National de France, de l'Academie des Sciences, Arts, et Belles Lettres de Dijon, &c. v.z. Fundamental Principles of Equilibrium and of Motion, &c. 8vo. pp. 262., Deboffe.*

THE first edition of this work was published at Dijon in 1783, under the title of *An Essay on Machines in General*, and at that time was a mere pamphlet containing only 107 pages. Another edition appeared in 1786, with very slight alterations.

The work had been long out of print, when M. Carnot, having been solicited to publish a new edition, undertook a complete revisal, and found it necessary to give a new order to the whole, and to add considerably to its magnitude. From these changes there has resulted a work in some sort new, especially in form and arrangement; the author has, therefore, adopted another title which appears more agreeable to the nature of the performance thus enlarged.

There have been two methods frequently adopted of examining Mechanics in its principles. The first is to consider it as *the theory of forces*, that is, of the causes which impress motions: the second is to consider it as *the theory of the motions* themselves. In the first method we establish our reasoning on the causes, whatever they are, which impress or tend to impress the motions on the bodies to which we suppose them applied. In the second we regard the motion as before impressed, acquired and residing in the body; and we have solely to enquire what are the laws according to which the motions acquired are propagated, modified, or destroyed, in every circumstance. Each of these two ways of viewing Mechanics as a science has its advantages and its inconveniences. The first has been almost always followed as the most simple, but it has the disadvantage of being founded upon a metaphysical and obscure notion, which is that of *forces*. For what precise idea have we of a force, unless it be that which we designate by the word *cause*? Yet there may be various kinds of causes. What then can we mean by a *force*, that is, by a *cause* double or triple of another? These causes may be the volition or the physical constitution of a man or of an animal, which by their operation may produce a motion: but what is a will double or triple of another will, or a physical constitution capable of an effect double or triple of another? The notion of the ratio of forces, considered respectively as causes, is not, therefore, more clear than that of these forces themselves.

If we do not distinguish the cause from the effect, that is, if we understand by the word *force* the quantity of motion which is produced in the moveable body to which it is applied, we become intelligible, but then we come precisely to the second manner of considering the question, for then Mechanics is nothing else than the theory of the laws of the communication of motion. Now so long as we regard the word *cause* as answering to a primitive idea, we must admit that the vagueness before spoken of subsists, and then all the demonstrations in which the word *force* is employed carry with them a character of obscurity absolutely inevitable. This obscurity will disappear in the second way of viewing Mechanics, but then there arises another inconvenience; which is, that the fundamental prin-

ciples established by the first method as axioms, are no longer self-evident propositions, so that in order now to establish them we are under the necessity of recurring to experience.

Thus, for example, in the first case we make no difficulty of taking for an axiom, that a force may be considered as applied to any point whatever of its direction; but in the second, we cannot say that the motion of a body exists where the body does not exist itself. In the first case, having once passed over the obscurity in the notion of the word *force*, we conceive how it is that many forces may be applied to the same point according to different directions; in the second, we can never conceive how it is that quantities of motion may be directed different ways, and yet exist together in the same body; since that body cannot move several ways at once; we can, therefore, only consider the different motions as existing in different bodies which by some shock are compelled to undergo a change; and then, it is the law of these changes which must be found.

In the first method, when once the notion of forces is admitted, it is easy to establish the laws of Statics, and then, by adopting the principle of James Bernouilli and of D'Alembert, we may pass with facility to the laws of motion: in the second, ~~on the contrary~~, we are obliged to commence with Dynamics, and to consider Statics only as a particular case flowing from the general principles. There is, indeed, an intermediate method, but seldom adopted, which in some measure combines the advantages of both, and in which we have no occasion to investigate the essential nature of forces, nor, on the other hand, to consider them as quantities of motion; but, while we consider *force* in general as that which causes a change in the state of a body, we regard that which indicates the existence of a force, namely, a quantity of motion generated, or varied, or extinguished, as an adequate measure of it, and this measure is all that is necessary to bring Mechanics into the class of mathematical sciences, and thus to supersede the necessity of founding it upon any metaphysical considerations.

M. Carnot, however, has chosen the second of the general methods we have been speaking of, chiefly because he had adopted it in his first edition; so that he confines himself principally to the theory of the communication of motions. His work is divided into two parts: the first is, in effect, the experimental part, for it contains the preliminary notions, and the facts on which Mechanics is founded, developed and extended by analogy as far as appeared necessary to take away the vagueness of the general principles. The second commences at the point where he considers the science as ceasing to be experimental, and becoming entirely rational, that is to say, where the principles appear to be sufficiently established by experience, so that the future attention may be directed to the rea-

soning. It comprises the consequences which may be rigorously deduced from the first principles, once acknowledged; and the formulæ which express them; and here the science is made susceptible of the most skilful application of the analytical calculus. M. Carnot has taken care to introduce into this treatise the most curious and useful general theorems of D'Alembert, Lagrange, and others; but he does not enter into the minutest details, even so far as to specify the names of all the simple machines, or, as they are usually called in our elementary books, mechanical powers. The work is terminated by some very ingenious general reflexions on the application of moving forces to any machines whatever.

Our author does not, strictly speaking, reason from the theory of virtual velocities, first suggested by Galileo, and which was made so admirable an instrument of discovery in the hands of Lagrange, but from a different, though analogous principle. It is a generalization consisting in substituting for *virtual* velocities which are infinitely small, (being the velocities taken by the points of application of powers on having the state of equilibrium deranged in a degree which is indefinitely minute) the finite velocities which he calls *geometrical*. Hence results a novel theory of a class of motions which are deduced from Mechanics than from Geometry. These geometrical motions are such as the different parts of a system of bodies may take, without one constraining another, and which, of consequence, depend not upon the action and re-action of the bodies, but solely on the conditions of their mutual connexion, and may be determined by geometry alone, independently of the rules of Dynamics.

It must be obvious from the preceding account, that M. Carnot's performance is far from being elementary: we shall not, therefore, fatigue the general reader by a more particular enumeration of its contents, or an exhibition of any of his complex theorems. But as this author is one who exercises with peculiar success the faculty of thinking in his own way, unfettered by former systems, and unawed by celebrated names, we may extract with advantage some passages in which he has turned his attention to important points. The term *vis inertiae* has been gradually falling into neglect, on the supposition that it implies a contradiction: this topic M. Carnot discusses much at large; a citation or two may exhibit his view of it:

“ We call *force of inertia* of each of two bodies at every instant, the resistance which it opposes to its change of state, that is to say, the re-action which it exerts upon the system of other bodies which are made to pass from rest to motion, from motion to rest, or from one motion to another: that is, in a word, a force equal and contrary to that which must be impressed upon this moveable to make it pass from the state in which it was, to that in which it is found the suc-

ceeding instant. Whence it follows, that if the effective velocity of a moveable, before the stroke, be decomposed into two others, of which the one is that which it ought to take after the stroke, the other multiplied into the mass of the moveable, will be what is called its *force of inertia* at the moment of the stroke.

“ We must not confound the *force of inertia* with the *quantity of motion lost*. To obtain the latter, it is necessary to decompose the velocity taken by the moveable the instant after it was left free, into two, of which one is that which it really took, the other, multiplied into the mass of the moveable, will be the quantity of motion lost.”

“ The quantity of motion lost by the stroke is the result of three forces: viz. 1. The quantity of motion acquired, or before the collision. 2. The quantity of motion impressed by the *vis motrix*. 3. The quantity of motion equal and contrary to that which remains with the moveable after the shock. But, by the definition which we have given of the force of inertia, the quantity of motion which it impresses is the result of the first and last of the three forces we have been speaking of. Therefore, the quantity of motion lost is the resultant of the quantity of motion produced by the *vis motrix*, and of the quantity of motion produced by the force of inertia.”

“ ‘ Je dois remarquer, ‘ says Euler, in his 66th Letter to a German Princess, ‘ que c’est nommer fort mal-à-propos *force*, cette qualité des corps par laquelle ils restent dans leur état; car si l’on comprend sous le mot *force* tout ce qui est capable de changer l’état des corps, la qualité par laquelle ils se conservent dans le leur, est plutôt l’opposé d’une force. C’est donc par abus que quelques auteurs donnent le nom de force à l’inertie, qui est cette qualité, et qu’ils la nomment *force d’inertie*. Cet abus peut jeter dans des erreurs fort grossières.’

“ This observation of Euler is striking; but it is easy to avoid these errors, by distinguishing that which we name simply *inertia*, from the *force of inertia*. Inertia is only a *property* which cannot be introduced into any calculation; but the force of inertia is a *quantity* susceptible of an exact appreciation. Inertia is simply the property which every body has of remaining in its state of rest, or of uniform and rectilinear motion; and the force of inertia is the quantity of motion which such body impresses on any other body that causes it to change its state.

“ The force of inertia has therefore, in perfect truth, the character of what we name force in general, that is to say, of every thing which changes the state of rest or of motion of bodies: for, since it is a quantity of motion impressed, it necessarily changes the state of the body which impresses it: and as to the state of the body which it acts upon, it is also changed at the same time; but it is by the reaction of the other body, a re-action which is nothing else in its turn than the force of inertia of that other body. Thus the state of each of the two striking bodies is changed by the force of inertia of the other, to which it imparts itself an equal quantity of motion in a contrary direction by its own proper force.” p. 74.

Among the principles, more or less general, which have been proposed for the foundation of Statics, none is more curious

than that which assigns for a general law of equilibrium in heavy machines, that the centre of gravity of the system is then at the lowest possible point: this long-known principle, though very simple and very general, is subject to some limitations, and deserves a more careful examination than it has commonly met with. M. Carnot has made some researches respecting it, in various parts of his *Essay on Machines in General*; but in the present work he has drawn them all to one place. His observations are as below:

“Supposing that all the forces proposed P, Q, R, S, &c. are themselves weights; each of these weights will be equal to the product of the mass of the body by its gravity. Therefore, gravity being an accelerating force common to all and vertical, we may from preceding principles conclude, that in every machine having weight, when in equilibrio, the sum of the product of each mass by its virtual velocity estimated downward and vertically is equal to zero. But we have shewn that the velocity of the centre of gravity downward, is this same sum divided by that of the masses. Therefore in the case of equilibrium in any loaded machine whatever, the virtual velocity of the centre of gravity, estimated in the vertical direction, is 0. Whence flows the famous principle indicated by Torricelli, the disciple of Galileo, that in every heavy machine in equilibrio, the centre of gravity is at the lowest point possible; in effect, if the centre of gravity is at the lowest point possible, it cannot descend further; and as it is repugnant to the nature of heavy bodies to rise, its velocity will be 0, conformably to the principle just enunciated.

“This beautiful proposition being, as we have shewn, deduced from hypotheses previously established as fundamental laws of equilibrium and of motion, furnishes us with a valuable means of verifying the accuracy of these hypotheses. For though this truth is difficult enough to demonstrate rigorously, it is yet of a nature to be easily foreseen, and to receive a general assent by its enunciation solely, from the many experiments which daily confirm it. In effect, we see, for example, that standing water presents always a horizontal level surface; which it is obvious could not obtain if its centre of gravity were not at the lowest point possible. We see also that a single body placed on a curve surface seeks the lowest point of that surface, and that it will continue at rest when it is placed there. Now as we know that in the case of equilibrium of a system of bodies, all its parts may be considered as forming, so to speak, one mass only collected at its centre of gravity, we conclude naturally that, in the case of equilibrium, the general centre of gravity must, in fact, be found at the lowest point possible, whatever the machine may be to which the different points of the system are applied.

“By examining this principle with greater attention still, we become more and more convinced of its justness and of its importance: for this is the very plausible reasoning which presents itself on this subject, directly and without running back to fundamental principles:

“Conceive a machine to which no other forces are applied than weights: I suppose it, moreover, of any form and construction what-

ever, but without having any motion impressed upon it. This granted, whatever is the disposition of the bodies of the system, it is clear that if there be an equilibrium, the sum of the resistances of all the fixed points or obstacles, estimated in the vertical direction contrary to gravity, will be equal to the total weight of the system. But if there arises any motion whatever, a part of the force of gravity will be employed in producing it, and it is only with the surplus that the fixed points will then be found charged. Therefore, in this case the sum of the vertical resistances of the fixed points will be less at the first instant than the total weight of the system; consequently from these two forces combined, namely the total weight of the system, and the vertical charge on the fixed points, there will result a force equal to their difference, and which will drive the system downward as if it were free; therefore the centre of gravity descends necessarily with a velocity equal to this difference divided by the total mass of the system; so that if the centre of gravity does not descend, there will, of necessity, be an equilibrium. Hence in general,

"To assure ourselves that several weights applied to any machine must make a mutual equilibrium, it suffices to shew that if this machine be left to itself the centre of gravity of the system will not descend."

"The immediate consequence of this principle, true without exception, is that if the centre of gravity of a system is at the point the lowest possible, there will necessarily be an equilibrium; for according to this proposition it suffices to prove this, to shew that the centre of gravity does not descend; but how can it descend, since, by hypothesis, it is at the lowest point possible?

"We may remark that it will not be exact to say, that reciprocally so long as an equilibrium obtains, the centre of gravity is necessarily at the lowest possible point: for it may happen that it shall be on the contrary at the highest point, or even that it shall be neither at the highest nor at the lowest: these are, as we have seen, exceptions common enough in the theory of *maxima* and *minima*. But the principle, such as we have enunciated it above, has the advantage of not being subject to any exception." p. 101.

The justice of the preceding observations will be sufficiently manifest to all who have a moderate acquaintance with the theory of Mechanics; except, perhaps, the assertion that sometimes the centre of gravity of an equilibrated system shall be neither at the highest nor the lowest point: this happens, however, in those cases where we suppose the whole system to be reduced to one heavy body, and this moveable placed upon a curve which has a point of inflexion whose tangent is horizontal; for it will evidently remain in equilibrio if it be put on this point of inflexion, though it be, notwithstanding, neither the highest nor the lowest point possible.

Towards the end of M. Carnot's treatise he presents, as we have before observed, some judicious practical remarks on the nature and motion of machines, in general; his observations, however, though ingenious and important, are not always in our

opinion sufficiently guarded from misconception. We may specify an instance:

“What is therefore, finally, the true object of machines in motion? We have before said that it is to procure the faculty of varying at pleasure the terms of the quantity FVT [F represents the force, V the velocity, T the time] or momentum of activity, which will be consumed by the moving forces. If the time is precious, that the effect may be produced in a time very short, while we have a force capable of little velocity but of a great effort, we must find a machine to supply the requisite velocity by the intensity of the force: if, on the contrary, we have only a feeble power as to disposition, but capable of a great velocity, we may imagine a machine with which the agent will be in a state to compensate by its velocity what it wants in force. Lastly, if the power is neither capable of a great effort, nor of a great velocity, we may still with a suitable machine, make it produce the desired effect, but then the employment of much more time cannot be dispensed with; because we cannot pass out of this circle, it is absolutely necessary that the product FVT be always equal to the effect which we would produce: and it is in this precisely that consists the principle so celebrated and important, *that in machines in motion, we always lose either in time or in velocity, that which we gain in force.*” p. 239.

All this is true in a certain sense; but it must not be generally received without modification. It is readily admitted ~~that~~ so long as the product of which our author speaks is constant, the effect of the machine will remain the same; and under this point of view, supposing a preponderance of effort in the moving power, and abstracting from inertia, friction, and other causes of retardation, convenience in applying the power, &c. all machines are equally perfect. But this by no means establishes M. Carnot's concluding proposition: for since a moving force may, by diminishing its velocity, augment its energy, though not in a constant ratio, and the contrary, it follows that there is a certain effort, and corresponding velocity, which produce a proper maximum of effect. Indeed, it has been long well known, that if the impelling force of any machine is properly proportioned to the resistance to be overcome, the work performed increases nearly in the proportion of the power employed, when the resistance results merely from the inertia of the work: but it is equally true, though not so universally assented to, that when the resistance is chiefly occasioned by other causes, the work performed increases nearly in the duplicate ratio of the power employed.

Our concluding extract, which we exhibit in its original language, will convey M. Carnot's reflections on the much controverted subject of a perpetual motion:

“On peut conclure de ce que nous venons de dire au sujet du frottement et autres forces passives, que le mouvement perpétuel est une chose absolument impossible, en n'employant, pour le pro-

duire, que des corps qui ne seroient sollicités par aucune force motrice, et même des corps pesans ; car ces forces passives, auxquelles on ne peut se soustraire, étant toujours résistantes, il est évident que le mouvement doit se ralentir continuellement ; et d'après ce que nous avons dit, on voit que si les corps ne sont sollicités par aucune force motrice, la somme des forces vives sera réduite à rien, c'est-à-dire que la machine sera réduite au repos, lorsque le moment d'activité, absorbé par le frottement depuis le commencement du mouvement, sera devenu égal à la demisomme des forces-vives initiales ; et si les corps sont pesans, le mouvement finira, lorsque le moment d'activité absorbé par les frottemens, sera égal à la demisomme des forces vives initiales, plus la moitié de la force vive qui auroit lieu, si tous les points du système avoient une vitesse commune, égale à celle qui est due à la hauteur du point où étoit le centre de gravité dans le premier instant du mouvement, au-dessus du point le plus bas où il puisse descendre.

“ Il est aisé d'appliquer les mêmes raisonnemens au cas où il y a des ressorts, et en général, à tous ceux où, abstraction faite du frottement, les forces sollicitantes sont obligées pour faire passer la machine d'une position à un autre, de consommer un moment d'activité aussi grand que celui qui est absorbé par les forces résistantes, lorsque la machine revient de cette dernière position à la première.

“ Le mouvement finiroit bien plus vite encore, s'il arrivoit quelque percussion, puisque la somme des forces vives diminue toujours en pareil cas.

“ Il est donc évident qu'on doit désespérer absolument de produire ce qu'on appelle un mouvement perpétuel, s'il est vrai que toutes les forces motrices qui existent dans la nature ne soient autre chose que des attractions, et que cette force ait pour propriété générale, comme il le paroît, d'être toujours la même à distances égales, entre des corps donnés, c'est-à-dire d'être une fonction qui ne varie que dans le cas où la distance de ces corps varie elle-même.” p. 257.

Such of our readers as are conversant in the works of foreign mathematicians, will remember that M. Maupertuis in his “*Essai de Cosmologie*,” calls the product of a mass by its velocity and by the space it describes, its quantity of action. Thus MVS is in his view a quantity of action, and he advances as a principle, that the quantity of action required to produce any change in the motion of a body is always a *minimum*. This principle he founds on final causes, and shews that it obtains in the direct collision of two free bodies perfectly hard, and in that of two bodies perfectly elastic. M. Carnot, dissatisfied with the metaphysical assumption of this principle, gave in the first edition of his work, a strict mathematical demonstration, but applicable solely to hard bodies. In the present edition he has demonstrated an equivalent proposition, which is much more general, since it embraces bodies endued with various degrees of elasticity ; but it proves at the same time how uncertain the reasonings may be which rest on final causes, since it shews that the principle is *not universal*, but restricted to the

case where all the bodies of a system possess the same degree of elasticity. The theorem, as our author has stated it, appears more simple, and more easy of application, than in the formula of Maupertuis, who has uselessly introduced the space described, instead of taking another power of the velocity.

From the preceding account of M. Carnot's performance it will be seen that he has touched upon various interesting topics. Several of his discussions exhibit strong tokens of his talents, his genius, and his originality: his book will, therefore, be read with pleasure by many who are solicitous to look beyond the surface of things, and to form a comparative estimate of the advantages and disadvantages of different methods of investigating and establishing first principles. But those who take up the work as a complete treatise of mechanics, will be sadly disappointed, and the young student would be much bewildered in his labyrinth of unnecessary new terms, such as *force exercée*, *force vive latente*, *moment de force*, *moment d'activité consommé*, *moment d'activité absorbé*, *quantité d'action dépensée*, *quantité d'action consommée*, *quantité d'action acquise*, &c. &c. The worst property of M. Carnot as a writer, is his propensity to unnecessary dilatation, a faculty which seems to

“Grow with his years and strengthen with his strength:”
for although the “*Essay on Machines in General*” does not extend to half the number of pages as the present work, it comprises all its most important discussions, and is, with the exception of a few errors, nearly as valuable in every respect.

ART. III. *Essays Biographical, Critical, and Historical, Illustrative of the Tatler, Spectator, and Guardian.* By NATHAN DRAKE, M.D. Author of *Literary Hours*. 3 vols. 12mo. 1l. 4s. Sharpe. London, 1805.

THE utility of a work such as the present will scarcely be doubted. For if it should gratify no higher a principle than the mere curiosity of knowing something of the life of the illustrious authors of the best periodical papers in our language, still its utility is obvious. But it may be expected to do much more. It will point out to the reader, upon the acknowledged principles of criticism, the general and comparative merits and defects of the works in question, and thus lay a foundation for critical knowledge and discernment where it happens to be wanting, or improve it where it already exists. Though *Essays* do not necessarily imply any unity of design, or any mutual dependence upon one another, yet there is a unity of design and a mutual dependence of parts to be met with in the present work. It is divided into five principal departments.

The *first* contains General Observations on Periodical Writing, its merits and utility, and on the State of Literature and Manners in this Island at the commencement of the *Tatler*

in 1709. This is to be considered as introductory to the following part of the work, and necessary to enable the reader to form a proper estimate of the value of periodical writing, and of the novelty of the plan at the time alluded to.

The *second* contains a Biographical Sketch of Sir Richard Steele, together with observations on his Style, Taste, and Critical Abilities, &c. To this place he is entitled as being the father and founder of periodical writing.

The *third* part contains a Biographical Sketch of Addison, with observations also on his Style, Taste, and Critical Abilities, &c. He is entitled to this place as being the first to co-operate with Steele; and if not absolutely the founder of periodical writing, at least the most distinguished of periodical writers.

The *fourth* part consists of Biographical and Critical Sketches of the occasional Correspondents of Steele and Addison.

The *fifth* and last part consists of observations on the Effects of the Tatler, Spectator and Guardian, on the Taste, Literature and Morals of the Age.

This seems to be as good a plan as could well have been devised for the accomplishment of the author's object; the space occupied in the biographical sketch of Steele and of Addison, and in discussing their different merits and defects as writers, is, as was to be expected, very disproportionate to that which is assigned to the biographical and critical sketches of their correspondents; because the character of the writings to be illustrated depends upon the character of the papers of Steele and Addison, and not upon those of their correspondents.—We shall now follow the author through some of the minuter details.

PART 1ST. *General Observations on Periodical Writing.*—Dr. Drake begins his Essay by stating the legitimate object of periodical writing, and the advantages of such a mode of instruction. That object is to correct the foibles and lighter vices of mankind, and to diffuse a taste for literature and refinement;—to paint virtue in her most alluring form, to inculcate attention to the decencies, proprieties, and minuter graces of domestic life, and to dissipate by well turned ridicule and humour the fashionable follies of the age, and lighter shades of vice.—The advantages which the periodical writer possesses over the formal, systematic, and didactic instructor, are the engaging manner in which his precepts or reproofs are conveyed, and the short space of time it requires to peruse his separate productions. The reader who trembles at the idea of commencing a volume may yet muster courage sufficient to peruse a single sheet, which, terminating the subject discussed, and occupying but a small space of time, neither requires any great effort of attention, nor materially interrupts his business or amusement.—This statement is, no doubt, sufficiently correct; but we are

not quite sure that the essay should have commenced with it. Perhaps, the historical detail which we find in another part of it would have been a more appropriate commencement, and the object of periodical writing might then have been made to follow as a deduction from the practice of the best periodical writers, rather than established as the principle upon which they set out; in the same manner that the rules of criticism were founded upon the productions of the best and earliest writers, who were not directed in their compositions by any pre-established rules of criticism, but actuated by the impulse of their natural feelings.

Previous to the era of the publication of the *Tatler*, some feeble and abortive attempts at periodical composition had indeed been made, such as the *Observer* of L'Estrange in 1679, the *Rehearsals* of Charles Lesly in 1704, and the *Review* of Daniel de Foe in the same year. But either these papers had no definite and individual object in view, or their object was very different from that of the *Tatler*; and if in ancient times many works had been published with a similar object in view, yet they were not periodical in their publication. Dr. Drake, therefore, considers the *Tatler*, which was presented to Europe in 1709, as the first legitimate model of periodical writing.—The profligacy and licentiousness of manners which had been introduced by the court of Charles the Second, and the glaring immorality of the stage, called loudly for correction. The deplorable state of literature in general, and the inactivity of the intellectual energies of the people, demanded also the most vigorous efforts of the wise and the learned to rouse those energies into action, and to retrieve the literary character of the nation. These were the vices to be corrected and the evils to be remedied, and the *Tatler*, planned and undertaken by Steele, was the remedy and correction that were first applied.—Such is the substance of the first part of this work and the observations which have occurred to us on the perusal of it.

PART 2nd. *Biographical Sketch of Steele*.—This will be allowed to be a very satisfactory and masterly sketch of the character which is the subject of it, exhibiting the most important incidents of his life, and the most striking features of his character, in a clear, lively, and impressive manner, interspersed with a number of judicious remarks and observations.

It is not necessary for us to give even an abridged view of this biographical sketch, because the biography of Steele is already well known to the public, and the remarks and observations of the author must be read in the original. It is sufficient to observe, that owing to the unexpected failure of his comedy of the *Lying Lovers*, Steele was led to project the publication of a periodical paper. He gave it the name of the *Tatler* in honour, it seems, of the fair sex, and assumed to himself as the

conductor of it the fictitious name of Isaac Bickerstaff. The first number was published on April 12th 1709, and it was not known that Steele was the author of it till the publication of the sixth number, when he betrayed himself by inserting a criticism on a passage in Virgil which had formerly been communicated to him by Addison. Addison soon after became his coadjutor, and contributed in a most essential manner to the popularity and utility of the work.

Observations on the Style of Steele.—"At the period when Steele commenced his labours as a writer of periodical essays, little attention had been paid to accuracy of style, or beauty of composition. To study the structure of a sentence, its harmony, compactness or strength, and its relative connection as to variety and perspicuity with the surrounding text, were employments, however important, usually neglected, and if pursued at all, generally deemed pedantic."—This is what Dr. Drake considers as being the character of the style of our English writers at and before the commencement of the eighteenth century; it was, "with few exceptions loose, disjointed, and slovenly." But we think Dr. Drake has taken rather too little notice of the exceptions. The style of the mass of writers even of the 18th century itself may, perhaps, with too much propriety, be denominated loose, disjointed, and slovenly, but the estimate must not be taken from the writings of the many, but from the writings of the few who have attained to the highest degree of perfection in style at the period in which they wrote. And when we consider the style of Shakspeare, Milton, Butler, Otway, Tillotson, Temple, all writers of the seventeenth century, we shall, perhaps, think more highly of the excellence of the style of our writers before the time of Steele than Dr. Drake's character of it seems to admit. It would be easy to produce from these writers abundance of instances of accuracy of style and beauty of composition, of harmony, compactness, and strength of structure in the arrangement of periods and sentences, which have not been surpassed even by Addison himself; and it will not be denied that, even in the best writers, you may meet with sentences loose, disjointed, and slovenly. Dr. Drake, however, does not think that Steele's claims to dignity, elegance, and accuracy of style, are at all considerable. But he allows him much of vivacity and ease, the former as being the result of thoughts rather than expression, and the latter the consequence of relaxation rather than of a well cultivated taste. If this remark proves to be well founded, it will scarcely be thought that the style of the 18th century owes much of its excellence to the practice and example of Steele. In short, Steele does not seem to have aimed at elegance of style, nor to have thought it necessary to the accomplishment of his object. In his capacity of Tatler, he seems to have conceived himself

to be at liberty to trespass occasionally in *incorrectness of style*, and was satisfied if he but expressed himself in *any intelligible manner as he could*, that is to say, whether elegantly and grammatically or not. And in this object he certainly was as successful as he could have wished. Instances without number are to be found in him of awkward involutions and violated grammar, of colloquial vulgarisms and inelegant expression. Dr. Drake produces examples to prove this; but he produces also in opposition to them examples which tend to show that, on subjects of a very interesting and animated nature, Steele has exhibited instances of selection of language, and felicity of arrangement, which have scarcely ever been surpassed. He considers him as inferior to Tillotson in purity and simplicity; to Temple in elegance and harmony; to Dryden in richness, mellowness, and variety; equal to the two former in correctness; to the latter in vivacity, and to them all in ease and perspicuity. The intermixture of his periodical productions with those of Addison, which always affords an opportunity to the reader, and even holds out a sort of invitation to contrast them together, has been productive of no advantage to their reputation. They would look respectable enough if they stood alone, but they will not bear the trial of comparison. Such is the character which our author gives of the style of Steele. It seems to us to be the result of fair and impartial inquiry, and of a thorough investigation of the subject.

On the Taste and Critical Abilities of Steele.—"Delicacy and correctness of Taste are the result of a clear, sound, and highly cultivated understanding operating on a heart of great sensibility and feeling; and criticism may be termed the application of taste thus improved to ascertain the beauties or defects of the various productions of the fine arts." But after all the information which this definition or description conveys, it may still be doubted whether or not the reader entertains any accurate notion of *taste*. Before you proceed to tell a man what delicacy and accuracy of taste are, you had better tell him what taste itself is, and thus lead him on from generals to particulars, from the genus to the species. But if the method here adopted were right, still the description would be exceptionable. It is too vague and indefinite. The reader will say—Tell me what delicacy and correctness of taste are in themselves and not what they are the result of. If this cannot be done let the reader know it, and state to him the reasons why; but if it be possible, let it, by all means, be done. Taste is that power of the mind by which we discern and distinguish the beauty or deformity of the works of nature and of art. Delicacy of taste then is nothing more than that power in a high state of cultivation and improvement. But if you say that delicacy and correctness of taste are the result of a clear, sound, and highly

cultivated understanding operating on a heart of great sensibility and feeling, the reader will not be much instructed. If a child were to ask his father to tell him what a statue is, and the father were to reply that it is the result of the saw and chisel in the hand of the artist operating upon a block of marble, it is to be feared that the child would not from this description form any true notion of a statue. The reason is that the instruments of the artist may be made to operate upon the block of marble in a thousand different ways without producing a statue: and in the same manner a clear, sound, and highly cultivated understanding may be conceived to operate upon a heart of great sensibility and feeling, (if it can be conceived to operate upon it at all) in a great variety of ways without producing taste as the result; and if it may not, then must we ascribe almost all the passions and emotions of the mind, our joys and our sorrows, our hopes, and our fears, to delicacy and correctness of taste.

But whatever may be the merit or defect of the definition in question, it will readily be allowed, as Dr. Drake observes, that Steele possessed all those natural qualifications which are necessary to constitute the critic and man of taste. He had all that acuteness of feeling and natural warmth of passion which may be considered as the foundation of a delicate and correct taste. But owing to his predilection for military life by which he was prematurely hurried from the walks of literature, his natural talents did not receive that degree of cultivation which was necessary to give him éminence as a critic. His desultory mode of study, and the society with which he mixed, qualified him rather to excel as a describer of character and of manners,—not that his critical abilities were inconsiderable, but that it cost him an effort to exert them.

Of the Invention, Imagery, and Pathos of Steele.—The result of Dr. Drake's inquiry with regard to the degree in which Steele possessed the qualities which form the subject of this essay, is similar to that of the last. His natural abilities were equal to every thing; but he seems to have wanted the perseverance or inclination necessary to their due improvement. Some insulated examples are to be found in his works, of invention, imagery and pathos, sufficient to shew the extent of his talents, but they occur so sparingly that they form no prominent feature in the character of his writings.

Of Steele's Humour and Delineation of Character.—If Steele was qualified by nature to excel as a describer of characters he was still more so from his education and habits of life. If his wit and acuteness of observation qualified him for the task, the great variety of character with which he had occasion to mix during his military career, gave him the best opportunity of exerting his talent. His ease and urbanity of manners made him a welcome guest wherever he went; and his wit and con-

viviality served to elicit from his company their latent traits of character, which Steele well knew how to convert to his own purposes. Accordingly it is in his capacity as a describer of manners, that Dr. Drake conceives his chief excellence as a writer to consist. "The multiplicity of his portraits is indeed astonishing; and his invention, spirit, and facility, in executing such numerous pieces, I deem the peculiar merit, the characteristic feature of his writings. In every other requisite he has been rivalled, and in many excelled; in this he appears to me to stand single and unmatched. Addison, it will be admitted, has more highly finished a few favourite pictures, his humour is more pure and delicate, and his taste and literature superior; but he has not exhibited the same fertility of delineation, the same extensive variety of human character."

On the Ethics and Morality of Steele.—If it cannot be said that Steele's example was calculated to reform the morality of his age, it may fairly be said that his precepts were directed to this object. His precepts and his practice were indeed sadly at variance. But what he had not resolution to correct in himself, he did all that he could to correct in others. The moral tendency of his writings is undeniable, and that the chief object and scope of his compositions was to inculcate the necessity of moral virtue and to discourage vice, is obvious from the following declaration, quoted by Dr. Drake. As for my labours, says he, if they can but wear one impertinence out of human life, destroy a single vice, or give a morning's cheerfulness to an honest mind; in short, if the world can be but one virtue the better, or in any degree the less vicious, or receive from them the smallest addition to their innocent diversions, I shall not think my pains, or indeed my life to have been spent in vain.

PART III. *Biographical Sketch of Addison.*—The same observations which occurred to us on perusing the biographical sketch of Steele occur here also. It is well written and abounds with a great deal of pertinent and judicious remark; but does not demand from us any particular notice, as it is already well known to the public. We have already taken notice of the incident by which Addison discovered that Steele was the conductor of the Tatler. For the sake of connecting the chain of events, we may also observe that when the Tatler was dropped, Steele immediately projected the publication of another periodical paper, but that the plan upon which it was to be conducted was the result of much mutual deliberation between himself and Addison. Dr. Drake thinks it is highly probable that the scheme and opinion of Addison, to whom Steele had ever been accustomed to pay great deference, exclusively operated in moulding what may be termed the fable and outline of the Spectator. This, however, can only be set

down as a conjecture; for there is no proof of the fact. But what we are certain of is, that Addison's contributions to this paper were the most numerous and the most valuable, and so great was its reputation, that on some occasions twenty thousand copies of a number were sold in one day.

Of the Progress and Merits of English Style, and of the Style of Addison in particular.—Considering Addison as exhibiting in his style a model of perfection, it becomes an object of much interest to inquire what degree of improvement it had attained, previous to the period in which he wrote, and to trace the progress of its improvement in our most eminent English writers from the earliest dawn of classical excellence, down to the period in which he wrote. For this reason Dr. Drake presents to the reader a retrospective view of the merits of the most celebrated English writers from the time of Queen Elizabeth, at least as far as style is concerned. He begins with Sir Philip Sidney, whose style he characterizes as being quaint, uncouth, and totally destitute of energy. The style of Hooker is harsh and intricate, and formed almost exclusively on the idiom and construction of the Latin. That of Sir Walter Raleigh is allowed to be superior, but we are not told in what the superiority consists. The style of Bacon is upon the authority of Hume pronounced to be stiff and rigid; of Browne, pedantic; and of Milton, too elaborate and inverted. These strictures are accompanied with quotations which certainly justify the remark with regard to the passages quoted; though there is to be observed a gradual amelioration in point of style, down to the time of Milton, which it seems is to be regarded as an era, after which it receives still further improvements from Cowley, Clarendon, Barrow, Tillotson, Temple, Dryden. But though much was done by these authors, still much remained to be done. But at last, with the reign of Queen Anne, Dr. Drake makes the Augustan age of Great Britain to commence; which leads him to a minute examination of Addison's style; and the learned reader will certainly agree with him that there is to be found in it every excellence that his subject admitted of.

Dr. Drake thinks it necessary to point out some of the slighter and more frequent inaccuracies even of Addison's style; and among others, he mentions his using the word *got* for *gotten*, as the past participle of the verb. Now the fact is, that whatever may have been the original practice, Addison, according to the present practice, and according to the authority of Dr. Johnson, is right. It is of no use to say that *got* is known to have been originally used to denote the preterimperfect tense of the verb; and *gotten* to denote the past participle. If general and continued use sanctions the change which is here introduced, that to the classical writer must be the law.

On the Critical Abilities and Taste of Addison.—With a view to ascertain the exact merits of Addison as a critic, Dr. Drake proceeds to inquire into the origin and progress of English criticism, and to trace its course to the commencement of the eighteenth century. At that period he does not find it to have been in a very respectable state. But this must be understood with some limitation. In certain departments of criticism Dryden was unquestionably eminent. But in the less cultivated departments there was ample scope for Addison's talents, and these were confessedly great. His *critique* upon Milton's *Paradise Lost* heightened his reputation much, and was certainly a masterly performance. But later critics, forgetting the object which Addison had in view, have detracted so much from its merits, that they have scarcely left it any remaining. In this essay Dr. Drake labours hard to prove that the censure of Dr. Hurd must have arisen from a misconception of the motive of Addison, and the reader will probably be disposed to think that he has been successful.

Of the Humour and Comic Painting of Addison.—No intelligent reader of the works of Addison will deny that his humour and comic painting are of the most delicate and exquisite kind. Dr. Drake has been happy enough in describing and characterizing them, and in pointing out such instances of them as must make the strongest impression upon the reader.

On the Fable, Imagery, and Allegory of Addison.—To clear the way for the introduction of his favourite author, Dr. Drake has in this essay, as in several others, taken a view of the previous state of literature with regard to the subject in question. He ascribes to India the invention of fable and allegory, and traces its dissemination through the different countries of Asia and Europe, till at last it arrives in Britain, giving birth to a great variety of extravagant fictions. Addison was fond of the imagery of oriental fable, and has certainly employed it with the very best effect. *The Vision of Mirza, Shalum and Hilpa*, and *Alnaraschin King of Persia*, are unrivalled specimens of this species of composition.

Of the Moral tendency of the Periodical Writings of Addison.—If the grand and striking feature of the periodical writings of Steele be their tendency to promote the interests of morality, it is still more decidedly that of the writings of Addison; and it was perhaps no extravagant encomium of Dr. Johnson to represent him as having attained the felicity of having "turned many to righteousness."

PART IV. *Biographical and Critical Sketches of the Occasional Correspondents of Steele and Addison.*—Of this part of the work it is not necessary for us to take any further notice than merely to say that it is written in a clear and lively style, and calculated to give every sort of information that its object required.

PART V. *Observations on the Effects of the Tatler, Spectator, and Guardian, on the Taste, Literature, and Morals of the Age.*—Nothing can possibly represent this in a clearer light than a quotation from Gay, which Dr. Drake introduces into this essay.

Speaking of the moral and literary influence of the *Tatler*, he says—It is incredible to conceive the effect his writings have had on the town; how many thousand follies they have either quite banished, or given a very great check to; how much countenance they have added to virtue and religion; how many people they have rendered happy, by showing them that it was their own fault if they were not so; and lastly, how entirely they have convinced our fops and young fellows of the value and advantages of learning. They have set all our wits and men of letters upon a new way of thinking, of which they had little or no notion before; and though we cannot yet say that any of them have come up to the beauties of the original, I think we may venture to affirm, that every one of them writes and thinks much more justly than he did some time since.

We recommend the present work as a most excellent and useful accompaniment to the edition of the periodical writers, announced in the preface, not only as exhibiting every thing important in their biography, but as abounding in such a variety of acute and critical remarks, as will enable the reader to discern and to appreciate their peculiar merits and defects.

ART. IV. *Poems, Lyrical and Miscellaneous.* By the late Rev. HENRY MOORE, of Liskeard. fcap. pp. 191. 4s. Johnson. London, 1806.

THESE poems come recommended to the public by the authority of Dr. Aikin, whose name is so well known to the literary world, and the short account of the author which he prefixes to the volume is certainly calculated to excite our interest. Mr. Moore was the son of a learned and worthy dissenting clergyman, and received a part of his education under the tuition of the zealous and indefatigable Dr. Doddridge. His life was afterwards spent in the duties of a dissenting clergyman, in which he continued diligently employed till he had completed his seventieth year, when he died, scarcely known beyond the limits of his congregation, and without having ever emerged from obscurity. This fate, so remarkable for a man of an elegant and cultivated mind, and of gentle and agreeable conversation and manners, arose partly from the weak state of his health, but still more from the singular modesty and diffidence of his disposition. The poems now presented to the public had been put by a friend of Mr. Moore's into the hands of Dr. Aikin, to have his opinion how far they were worthy of publication. Dr. Aikin was forcibly struck as well with the merits of the poems, as

with the story of the author, who, with the ability to produce such poems, had passed near seventy years in such profound obscurity: and liberally offered to undertake the whole labour of publication, which the author was now rendered wholly unable to attend to by a severe stroke of the palsy. Mr. Moore, however, died while preparations were making for the publication.

The poems breathe throughout a strain of calm and pious resignation, and exhibit a picture of the author's mind who retained his cheerfulness, contentment, and fortitude under the most severe bodily pains, and the most depressing circumstances. Some passages, in which his mind is warmed by a contemplation of the power and wisdom of the Almighty, are sublime and poetical in a high degree. His moral reflections are extremely just and impressive, but his observations on men and manners are evidently gathered from books, and do not display that accurate and minute acquaintance with human nature which can only be acquired by actual intercourse with society. One of our principal objections to the poems is their being written in irregular measure, and in the manner of rhapsodies. Irregular measure presents such a facility, and consequently so great a temptation, to digression, that it is scarcely possible to write a well connected poem in such measure; and we certainly think that if Mr. Moore had confined himself to a regular stanza, his poems would have made a much more powerful impression, and possessed more certain claims to a lasting reputation. Notwithstanding this defect, however, they are far beyond the standard of mediocrity.

The following commencement of an Ode, occasioned by the atheistical tenets some years ago avowed in France, contains some strokes of sublimity, and will by every reader be allowed to possess a large portion of true poetic fire:

“ ‘ Is there a God ? ’ the Sceptic cries,
 Profanely daring, and absurdly wise.
 Ask the loud thunder ! Ask the lightning's glare !
 When Terror riding on his fiery car,
 Flashing thro' the blue profound,
 Shakes the vaulted heav'ns around :
 Or ask the troubled Deep,
 When o'er the surge the dire Tornados sweep,
 Bid the vex'd surface into mountains rise,
 And wild confusion mingles waves and skies ;
 While the poor Pilot, pale with dread,
 Sees ghastly Death hang foaming o'er his head ;
 Trembling she'll tell, what awful Pow'r presides
 To sink, or swell to rage, her hoarse-resounding tides.

“ Ask of the skies, who form'd their shining frame ?
 Who rang'd the starry legions in array ?
 Who thro' the void elanc'd the comet's flame,
 And from its golden fountain pour'd the day ?

Who bends the concave of the seven-fold bow?
 Who gives the rising morn its roseate glow?
 In tenfold darkness now involves the sphere!
 While stalk terrific thro' the dreadful night
 Rav'ning Death, and pale Affright,
 And shake the shiv'ring heart with frantic fear?

“ Are proofs of pow'r too weak? Behold around
 Bounty profuse, and Love that knows no bound!
 For thee ungrateful Man! his fav'rite care,
 He shed a thousand charms on Nature's face,
 All sweetly blended—the sublime, the fair,
 Order divine, and soul-enchanting grace;
 Cloth'd the gay pastures with enlivening green,
 Arch'd with embow'ring shades the sylvan scene;
 Swell'd the high mountain with majestic pride,
 Slop'd the deep vale, and down its winding side
 Bid many a fresh rill flow, that murmuring strays
 Most musical in many a waving maze.

For thee his vernal Zephyrs play,
 And in rich colours blooms the flow'ry May;
 For thee his handmaid Nature show'rs around
 Her ample stores, and loads the gladden'd ground;
 For thee his Moons their silver beams unfold,
 And Suns with regal grandeur blaze in gold.”

The conclusion of the same ode is highly poetical:

“ Hail Greatest! Wisest! Best!
 While peal thy thunders, and thy lightnings glow,
 Let the bold tremble, and the haughty bow,
 And thrilling terrors chill the Tyrant's breast!
 But blest the pious, gentle, generous Race,
 On whom imprest, in many a lovely line,
 The beamings of thy beauty shine,
 With full reflected grace!
 'Theirs is heart-cheering Hope of eye serene,
 Mild as some smiling Angel's placid mien;
 'Theirs is strong-pinion'd Faith, that dares the sky;
 'Theirs Peace ethereal ever calm, and even;
 'Theirs the rapt Seraph's soul-entrancing joy;
 'Theirs the fair dawning of the day of Heaven.

“ To them thy flaming bolts no terrors bear,
 While in their dread Almighty King they view
 The tender Father too,
 Joy in thy love, and trust thy faithful care.
 Thus some bright Cherub stands before thy shrine,
 Fearless his Maker's awful form surveys,
 Securely sees his dreadful glories shine,
 And in his lightning's living flashes plays.”

Where the Deity is the theme, our author is always particularly warmed. The following extract from the Ode to Divine Wisdom is grand:

- " Immense, all-animating Mind!
 Whose ever-active vigour reigns
 Thro' space and nature's wide domains,
 By time and matter unconfin'd;
 Ere yet the planets hung self-pois'd in air,
 Or stars emblaz'd the flaming sphere,
 Thou reignest alone, self-known, self-blest,
 Beholding in thy boundless breast
 The forms and fair ideas rise
 Of future earths, and future skies.
- " There worlds to come in liquid ether roll'd;
 There future suns array'd in gold,
 O'er planetary realms ordain'd to sway,
 Dispens'd to nations yet unborn the day;
 There the red comet, thro' the desert space,
 Urg'd wildly regular his blazing race.
 Thou saw'st successive systems rise, and die,
 And in harmonious order lie,
 Whatever was, or is, or e'er shall be,
 All the great scenes of dread Eternity.
- " Thou gav'st th' omnific word—the new-born light
 Burst from the bosom of primeval night;
 O'er wond'ring Chaos glow'd the golden ray,
 And choirs celestial hail'd the rising day;
 Obsequious planets circled round their sun,
 Their motions various, but their centre one."

The following Ode to Retirement bears every mark of being written by one who felt its pleasures. The imagery is happily selected, and presents nothing incongruous :

- " Far from the cares that vex the world's repose,
 Here on my mossy couch I rest;
 Reflection's limpid tide serenely flows,
 And no rough passions bluster in my breast.
 The vernal bloom, that purples o'er the vales,
 This flow'ring arbour fann'd by cooling gales,
 The grove's wild warblings, and the chidings shrill
 Of the rude streams, that wander at their will,
 And hill, and dale, and forest, lake, and lawn,
 And light, and shade, in sweet confusion thrown,
 Delight the soul to pensiveness inclin'd,
 And soothe to solemn thought the musing mind.
- " Here in these peaceful scenes,
 Daughter of God, indulgent Nature reigns,
 Divinely fair! as when her infant brows
 From the wild waves of teeming Chaos rose,
 When choral Angels with a pleas'd surprise
 Hail'd the young lustre sparkling in her eyes,
 And in her radiant form, and lovely face,
 Saw their own heaven with full reflected grace;
 Here still th' ethereal Maid,
 In Beauty's sweet simplicity array'd,

- Forms her imperial crown with sylvan flow'rs,
And for her palace weaves her woodbine bow'rs.
- “ Or on the summit of yon mountain hoar,
 Lull'd by the cadence deep
Of howling winds, that thro' the forest roar,
And rumbling torrents rushing down the steep,
She sits enthron'd—around her azure head
Low low'ring clouds their solemn grandeur spread.
Or now confest in full unclouded day,
Crown'd with the splendors of the noontide ray,
She shines in state—majestically plain,
A pomp, which Pride would imitate in vain.
- “ Now to the West, while glides her sinking sun,
She culls her colours of the brightest hue,
Contrasted, blended, varying to the view,
And pours their mingled glories round his throne.
While on her watery mirror we behold
Her imag'd charms in fair reflected dyes,
Green wave the groves, in azure gleam the skies,
And float the clouds, in fleecy volumes roll'd,
That glow in rosy red, and flame in gold.
- “ The Virtues, happy from within, disdain
Those toys of empty state, that please the vain,
To shine with Fortune on her glitt'ring car,
Trium'd round with ribbons, blazon'd with a star;
Still shy their modest beauties to display
In the full blaze of Grandeur's golden day;
The dread of Courts, the pestilential air,
And fly the serpent brood, that harbour there.
Life's low sequester'd walk delights them more,
Rich in content, however small their store.
- “ Vot'ries of Nature, by her murmuring rill,
O'er her green lawns, or in her bow'ring wood,
Down her slope vales, or up her high-brow'd hill,
They trace in varied forms the Sov'reign Good;
 Within their little spheres dispense
 Their beneficial influence,
Like yonder stream, that from a source conceal'd,
Plenty and bloom diffuses o'er the field;
And pleas'd with silent self-approving joy,
Strangers to Fame and Envy live, and die.
- “ For Virtue's still the same, obscure or known,
Hid in a cot, or blazing on a throne:
Clad in her russet garb, and mean attire,
The proud may scorn her, but the wise admire.
More grand and awful in the public scene
She acts with conscious dignity the Queen!
In humbler life she charms with gentler pow'r,
And, while she awes us less, she pleases more.
While high on Lebanon's aerial brow
The cedar's tall majestic honours grow,

The pride, and glory of the sylvan race,
 The Lily in her lowly bed,
 That coyly bends her beauteous head,
 Has her peculiar grace."

The author expresses with peculiar energy his sense of the perfection of the plans of Providence, and of the wisdom with which every being is adjusted to his peculiar sphere. He thus replies to the fretful complaints of the condition of man:

" This world is Virtue's School, ordain'd by Fate
 To train, and form her for a nobler state.
 The couch of Ease, and Pleasure's roseate bow'rs
 Retard her progress, and unnerve her pow'rs;
 But toil, and pain, and sorrow's smarting rod,
 The soft allurements of the sense control,
 Correct ill habits, and confirm the good,
 And rouse to vivid act her slumb'ring soul.
 Above these petty scenes of hopes, and fears,
 Of joys, and cares, of laughter, and of tears,
 They point her flight to yon empyreal plains,
 Where Bliss unmix'd, immense, immortal reigns,
 Where glory round the patient Victor's brow
 Twines her bright wreath, and bids it ever glow.

" And shall the little care and pain
 Of this short transitory scene,
 Its terrors and its toils combin'd,
 Subdue her heav'n-born energy of mind?
 No—while with glowing heart and kindling eyes
 She views the high eternal prize,
 To which her aims aspire,
 The storms and thunders of the world in vain
 Would rage her courage to restrain,
 Her stedfast hope to tire.
 Triumphant rising to her bright abode.
 Like the Great Prophet to his God,
 She'll mount amid the whirlwind and the fire.
 Then follow Virtue—leave to Heav'n the rest—
 Submit, obey, be patient, and be blest."

Mr. Moore seems to have been well-calculated to excel in the tender and pathetic; he has left us a few specimens of this sort, although his poems chiefly turn on moral and religious subjects. The following extract will shew his powers in describing the softer emotions of the heart:

" For once I woo'd a lovely Maid,
 The gentlest of her kind:
 O'er her fair frame the Graces play'd,
 And Virtue form'd her mind.

" She seem'd to listen to my vow,
 And bid me not despair;
 The buds of Hope began to blow,
 And Pleasure smil'd at Care.

- “ But ah ! to fell disease a prey,
 She sunk in beauty's bloom.
And Hope's fair blossoms dropp'd away,
 And died upon her tomb ;
- “ Long lost ! yet still th' ideas rise
 Of what was then most dear,
And heave my throbbing breast with sighs,
 And start a sudden tear.
- “ I had a Friend, by Heav'n inclin'd
 To act its darling part,
The gen'rous soul, the candid mind,
 The sympathizing heart.
- “ With pity would his bosom move
 To see my sorrows flow,
And oft with words and looks of love
 He softly sooth'd my woe.
- “ But, ah ! that soothing voice is gone ;
 The feeling Friend's no more !
I sigh, like some poor wretch alone,
 Left on a desert shore,
- “ Who round for comfort turns his eyes,
 But turns his eyes in vain,
Here a wide waste of horror lies,
 And there the boundless main.
- “ In him my hopes had bloom'd anew ;
 But since that fatal hour,
No melting eyes with Pity's dew
 Revive the fading flow'r.
- “ Remembrance still embitters thought,
 And thought increases woe :
() Peace ! so long, so vainly sought !
 Where shall I find thee now ?”

We have now made such extracts as will enable our readers to form some estimate of Mr. Moore's poetical talents. We lament that they were not sooner known to the world, and that such a man should have spent so long a life in utter obscurity. We are happy that these small relics of his genius have been preserved, and gladly unite our endeavours with those of the Editor to procure this good and modest man his due share of posthumous fame.

ART. V. *Lectures on Belles Lettres and Logic.* By the late
WILLIAM BARRON, F.R.S. Ed. and Professor of Belles
Lettres and Logic in the University of St. Andrew's. 2 vols.
8vo. 1l. 1s. Longman & Co. 1806.

THESE Lectures, we are informed by the editor, were read during twenty-five seasons, in the University of St. Andrew's, and were intended by the author for publication. But a sudden

illness, which two years ago put a period to his life, prevented him from superintending their progress through the press; a circumstance which in justice must be received as an apology for some occasional inaccuracies.

During the latter half of the last century, criticism was cultivated in Scotland with much success. Lord Kaimes, in his *Elements of Criticism*, not only presented the world with the choicest precepts of Cicero and Quintilian, but added many original views of his own. He, indeed, treated of criticism more philosophically than any of the ancients, and taught us to apply the rules he laid down to the authors of our own country. After him Blair and Barron cultivated criticism with great success, and made many new improvements in the science. The critical dissertations of the two latter, being written in the same form of lectures, being both intended for the use of pupils, and being at the same time employed about the same subjects, have necessarily a considerable resemblance. We have, however, had opportunity to know that these two authors composed their lectures while neither had any knowledge of the course which the other pursued: and although Blair first published his lectures, Barron made no change in his lectures in consequence. This circumstance, we thought it necessary to state, lest Barron should injuriously be represented as the imitator of Blair.

Mr. Barron divides his lectures on Belles Lettres into three parts: first, of Language and Style; secondly, of Eloquence or Public Speaking; thirdly, of Compositions in Prose or Verse.

The first part commences with the consideration of the progress of language in respect to words, to sound, and the authority of custom. His observations on the formation of words contain nothing new. In treating of the revolutions in melody or sound, he is of opinion, in opposition to some other critics, that the ancient languages, although more melodious in consequence of the greater abundance of liquids and vowels, were not regulated by any musical principles. We have, indeed, always looked upon it as extremely ridiculous to suppose that the Romans and Greeks spoke in a sort of recitative. In the mouths of the common people, at least, this could have been nothing better than that sing-song which is so extremely disagreeable to every cultivated ear. As to the *ῥυθμος* and *numerus* on which so much stress is laid, it appears very distinctly, both from Cicero and Dionysius of Halycarnassus, that it meant nothing more than what in English we call *feet* in poetry.

But although we perfectly agree with Mr. Barron in respect to the melody of the ancient languages, we cannot altogether coincide with his decisions in regard to the modern. He speaks of the language at present spoken in England as greatly

superior in melody to any other dialect of the Saxon, in consequence of being freed from those guttural sounds and harsh combinations of consonants which are retained in the rest. On this occasion he contrasts the language spoken in England, with that spoken in the Lowlands of Scotland. That the guttural sounds, or rather sound (χ , ch) is peculiarly harsh, is a tenet generally received in those countries where that sound has fallen into disuse. This decision, however, we are by no means inclined to submit to: the Greeks, who were certainly as good judges of melody in language as any modern nation, and who had many more contrivances to avoid every harsh and disagreeable sound, used the χ as often as any other letter, and never seem to have been sensible of its including any peculiar harshness. But whatever may be our opinions on this point, Mr. Barron, in stating the English language to have thrown out many harsh combinations of consonants which are retained in the Scottish, seems to have most unaccountably misconceived the facts immediately under his observation. There is, indeed, such an admiration of the court language entertained in the provinces of an empire, that men can scarcely so far divest themselves of prejudice as not to suppose that it excels all the provincial dialects in every quality. Mr. Barron seems to have confounded the English pronunciation with the actual melody of the language; and in his admiration of the former to have attributed to it a very undeserved superiority in the latter. Every one, who knows any thing of the Scottish dialect, also knows that it differs from the English most particularly in throwing out a number of harsh combinations of consonants which the latter retains. The Scots, like the Greeks, seem to have a particular antipathy to such combinations: while the genius of the English language seems to be chiefly solicitous to bring the two ends of a word as near as possible together, paying much less regard to the harshness of the combinations which may thus be formed. Of this the abbreviations of the auxiliaries, which most frequently occur in conversation, form a striking example: the English *can't*, *wont*, *shan't*, *don't*, are in Scottish softened into *canna*, *winna*, *shanna*, *dinna*. It is from such words, which occur in every conversation, that we must judge of the melody of a language; for these, if any, will be modulated to suit the ear of the people.

Our author next proceeds to consider the faculties of the human mind, which influence the arrangement of words: the grammatical order he ascribes to the suggestions of the judgment, the inverted order to the prevalence of the imagination. From the prevalence of this latter faculty in the early stages of society, he deduces the fondness of men in those periods for inverted and poetical language; and, according to the common opinion, alledges that there is a particular period in the progress

of society best fitted for attaining excellence in poetry, when the imagination is still vigorous, and the understanding has just begun to be exercised by scientific pursuits. At this particular stage, he conceives that the imagination and judgement are so nearly balanced, that exquisite poetry is most likely to be the result. This vulgar opinion, which a little investigation would shew to be mere words without any meaning, is disproved even by the very examples which Mr. Barron brings. "Such," says he, "were the periods which produced Homer, Virgil, and Milton." Nothing can be more vague than this expression; nothing more wholly different than the periods in which these poets lived. Milton, indeed, may be said to have lived when science was just begun to be cultivated in England: but Homer lived some hundred years before the first dawn of science in Greece; and Virgil, after science had attained at Rome to the utmost degree of splendour it ever reached in that capital. It is curious how this unmeaning theory, so well calculated to repress the efforts of poetical genius, has been bandied by the critics from hand to hand, without any one being at pains to expose its fallacy.

The next division of our author's subject contains an explanation of the principles of grammar. His ideas exhibit nothing new or uncommon; but the received principles are laid down in a clear and distinct manner, well suited to the comprehension of those to whom the lectures were addressed.

From these more general disquisitions with regard to language, he proceeds to consider style, which he proposes to treat of under two grand divisions, perspicuity and ornament. The primary requisite in composing with perspicuity is to possess clear ideas: without clear ideas, it is impossible ever to compose with perspicuity; but if these are attained, perspicuity in the next place requires a careful attention to the choice of single words, and to the proper arrangement of these words in sentences and periods. Perspicuity in the choice of single words pre-supposes purity, propriety, and precision. Purity requires that those words only shall be employed which are of classical authority. Propriety, that of classical words those shall always be selected which are best adapted to express the meaning. Precision, that no more words shall be introduced, than are necessary to convey the sense. As these qualities comprehend all the ingredients of a perspicuous style, opposed to them will be found the various defects and errors which render style obscure. Such is the arrangement which Mr. Barron adopts in considering perspicuity in the choice of words; and the properties of style here recommended, as well as the opposite defects, are illustrated with much ability by many pertinent examples. The same praise is due to his observations on the proper arrangement of words in sentences.

In this part of the work we see much to praise, and scarcely any thing to blame.

Our author divides ornament into three parts, melody, inversion, figures. Melody includes the sound of particular words, the modulation of periods, and the resemblance between the sound and the sense. There is no part of rhetoric in regard to which so many fanciful things have been advanced as the last two divisions of melody. The Roman rhetoricians have their *rythmus* or *numerus* continually in their mouths; and never fail to inculcate an attention to it as an indispensable requisite in good oratory. But although they all agree that nothing can be more essential than this *rythmus*, and although they point out many things which it is not, yet no one gives an intelligible description of what it is, nor are they by any means agreed as to when it ought to be employed. Cicero, Quintilian, Demetrius Phalereus, and Dionysius of Halicarnassus, who all treat very fully of it, neither pretend to tell the names nor the number of feet of which a melodious sentence ought to be composed. They are by no means agreed about the authors in whose works the *rythmus* is found in greatest perfection; and some of them insist that it should pervade the whole period, while others maintain that it should be reserved to embellish the beginning and the conclusion. In short this famous *rythm* of the ancient orators seems to be a mystery of the craft, which the initiated alone are permitted to know; and which even they do not seem much the wiser for knowing. We are happy to see Mr. Barron treat this occult quality of oratorical periods with that disregard which it deserves.

Our author's observations in regard to figures and their use, are just and well illustrated. But as they contain nothing very new, it is needless here to consider them particularly. The difference of opinion among critics with regard to the use of figures has given rise to the general division of style. Mr. Barron, in treating of this subject, has, like most other critics, his own peculiar arrangement. He considers style as of five kinds; the nervous and concise; the diffuse; the simple, plain, and neat; the elegant; and the vehement. They are each contrasted with a faulty species into which they are apt to run. We have no particular objections to this arrangement: it indeed appears quite as good as any other. All divisions of style which have been made are uncommonly vague; and so little accurately are the characteristics of each defined, that the greater part of authors may be ranked under any one of them, without violence to its definition. As the chief examples of the nervous and concise style, our author names Tacitus and Montesquieu. Every reader, who is acquainted with these writers, must be sensible that a division of style which comprehends both, must be wonderfully vague. If we except an

affected brevity, there are certainly few points of resemblance between them: both have also this in common, that their merits as philosophers and politicians have been very far over-rated, particularly those of Montesquieu. Mr. Barron's account of the different styles is, however, interspersed with many judicious criticisms and practical observations which merit every attention.

The next great division of Mr. Barron's Lectures treats of Eloquence or Public Speaking. Of this part he gives a concise and accurate history, and shews us the causes which give rise to its different species in one age more than another. His observations on the proper ingredients of each species are well worthy of the serious consideration of every orator. Those on pulpit oratory are particularly calculated to be useful.

In treating of the different parts of a discourse, he observes that the moderns usually omit a formal conclusion, or summing up of the matter, a practice uniformly attended to by the great orators of antiquity. The cause which he assigns for this circumstance may surprize our readers: he tells us that "the chief reason, perhaps, for this difference of practice, is the *extreme brevity* of the greater part of modern speeches, compared with the extended orations of ancient times, and the superior necessity, on that account, of a recapitulation of the latter, to refresh the memories of the hearers." We who are accustomed to indefatigable orators who bless their hearers with speeches five hours long, are apt to wonder where Mr. Barron picked up his information with regard to the *extreme brevity* of modern speeches. The fact is that Mr. Barron's Lectures were written upwards of twenty years ago, before speaking against time had become an eminent accomplishment among our parliamentary orators.

The third grand division of the work relates to compositions in prose and verse. "Our author commences this part with a history of composition, and some remarks on the famous controversy concerning the comparative merits of the ancients and moderns. He gives each party its due with great candour; and if we differ from him in any thing it is in his excessive admiration of Homer.

The various kinds of composition in prose are treated of under the heads Epistolary Writing, Fiction or Romance, Philosophical Writing, and History. His general observations on the virtue and defects of these kinds of composition are for the most part extremely just: we, however, cannot agree with him in his estimate of the merits of several authors. To Addison's periodical essays he justly assigns the highest rank; but the following opinion of the other writers in the Spectator, and particularly of Steele, seems rather suggested by some prejudice than the result of accurate examination. "The eminence

of Addison's papers procured, and still supports the reputation, of the first periodical works in which he was concerned. We cannot discover much ground of praise in the essays of his assistants. Steele himself seems to be one of the most frivolous of all the candidates for fame in this line, who have at any time laid their pretensions before the public. Insipid, jejune, trifling in matter, diffuse and vulgar in manner, if we except some papers of humour, it is difficult to discern in him much title to applause." We cannot but look upon this contempt which is thrown on Steele as highly unjust. He indeed displays in general neither the art nor the genius of Addison, but there are many of the papers of these two writers which cannot be distinguished without having recourse to the signature. We have more than once seen the attempt to distinguish the authors of the Spectator, merely from the style of the readers, baffle those who pretended to a very learned taste, and who, previous to the experiment, affirmed that nothing was more easy.

The other periodical essays, besides those of Addison and his coadjutors, which Mr. Barron considers worthy of his attention are the Rambler, the Adventurer, and, the World, to the last of which he assigns the chief place. The Mirror and the Lounger have been long enough before the public to have found their way to Mr. B.'s hands, and certainly they are not inferior in merit to either of the three which he has mentioned.

The applause which our author bestows on Lord Kaimes's Elements of Criticism is just, and at the same time gives us a high idea of Mr. B.'s candour and magnanimity. A writer of a less liberal spirit would have been apt to have kept an author, from whom he had derived so much, in the back ground, or to have brought him forward merely to expose his defects: a method of which we are sorry to say our cotemporaries furnish too many examples.

In our author's discussions on History we observe an omission. He divides history into three kinds—annals, memoirs, and biography: but he only illustrates the first two, and omits any exemplification of the latter. This is a great omission, as biography is certainly not the least useful species of history, and the proper method of biographical writing is very little understood. His opinions of the different historians seem in general correct. He seems, however, too much addicted to the vulgar prejudice that a formal, pompous style is necessary to that species of history. Hence Xenophon and Cæsar fall with him below the dignity of historians. He is, indeed, at a loss to account for the extreme simplicity of Cæsar's manner, and resolves the phenomenon by alledging that "Cæsar's ruling passion was ambition, and that he was not very much concerned about his fame as a man of letters;" although it is well known

that his anxiety for literary fame engaged him even in grammatical disquisitions, and in the compilation of a dictionary of synonymes, and that he at one time risked his life to preserve his commentaries for posterity.

Our author's investigation of compositions in verse displays less originality, and indeed less ability than any other part of his work. Many of his observations are, indeed, judicious; but many are very liable to objections: and we see much reason upon the whole to question his taste in poetry. His discussion of Epic poetry is the most tedious and hacknied; he divides an Epic poem into the usual number of parts, and delivers the usual maxims with regard to each part. He tries the Iliad by the rules which Aristotle deduced from that very Iliad; and finding them to be exactly adhered to, he declares the Iliad to be the most perfect of all Epic poems. The Odyssey is less perfect, *because* it is not modelled exactly upon the same plan as the Iliad; and the length and breadth of the other most eminent Epic poems are successively tried upon the same Procrustean bed.

To the Lectures on Belles Lettres are subjoined several on Logic. According to the course of education at St. Andrews, Logic merely forms an appendage to the course of Rhetoric; and while fifty-seven lectures are bestowed on the latter, only fourteen are allotted to the former. Owing to this circumstance, the view which our author gives of logic is necessarily short. He divides this view into three parts, the first of which treats of Ideas, the second of Propositions, the third of Reasoning. His account of our ideas is entirely derived from Locke: all our knowledge consists in perceiving the agreement or disagreement of ideas; all our ideas are derived either from sensation or reflection; and to obtain clear ideas is the great object in which logic is to give us assistance: where evidence enables us to have a perfectly clear view of the agreement of our ideas, it is called demonstration; where our view is less clear, the evidence is said to be only probable. It were needless to waste the time of our readers in exposing the futility of all these tenets: this has already been done by Dr. Reid in a manner so completely satisfactory, that we should only have to repeat what he has said. We cannot help lamenting that Mr. Barron should not have taken the trouble to amend his lectures on logic by the lights which that great philosopher afforded. But we too frequently find examples of professors who, having once drawn up a course of lectures, cannot subject themselves to the fatigue of altering what they have once written. This was unfortunately the case with Mr. Barron; and his lectures, in various parts, bear evident marks of having undergone scarcely any alteration for the last twenty years.

Mr. Barron's lectures on logic are not, however, destitute of

merit. He gives a very distinct account of Bacon's enumeration of those prejudices which mislead men in their search after truth. He exposes with much clearness the folly of syllogisms, which are in fact nothing more than an idle assortment of propositions already proved or taken for granted; and which lead to no other conclusion than that the individual possesses exactly the properties of his species, and the species those of its genus. The account which the author gives of the method of induction, and the high estimation which he impresses of the merits of the *Novum Organum*, are well calculated to lead the minds of young inquirers into the true paths of science. A sketch of Bacon's arrangement of Human Knowledge, which is subjoined to the system of logic, must tend greatly to promote the same beneficial purpose.

From the account which we have given of the work before us, our readers will perceive it to be well calculated for the initiation of the young into the arts of criticism and rhetoric. The style is remarkably perspicuous, and at the same time animated; while the neatness and distinctness of the arrangement merit every praise.

ART. VI. *A Vindication of the Principles and Statements advanced in the Strictures of the Right Hon. Lord Sheffield, on the Necessity of Inviolably Maintaining the Navigation and Colonial System of Great Britain: with Tables, and an Appendix.* By the Rev. JEROME ALLEY, L.L.B. M.R.I.A. &c. 8vo. 110 pp. 3s. London, 1806. Symonds.

WHEN we read the title of this pamphlet, and the Reverend gentleman's name at the bottom, we conjectured that Lord Sheffield was fully as much the subject as the navigation laws. We will first exhibit a few instances of the manner in which the reverend author has treated Lord Sheffield, and then we shall say how he has treated his political topic:

"The personal knowledge which I have been long permitted to enjoy, of the talents and public spirit of Lord Sheffield, has naturally led me to read and to consider his various writings on political economy, and especially on the navigation and colonial system of this country, with something more than the attention of a common inquirer. I found pleasure and information in contemplating that determined hostility to the despotism of prejudice, however established, and to the heterodoxy of error, however sustained, which those writings so perpetually display; and I seldom rose from the discussions in which I was thus engaged, without being impressed with new convictions on topics of great importance and extent; and without being gratified by the evidences afforded, in almost every page, not only of a mind utterly disengaged from the shackles of system, but of a firm and salutary determination to bring principles and theories to the fair test of experience and of fact."

We have, after this, an account of the "public addresses

of thanks, the freedom of corporations, and the numerous letters from respectable merchants, statesmen of great intelligence, and others, from different parts of the United Kingdom" to Lord Sheffield on his different admirable writings, particularly the strictures on the necessity of inviolably maintaining the navigation and colonial system of Great Britain. "Hitherto those writings, though often canvassed by speculative, and often scrutinized by interested and visionary men, have remained, in every fact and statement of importance, utterly unrefuted."—"With vigilance Lord Sheffield marks every attempt to innovate on the maritime constitution of the country, and with prudential wisdom he adapts inquiry to occasion."—"The firm and manly author of the 'Strictures,' is actuated by a "jealousy, required by the innovating spirit of the times, and by the views and practices of foreign nations"—"Lord Sheffield is no fanciful theorist who loses reason in the labyrinths of speculation; no idle and visionary inquirer, who wastes time and talent in analysing shadows."—"Lord Sheffield, in his well-known treatise on American commerce, gave all the energy of a sound and enlightened mind," &c. And in a note on this passage we have a long account of the honours gained by this treatise, in giving occasion to a committee of council, and being confirmed by their researches, &c. Next comes an advertisement of a new edition of the strictures: "On this topic it would be easy to enlarge. I have some reason, however, to indulge the hope that the whole subject of American intercourse, and of West Indian supply, will be found to be amply and correctly discussed in a new and enlarged edition of the Strictures, now preparing by Lord Sheffield for the press; and I am not willing to hazard more minute inquiry on a topic, to which that nobleman may have directed the vigour and intelligence of his mind." Toward the conclusion of the piece we have the following character drawn and ready for the page of history:

"Lord Sheffield, it is well known, has employed very eminent ability in a manner peculiarly honourable and useful. The temptations of affluence and station have seduced him from no duty public or private. Instead of vapouring away his hours in courtly indolence, or lavishing time and talent in frivolous pursuits, he has given his faculties to his country, and toiled, with patriotic perseverance, to promote the true political and commercial interests of the realm. During the melancholy and disgraceful period of 1780, when the metropolis of the empire was, day after day, insulted by the outrages of fanatical phrenzy, he was the first, by his activity and boldness, to check the headlong and flagitious violence of the populace. In his various writings, the productions of practical wisdom on the most important topics of political economy, there is not one discussion to be found, which does not embrace, and is not calculated to advance some object of national concern. The trade

of a people, in almost all its branches, and the food of a people, in almost all its means of supply, have occupied by turns the comprehensive vigour of his mind; and institutions and laws, deeply involving the primary interests of the realm, have been by him asserted, and vindicated, and maintained, when, otherwise, there is reason to think, they would have been sacrificed by the innovating spirit of timid or experimental politicians. At one period, he directed national attention to the Navigation and Colonial System of the country, and a bill, introduced for the express purpose of relaxing or annulling the most essential principles of the system, was withdrawn. At another, he investigated the causes of "the deficiency of grain, and the means of plenty," and an Act was passed for the encouragement of agriculture. How these writings have been received in foreign countries and his own, the translations of them, which have been made, and the various editions through, which they have passed, will sufficiently attest; but I may be allowed, in the language of Gibbon, to say of him, "that he always leaves on his paper the clear impressions of a sound and active mind; and of his works, that more curious and more diligent investigation, more strong sense, and more liberal spirit, and more cool and impartial temper, are not any where to be found in the same number of pages." This manly and diligent attention to public affairs, and this determined zeal for public welfare, have been properly estimated by the country. After having vindicated the freedom of election at Coventry, in opposition to great venality and corruption, he 'was invited, in 1790, from a distant province, by the second commercial city of Great Britain, to which he was known only by his active spirit, and his writings on the subject of trade; and was nominated its representative, without the slightest solicitation, intrigue, or expense.' Of the disinterested spirit of his public life, it is not for me to speak. With a mind rich in commercial and political knowledge; with habits of business, formed by long and useful application; with a patience, and yet an ardour of investigation, which no labour can fatigue or repress; with a firmness and energy which disdain to be governed by popular prejudice, however established and maintained; he would bring strength and knowledge to any administration, and integrity and vigour to any appointment. But, neither directly nor indirectly, has he ever solicited ministerial favour, for office or emolument; and he has rested satisfied with that public and private estimation and respect, which have recompensed the independent integrity and patriotic energy of his life. Viewing him, therefore, in this variety of virtue, talent, and occupation, in these views so just, and these exertions so laudable, I cannot but feel some emotions of indignation, when I am told, that such a character is 'eager to pervert the public mind;' and I would learn what are the literary pretensions of the 'Commercial Agent,' what are the public spirit, the disinterested zeal, the unbought services, which have authorized him, in his own opinion, to outrage, by language and personality happily rare in civilized life, the respect which he owed and should have paid to decency and truth?"

That every thing may be complete, we have, in a note on this passage, a list of his lordship's writings in the following terms :

"Lord Sheffield has been somewhere said to have devoted his consideration to the Navigation and Colonial System; and his consideration might have been so devoted with great public advantage. But that he was not engrossed by one subject, however ample and important, will appear from the following account of his writings:

" 'Observations on the Trade of the American States and of Great Britain;' published immediately on the conclusion of the war in 1783.

" 'Observations on the Manufactures, Trade, and present State of Ireland;' published when the memorable Irish propositions were about to be introduced into parliament, in 1785.

" 'Observations on the Corn Bill now (1791) depending in Parliament.'

" 'Speech on the subject of the Union with Ireland in 1799.

" 'Observations on the Objections made to the Export of Wool from Great Britain to Ireland, 1800.

" 'Observations on the Slave Trade, 1790.

" 'Remarks on the Deficiency of Grain, occasioned by the bad Harvest of 1799. On the means of present Relief and of future plenty; with Tables and an Appendix.

" 'Strictures on the necessity of inviolably maintaining the Navigation and Colonial System of Great Britain, 1804.'

We have thus far presumed upon our reader's patience with these quotations; because we consider this pamphlet as an instance of grosser servility, than we have seen presented in British print for several years; and because we desire to hold it up to the scorn of the public.

With this mode of treating Lord Sheffield, it may easily be supposed what mode is joined of treatment to his Lordship's opponents. To one of these our author seems to think it is sufficient objection that he is so mean a person as a "colonial agent;" and we have no doubt that he thinks it in like manner sufficient recommendation to the other that he is a lord! Those persons who have presumed to answer this lord are said to "struggle, with whatever *contempt of truth and fact*, to sustain the doctrines in defence of which they have been employed"—"and to think nothing more, at times, to be requisite, than to multiply positions which, however weak and false in reality, are sufficiently powerful in pretence and presuming in language."—"Unqualified grossness of contradiction, arrogant confidence, and childish vanity frequently deform and disgrace the pages of the Answerers of the Strictures." But it is not only the Answerers of Lord Sheffield whom Mr. Alley loves to paint out in colours of his own chusing; those even who approve of the Answerers, must get a rub of his brush in passing. "One of those Answerers, I am told," says he, "enjoys the praises of a few of his employers, *not the most learned nor disinterested of men*, who boast of the truth and success of his reply." The objections to Lord Sheffield are "selfish fallacy and perverse misrepresentation;" they shew

“zeal and presumption which are seldom found to associate with common sense;” they are “wild and mischievous doctrines.” The authors of them are “declaimers, who may enjoy as they can the honours of malignity; who revile but refuse not; and effuse malevolence in virulent epithets to sustain a cause; and whose unprincipled invectives will be followed by disappointment and contempt.”

Such is the nature of our author's treatment of Lord Sheffield's opponents. We come next to the subject on which his lordship and his opponents differ, and which Mr. Alley undertakes so bravely to rectify. On this we need not extend. The author understands not the very elements of the science on which he has undertaken to instruct us all. It would therefore be very idle to examine his words. We shall have an opportunity of handling the subject hereafter, if Lord Sheffield gives us that improved edition of his *Strictures*, which we are here informed he is preparing; and we may then perhaps be able to shew that “Adam Smith” is not so great a driveller as Mr. Alley would have us believe; and that the antiquated whimsies of Lord Sheffield ought to be left to such gentlemen as, like our author, “have long been permitted to enjoy the *personal knowledge* of his lordship's talents and public spirit; and have *thereby* been led to read and to consider his various writings on political economy.”

ART. VII. *A Practical Treatise on Brewing, Distilling, and Rectification, with the General Process of making Brandy, Rum, and Hollands Gin; the London Practice of Brewing Porter, Ale, Table Beer; the Method of Brewing Country Ales; &c. with the Modern Improvements in Fermentation, or the Doctrine of Attenuation in which the Old and Present Mode of Work is improved; with an entire New System much more advantageous; interspersed with Practical Observations on each kind of Fermentable Matter, Raw and Prepared, with Rules for obtaining the Greatest Quantity and of better Quality, from Grain Raw or Malted, Sugar or Molasses, and the making of Wines, Cyder, and Vinegar. The whole fundamentally delineated with Plates; with a Copious Appendix on the Culture and Preparation of Foreign Wines, Brandies, and Vinegars, previous to Exportation, and the best Mode of managing them when Imported into these Kingdoms. By R. SHANNON. M.D. 4to pp. 908. 2l. 12s. 6d. London, 1805. Scholev.*

THE enormous length of the title, the copious list of respectable subscribers, and the high pretensions of the author, are the first things which strike the reader upon opening the work before us. The author informs us that he has been collecting information and laying up materials from observation and experience for many years, that he has had numerous op-

portunities which rarely occur to a single individual; that the assiduity with which he has availed himself of them, joined to a particular turn for such studies has given him peculiar advantages; that his observations have not been confined to our own breweries, but that he has been an attentive observer of the breweries and distilleries of Germany, Holland, and Flanders, and of the vineyards and distilleries of France, Portugal, Spain, &c. that he has been accustomed to practical chemistry; and finally, he insinuates that he has been both a theoretical and practical brewer for many years.

All this led us, notwithstanding the resemblance between the title-page and a quack bill, to begin the perusal of the work with considerable expectations of information. But we had not made much progress in it before our hopes began to suffer considerable diminution. The blunders in grammar, and the marks of gross ignorance displayed in every page, forced themselves upon our attention in spite of all our efforts to look only for information. Our author makes an apology in the preface, for inaccuracies, on account of his distance from town, and the hurry with which he wrote. This induced us at first to consider many of the mistakes which we perceived as errors of the press. But they recurred in such numbers, and in such situations, that we were obliged at last to lay them upon the shoulders of the author himself, conscious that no printer would be found either able or willing to bear the hundredth part of such a burthen.

After having examined the work with attention, we have formed the following opinion of it: that the theory which it contains is erroneous in every particular, that the speculations in it are absurd; and, that the practical part is not without value, though much of it is mere compilation. A third of the work at least is transcribed nearly verbatim from other books, and another third is far from original. Nor has the author gone far for his materials: the *Encyclopædia Britannica* has furnished him with a great deal; *Combrune* has supplied a little, and *Richardson* no less than one hundred and sixteen pages. Different systems of chemistry have been likewise laid under contribution, but with so little judgment, that were the authors to see them in the garb in which they have been dressed out by R. Shannon, M.D. they might be apt to mistake their own opinions. *Lavoisier*, in particular, has been mangled at an unmerciful rate. But indeed, how could the chemists expect to escape, when even the mathematicians have not been spared. Our author, speaking of fermentation, (Book I. p. 63) informs us that the brewers would in all probability find it as difficult "as the 47th problem of *Euclid* was to our wiseacres of mathematicians until it was resolved by *Lord Napier*." And then he kindly informs us in a note, to put us out of pain for these

wiseacres of mathematicians, that it was Pythagoras who resolved it. In the next page he falls foul of our historians, informing us that after Columbus had discovered America, he applied to the Portuguese to reward him for his services; and then very modestly compares his own improvements in brewing with the discoveries of Columbus. Yet, notwithstanding the importance of these improvements, he candidly allows that nature has almost as great a share in brewing as in the ebbing and flowing of the tides. (B. I. p. 12.)

But the chemical observations are among the most precious morsels in the whole work. Our author has discovered that fermentation is a slow combustion, and he insinuates pretty plainly that carbonic acid gas is an excellent supporter of combustion. As carbonic acid is a very important personage in brewing, almost as important indeed as nature herself, our author has bestowed much laudable pains in giving us information about it. He tells us, (book I. p. 23.) that it is a compound of oxygen and hydrogen; that it is composed of oxygen and carbon (*ibid*, p. 24.); that its composition is not yet understood (*ibid*, p. 22.); and finally, that oxygen being decomposed and united with the oxygen or vital air, (*is converted?*) into carbonic acid gas, (*ibid* p. 17.) He assures us that if alcohol be passed through a red hot tube it is converted into carbonic acid and hydrogen gas (*ibid* p. 17); and that carbonic acid is obtained in abundance from the decomposition of water, (p. 28.) He has discovered that carbonic acid and hydrogen gas combine and form alcohol, and indeed one of his great improvements in brewing is to impregnate wort with hydrogen, and prevent the carbonic acid from escaping during fermentation.

Such is a specimen of our author's chemical knowledge and improvements; if the reader wishes for more he may consult the book. His curiosity will be amply gratified by many other observations equally new and interesting. It will now be proper to exhibit a specimen of the style. We select the following passage, which introduces his observations on fermentation, a subject which, as he informs us, he has laboured with much care for many years. As the paragraph is introductory, it may be supposed to have been written with at least as much attention as any other part of the work:

“Notwithstanding that the progress of improvement in the doctrine of fermentation has, in the last twenty years, much surpassed that which has been made in the processes of distilling, yet much remains to be done; to the accomplishment of which, the thermometer and hydrometer *has* largely contributed, in enabling the malt distiller, brewer, vinegar-maker, &c. to see their way over the ground they formerly groped in a state of uncertainty: a proof that prejudices in *this*, as in other sciences, are giving way to im-

provement and the light of reason: the conviction of *which*, must enlarge our ideas, and prepare the mind for the application of other *instruments*, and other means of improving *those* highly important branches of commercial chemistry, *which* every day are disentangling themselves from the prejudices, ignorance, and obstinacy, *which*, like a strong barrier had hitherto opposed the light of reason and experiment."

"Fermentation is the instrument or means which nature employs in the decomposition of vegetable and animal bodies, or reduction of them to their original elements or first principles. Fermentation is therefore a spontaneous separation of the component parts of these bodies, and is one of those processes which is conducted by nature for their resolution, and the combination and formation of other bodies out of them; therefore it is one of those operations in which nature is continually present, and going on before our eyes; this may be one reason that a very critical observance of it has escaped our attention." (Book I. p. 16.)

Such are the two first paragraphs of the treatise on fermentation, and we can assure the reader that the rest of the dissertation is not inferior to these either in style, perspicuity or precision.

It will now be proper to enter somewhat more minutely into the contents of the work. The merits of the performance, indeed, scarcely entitle it to this notice; but two considerations induce us to descend to particular details: the first is the great importance of the subject, barley and its products bringing in to the country a revenue of little less than ten millions annually. The second is a wish to prevent, as far as in our power, the bad effects which might result from allowing our author's speculations to remain unexamined. Most of the brewers in London and the neighbourhood have allowed their names to be prefixed to the book as subscribers; and, by so doing, have in some measure expressed their good opinion of the performance; an opinion which cannot but have considerable influence.

But the work is so confused and perplexed, that it will be impossible to follow any regular plan. Indeed the author himself seems to have been conscious of this; for he has thought it necessary to prefix a kind of table containing the names of the principal things treated of, and the pages where they are noticed. We must satisfy ourselves with taking up in succession some of the most important topics as they occur.

The work is divided into three books and an appendix, each of which is paged separately; their respective titles are, *Brewing for malt liquors; Brewing for Distillation: Made Wines, Vinegar, Cider, and Perry; Wines, Brandies, and Vinegars*. Of these, the subjects of the first two books are by far the most important in this country: and as the first book includes in reality the fundamental part of the second, it will claim the greatest part of our attention.

1. The preliminary observations prefixed to the first book respect malting, which our author condemns as a needless waste of the substance of the grain. But his notions of this curious process are far from precise. Before examining his opinions it may be necessary, in order to put it in the power of the reader to form a precise judgment of their validity, to premise a short sketch of the process of malting.

To malt barley is to make it germinate, and to stop the process after it has proceeded a certain length by heating the grain on the kiln. The barley is steeped for forty hours or longer in cold water, then drained, formed into a heap called the *couch*, afterwards spread upon the malt floor, and regularly turned several times a day for ten days or a fortnight. The *roots* (called *commies*) begin to spring about three days after the grain has been drained, and soon after the *future stem* (called *acrospire* by the malsters) begins to grow from the same point as the roots and pushes itself up between the kernel and the husk. As it advances along the grain the kernel becomes friable, white, and sweet tasted. The barley is considered as sufficiently malted by the time the acrospire has come nearly to the end of the barley-corn. It is then carried to the kiln, and dried in a heat raised very slowly up to 130° or even 180° in some cases. While the grain is in the steep, it gives out carbonic acid gas, and the water dissolves a portion of the husk; but no part of the kernel. While on the floor it absorbs oxygen, and continues to give out carbonic acid gas and moisture. Considerable heat is evolved during the whole process. The turning prevents the grain from becoming too hot. The temperature is kept at about 58° or 60° as nearly as may be.

Such is a short sketch of the process of malting. Let us now hear our author. Barley, he tells us, (p. 13) is composed of a small quantity of saccharine matter, some gluten, and much mucilage.—This is incorrect. Barley contains *no saccharine matter*, at least none can be obtained from it. By *mucilage* our author means starch, he might as well have called it *gunpowder*. *Gluten*, is indeed a constituent of barley, but our author is mistaken in supposing that any of it is dissolved by the steep water. If the barley be in a state capable of malting, not an atom of gluten is ever taken up by the water. It is indeed destroyed during the process of malting but not by solution.

. . . But the most erroneous of all our author's assertions respecting malting is that barley, by being malted, loses 20 per cent or $\frac{1}{5}$ of its substance. The real loss by malting seldom exceeds 8 per cent, and often does not amount to so much. It is true that if 100lbs of barley be malted, and weighed immediately after they have been kiln dried and cleaned, they will weigh only 80lbs or perhaps even less. But if our author supposes

the whole of this loss to be the substance of the grain he is sadly mistaken; for 12 per cent of it is nothing but moisture, much of which the malt again imbibes in standing. Had the barley been kiln dried before it was melted, it would have lost 12 per cent provided the temperature to which it was exposed had been equal to that in which the malt was dried.

Thus a great part of the saving which our author promises the brewers, if they give up malting, is altogether imaginary. No doubt if raw grain could be substituted for malt by the brewers, it *would* be a great saving, as they would avoid a duty of three shillings and eight pence per bushel. But if they suppose that this saving would be more than temporary they are very much mistaken. The duty at present levied on malt would be laid on the malt liquor, or perhaps even on the raw grain.

All that could be reckoned on as saved would be the 8 per cent lost in malting, for the additional trouble of brewing from raw grain, would probably balance the expence incurred by malting. But has our author ascertained that raw grain *may* be used for brewing malt liquors? He often insinuates that he has, but no where states it in plain terms. We are strongly tempted to believe that he never has tried it, and that his practical knowledge of brewing malt liquors is not quite so extensive as he would make his readers believe. For instance, he affirms that Edinburgh ale is made from raw grain. We can assure him that he is mistaken. We have witnessed repeated attempts to make ale from raw grain, but never saw any of them succeed in furnishing a liquid to be compared to malt liquors.

We have dwelt upon this subject so long, that we have not room to examine our author's notions respecting what happens in malting. They are altogether crude and unsatisfactory, and shew decidedly that he has never made a single experiment upon the subject.

2. Another reason assigned by our author for preferring raw grain to malt, is that the former yields more saccharine matter than the latter. Perhaps it may be necessary to mention that when ground malt is infused in hot water and the liquid drawn off, this liquid is known by the name of *wort*. Now wort is a transparent fluid of a brown colour, a glutinous consistence, and a luscious sweet taste. When it is evaporated to dryness it leaves a brown, brittle, sweet tasted, light substance, commonly called *extract of malt*, to which the brewers have given the name of *saccharine matter*, from the supposition that it is of the nature of sugar. Wort may be considered as a solution of this matter in water. Hence its value depends upon the proportion of saccharine matter which it contains. But saccharine matter is heavier than water, and wort of course is hea-

vier than the same bulk of pure water, and its specific gravity increases with the quantity of saccharine matter which it holds in solution. Hence the quantity of saccharine matter in wort may be ascertained from its specific gravity. An instrument has been invented for the purpose, a kind of hydrometer, to which the name of saccharometer has been given. The sliding rule or scale which accompanies this instrument, indicates the number of pounds avoirdupois, which an ale barrel of wort contains of every specific gravity. It is thus that the brewers reckon. Thus a wort of 25lbs per barrel, is a wort of such a strength, that if an ale barrel of it were evaporated to dryness it would leave behind it 25lbs of solid matter.

There are a considerable number of saccharometers in common use. But the one most employed in London we believe to be that made by Messrs. Dring and Fage. Richardson was the original inventor of this kind of saccharometer (for the saccharometers may be divided into three kinds). The saccharometers of Richardson, Dring and Fage, and Quin, are all constructed upon one and the same principle. Now the principle happens to be erroneous, and of course all these instruments give wrong information respecting the quantity of solid matter contained in wort; one pound per barrel as indicated by these instruments being in reality very nearly $2\frac{1}{2}$ lbs. of real solid matter. Our author in speaking of the quantity of solid matter contained in wort uses the common language of brewers, stating the pounds per barrel pointed out by the saccharometer. He nowhere informs us what saccharometer he has employed or alludes to; but the strengths which he mentions are sufficient to show that he must have used one of the three which we have been just describing; probably the saccharometer of Dring and Fage. But at any rate it will be always necessary to multiply the numbers which he gives by $2\frac{1}{2}$ in order to obtain correct results.

To convince any person acquainted with the subject that our supposition respecting the kind of saccharometer used by our author is not ill founded, we have only to state the following fact. He informs us that the average quantity of saccharine matter extracted by water from a quarter of the best malt is 75lbs. Now a quarter of good malt will weigh about 300lbs. Therefore, (supposing the saccharometer used by our author correct) water, according to his statement, dissolves only one fourth of the best malt. But the fact is that water dissolves nearly $\frac{2}{3}$ of the whole weight of good malt. The average quantity of saccharine matter yielded to water by a quarter of good malt, amounts in reality to about 190lbs. Now 75 multiplied by $2\frac{1}{2}$ gives very nearly 190.

We are now prepared to examine our author's positions respecting saccharine matter.

He affirms that raw grain yields one third more saccharine matter than malt. Let us hear his reasoning. Barley (p. 12) yields at an average 94lbs. of saccharine matter per quarter, and malt 75lbs. These numbers when corrected become 215lbs and 187lbs. The difference in favour of raw grain even as thus stated scarcely exceeds $\frac{1}{5}$ th, instead of a third. But the whole reasoning proceeds upon a fallacy which could have been committed only by a person unacquainted with the practical part of malting. He compares together equal bulks of raw grain and malt without considering that raw grain *increases* in bulk by being malted. A quarter of raw grain produces more than a quarter of malt. Therefore to compare together a quarter of raw grain and a quarter of malt is not to compare equal, but unequal quantities. When this fallacy is corrected the difference between the produce of raw grain and malt will diminish very much. We have little doubt that it will disappear altogether when the experiment is made with precision.

We shall now state the strength of the worts of various kinds of malt liquors as given by our author in different parts of the work. They deserve considerable attention. A table will be most distinct and we shall give both the pounds per barrel as stated by our author, and the real quantity of solid matter obtained by multiplying his numbers by two and a half.

<i>Kinds of Wort.</i>	<i>Supposed lbs. per barrel.</i>	<i>Real lbs. per barrel.</i>
London stale beer	19	47 $\frac{1}{2}$
London porter	22 $\frac{1}{2}$	56 $\frac{1}{4}$
Kingston ale	24 $\frac{1}{2}$	61 $\frac{1}{4}$
Windsor ale	26	65
Distiller's wash	32	80
Dorchester beer	36	90
Burton ale	40	100
Mum	60	150

We confess we are surprised at the weakness of the London porter, if our author's statement be correct. It accounts in a very satisfactory manner for the inferiority of that liquid at present to what it was twenty years ago, or to what it still is when exported.

If 80 be the medium strength of distillers wash in England, we beg leave to differ from our author in opinion, when he states the strength of the wash as the sole reason for the badness of English spirits as originally distilled. It is well known to manufacturers that the Scotch distillers employ wash at least as strong as 80, and often stronger, yet these spirits as distilled are greatly superior, and are used without any subsequent rectification.

The author surely is mistaken in stating the strength of German Mum at 150. The specific gravity of such a wort would be 1.16. and it would contain more than the third of its

weight of solid matter. We can see no good purpose that such a strength could serve, and the great waste that must necessarily attend it must be obvious to every practical brewer.

The next circumstance, respecting the saccharine matter of malt which claims our attention, is our author's opinion respecting its composition. The whole of his reasoning, if indeed what he says upon the subject be entitled to the name of reasoning, proceeds upon the supposition that every thing capable of undergoing the vinous fermentation is a species of sugar, and composed of the same constituents as common sugar; a supposition so far from being established that there can be no doubt of the contrary. What has been called the saccharine matter of malt is just as different from sugar as it is from gum or from indigo. No analysis therefore of sugar can lead to any conclusion respecting the constitution of that substance. It is true that the contrary opinion has been started by some chemists of eminence, but they never had examined the saccharine matter of malt, being satisfied with remote analogies. The saccharine matter of malt is the starch of the original grain newly modified. No satisfactory analysis of it has yet been made. One of the most remarkable of its properties is the extreme facility with which it is decomposed by heat. It may be charred in a glass vessel while still covered with alcohol. It begins to melt at a temperature not exceeding 140° .

According to our author the saccharine matter of grain is composed of

28 carbon
8 hydrogen
64 oxygen
<hr/>
100

The chemical reader will perceive that this is nothing else than the result obtained by M. Lavoisier, and stated in his experiments on fermentation; a dissertation of the greatest merit, as the first step towards an explanation of fermentation; but far from precise as he himself allows. It is now known that this analysis of sugar is erroneous; but were it correct still it would not enable us to state the constituents of the saccharine matter of malt. — Such round assertions as this of our author, instead of throwing light upon a subject serve only to make it ten times more obscure than before.

But so little was our author acquainted with the weapons of that illustrious philosopher, which he has audaciously attempted to wield, that he confounds *carbonic acid* with *carbon*. Lavoisier had endeavoured to prove that during the fermentation of 100 parts of sugar, about 35 parts of carbonic acid fly off. Now as 100 parts of sugar contain only 28 of carbon, our author was sadly puzzled at first how to make out the 35. But he soon bethought himself of a very good method of getting rid of the

difficulty. Water was at hand, and he decomposed as much of it as was requisite for his purpose, and converted it into carbonic acid gas.—If any reader can suppose such explanations to be of the least service to the brewer, or that they can have any tendency to advance the knowledge of fermentation, he will be a very proper associate to R. Shannon, M.D. in conducting his brewing experiments, especially in impregnating wort with hydrogen gas, and converting carbonic acid into alcohol.

But the crudeness of his ideas upon the subject appears still more glaringly, if possible, when he compares the produce of saccharine matter and sugar. According to him the saccharine matter yielded by 4 quarters of malt is equal in value to 300lbs of sugar. Now the saccharine matter of 4 quarters of malt at the most moderate computation exceeds 700lbs. Thus, by his own statement, sugar is more than double the value of saccharine matter. But this also is a mistake. From Lavoisier's experiments sugar yielded 57 per cent of alcohol, and the saccharine matter of malt, we know from actual trial, yields more than half its weight of alcohol. Thus the difference would be reduced to 7 per cent, if we were certain that the alcohol of Lavoisier was not stronger than 820.

3. These observations naturally lead us to examine our author's opinions respecting fermentation; but after reading over his dissertation with all the attention in our power we are really at a loss about his meaning, and are even disposed to entertain pretty strong doubts of his having understood it thoroughly himself. To put it in the reader's power to form a fair judgment, we shall give a short sketch of the phenomena of fermentation as far as they have been appreciated, and then endeavour to state such of our author's notions as we think have any distinct meaning.

Wort may be considered as a solution of saccharine matter in water. It is mixed with a quantity of yeast, and placed in a vessel at a temperature which varies according to circumstances from 50° to 60° or higher. Yeast consists essentially of a substance that possesses nearly the properties of the gluten of wheat altered a little by fermentation. The saccharine matter and this substance begin gradually to act upon each other, and this action increases with the temperature. The yeast has a strong tendency to separate from the wort and collect on the surface. To prevent this the brewer occasionally stirs the whole together or *beats in the top*. Two new substances at least are produced by this mutual action; namely, carbonic acid, which escapes in the form of gas; and alcohol which remains in solution. The carbonic acid separates from every part of the liquid and rises to the top. This occasions the intestine motion observed during the fermentation. The yeast envelopes this gas. Hence the reason that it rises to the sur-

face. This decomposition of the saccharine matter necessarily diminishes the specific gravity of the liquid, and it is still farther diminished by the evolution of alcohol which is considerably lighter than water. Hence the progress of the fermentation is marked by a corresponding diminution in the specific gravity of the liquid. This diminution is usually called *attenuation*. The brewers mark it by mentioning the degree of the saccharometer which corresponds with the fermented liquor. Thus wort attenuated to 8 means that the strength of the fermented liquid measured by the saccharometer is equivalent still to 8lbs per barrel. If the liquid be attenuated to 0, it is reduced to the specific gravity of pure water.

Fermentation never decomposes the whole saccharine matter. After it has made a certain progress the alcohol checks it and puts a stop to it. The brewers do not carry the fermentation as far as it will go, stopping the process while much saccharine matter remains unaltered. The distillers on the contrary ferment as far as possible.

Our author puzzles himself sadly about the word *attenuation*; he seems to think that it contains a great mystery and discovery; but at last concludes that it is the same thing as fermentation. How far this is correct what we have just stated will enable the reader to judge.

He falls into a very common error respecting fermentation. During its progress the liquid is constantly becoming specifically lighter. This diminution of density the brewers are accustomed to indicate by the pounds per barrel of diminution indicated by their saccharometer. Thus suppose the wort had been originally of the strength of 100lbs per barrel, and that, when fermented, the saccharometer indicates 20lbs per barrel, according to their language 80lbs of saccharine matter per barrel have been attenuated. It is very common to suppose that in such a case 80lbs of saccharine matter have in reality been decomposed and have disappeared. Much of our author's reasoning depends upon this supposition. But the fact is not so. The specific gravity of the fermented liquor gives us no information of the quantity of saccharine matter decomposed, except indirectly. In all cases much more remains than is indicated by the instrument, its specific gravity being balanced by the alcohol introduced into the liquid.

But our author not only makes this erroneous supposition, he goes a step farther and concludes (if we understand his meaning) that the whole of this supposed attenuated saccharine matter flies off in the state of carbonic acid gas. He enters into a long calculation respecting the quantity of alcohol carried off by this gas. The calculation, (p. 31) is arrant nonsense.

He states that in a barrel containing 25lbs (62) of saccharine matter attenuated to 6 (15) only 13 (32½) are really dissipated

in the state of gas, 5 ($12\frac{1}{2}$) are thrown off in the state of yeast and lees, while 6 (15) remain. All this is erroneous.

He says that in weak worts the saccharine matter should not be all attenuated because there will not be enough of alcohol to preserve the ale. This is absurd. Were all the saccharine matter attenuated, the liquid would not be ale but spirits and water.

(*To be Continued.*)

ART. VIII. *An Inquiry into the State of the Nation at the Commencement of the Present Administration, Third Edition.* 8vo. pp. 237. 5s. London, 1806. Longman & Co., and Ridgeway.

THIS pamphlet has been very undisguisedly stated to have come immediately from under the eye of the minister for foreign affairs; and this circumstance, together with the popular report which for some time ascribed it to a very high pen indeed, the interest of the subject, and the real merits of the performance, have given it that reputation which has brought it to a fourth edition in the course of but a few days. We mention the presumption of its being a ministerial pamphlet, though the author is not unknown to us, not from the usual motive of gratifying the childish curiosity which thirsts after the little news relating to ministers; but because it is filled with those comprehensive, sound, and liberal views of policy, which we should be delighted to know were actually entertained by the ministers, and which are very different indeed in true wisdom and patriotism from those which ministers usually propagate.

The author begins with some observations on the importance of those general investigations of our national affairs, which have been often instituted in parliament under the name of "Inquiries into the State of the Nation;" and after adverting to the circumstances which have for several years prevented those discussions, and particularly and very unfortunately before the accession of the present ministers to office; he states his intention of endeavouring in some degree to supply that loss by the present performance. An inquiry of this sort, he says, may be conveniently arranged under three heads: 1. The state of our foreign relations; 2. Our domestic economy; 3. Our colonial affairs. In fact, however, the author has applied himself to the first only of those subjects on the present occasion, with a very few allusions to the other two. As after all, however, these are infinitely the most important, and are not in a less forlorn and desolate state than the foreign province of our affairs; and as this writer expresses the strongest conviction of the importance of clear expositions of the national circumstances, we trust that he has no intention to stop here, but to go on and afford us equally faithful and profound disclosures

of the mismanagement of the commonwealth in her domestic and colonial, as in her international affairs. It is becoming that sound philosophy, that superiority to any selfish interests of a party, or of a court, and that genuine regard to the common interests of humanity, by which we should suppose the author of the present inquiry to be actuated, to expect the assistance of his best endeavours in this great national service. He has done much by the light thrown upon our international concerns. But he is not to be taught that no skill in the management of them can have any effect but to retard the ruin of a nation, whose internal affairs are rushing from evil to worse. He is not to be taught that the mismanagement of external interests, must always be the consequence of mismanagement of the internal; that reform must begin in these; and that it cannot be carried to any considerable length in external, but by proceeding still farther in domestic affairs. This he himself argues with true wisdom and philosophy in regard to Austria. And it is of great consequence that he should apply the doctrine at home. The circumstances into which we are brought, are on all hands allowed to be calamitous: we are borne down by taxes which are inconsistent with our happiness and threaten our ruin; we have an enemy against whom the utmost capabilities of the nation are not more than an adequate defence: we have been accustomed, like children, to lay the blame of all we suffered upon others: but the present performance has torn the veil off one part of the secret. That as far as regards our conduct in one great department of our affairs, we are indebted to ourselves, or to our government, for our present unhappy circumstances, it will not, after the present exposure, be possible for credulity or self-interest to deny.

The author has conducted his inquiry in the following manner. He has first examined the policy which directed the British government in forming, and co-operating with the last grand coalition; he then takes a view of the situation in which the defeat of that coalition has left us in regard to foreign nations; and as part of the same subject examines the questions between us and the neutral nations: he concludes with suggesting the reforms which the previous deductions appear to prescribe.

I. THE LATE CONTINENTAL ALLIANCE. The history of this alliance, as detailed in the papers submitted to parliament, and in the public events to which it has given birth, suggest to the author seven general reflections or criticisms.

1. As the first object of all international policy should be to procure and to preserve peace, we are happy to find this author begin his observations with complaining that no attempt appears to have been made by our government to avail itself of the mediation of its allies, for an amicable adjustment of our

differences with France, either before they proceeded to hostile demonstrations, or at any other period of their joint operations. He points out several occasions on which those attempts might have been made with great dignity, when a sense of her own interests must have led France to treat them with much respect. And whether they had been successful in obtaining terms to which we could have submitted or not, they would have had the best effects upon our affairs, by demonstrating the pacific and moderate nature of our views. What sets this misconduct in the most shameful light, are, 1° The pledge which ministers gave to parliament, to the nation, and to Europe, in May 1803, that they would *solicit* the mediation of Russia; and 2°, their answer to the pacific overture from France in 1805, that his Majesty though most desirous of peace, must defer any negociation till he consulted his allies; while it appears that not a single communication on this subject between them and the allies ever took place. "Our government," says the author, "seems only to have been anxious that there should be a battle, and impatient but to see the fighting begin."

2. It is manifest to the greatest novice in politics, that in all confederacies the objects proposed ought to be clear, exactly defined, and perfectly free from ambiguity; otherwise no concert, constancy or vigour can be looked for. The author here asserts and proves that nothing hardly in the shape of confederacy among nations was ever formed for objects more loose, uncertain, and ill defined. The "independence of Holland," that is the removal of the French troops which could be marched thither again whenever their master chose, had no meaning: "The independence of Switzerland" are words of the same sort, while France possessed the inlets into the country guaranteed to her by the treaty of Luneville, and which the allies could not hope to wrest from her. "The re-establishment of the King of Sardinia" was an admirable proposal from Russia, which co-operated heartily with France in the German partitions without mentioning his name; and from Great Britain which gave him up at the peace of Amiens without a struggle; the annexed article is even ludicrous, the King of Sardinia to be restored, "with as large an augmentation of territory as circumstances will permit!" "The security of Naples" cannot be distinguished in vagueness from the independence of Holland: but the article which truly excels in accuracy and precision is, "The establishment of an order of things in Europe which may effectually guarantee its security and independence." From the review of these circumstances, the author undeniably concludes that "the only specific object of the coalition was to make war upon France and try the event." This was the only point of concert; to this particular alone had the parties adjusted their thoughts.

So strange is the exhibition of weakness here made, that one can with difficulty believe they were men, and not children, who conducted on that memorable occasion.

3. In those great confederacies of nations for some general object which cannot be effected by other means, it is a principal point of wisdom to seize upon the time when the nations are both most able to act, and most heartily disposed to act with vigour in concert. If any of the parties, from its impatience, endeavours to precipitate operations, it runs a great chance of spoiling the whole design. It is impossible for us to give an adequate view of the considerations by which our author makes it appear that Great Britain was guilty of this blundering policy in the last coalition. So late as the middle of 1803, Russia and Prussia were not only not hostile to France, but leagued with her in the German indemnities. The causes of alienation which occurred, or could occur since that time were trifling and personal. In the business of the indemnities those courts were hostile to Austria, besides all other grounds of jealousy, and dissatisfaction. In the lapse of a few months was it possible that nations, in those circumstances, could be thoroughly reconciled to the intercourse of generous and confidential confederacy? But besides this most unpropitious circumstance, the principal agent in the confederacy, Austria, was both most unwilling to engage in it, and most unable to perform the part required of her to afford any chance of success. Every thing therefore persuaded to prudent delay. All the results of time, it was probable, would be in favour of the allies, the improvement of their mutual friendship, of their resources, and of their policy; "on the other hand most of the enemy's advantages were likely to be impaired by delay; many of them were peculiar to the present crisis; almost all of them were of a temporary nature. The pursuits of commerce might temper his warlike and turbulent spirit; the formidable energy of a new government might yield to the corruption which time never fails to engender; and though kept quite pure could not but relax during the interval of quiet; the constitution was likely to become either more despotic and weaker for offensive measures, or more popular and less inclined to adopt them; for a nation always becomes a wiser and better neighbour in proportion as its affairs are influenced by the voice of the community: the arts of peace must modify that system of military conscription which made every Frenchman a warrior. The remembrance of recent victories would gradually wear away, both in the army and the nation: allies might desert from better views of their interest, dependent states might throw off the yoke, when they recovered from the panic that made them bend to it; neutral powers might be roused to a just sense of their duty, when a successful resistance seemed practicable,

and the re-establishment of the Austrian affairs furnished a centre round which to rally : the army destined to invade England would probably fail in the attempt, or at any rate might be occupied in making it : Factions were more likely to disturb the vigour of the government when the continent was at peace ; nay, the chance was worth considering, which every delay gave, of some sinister accident befalling the chief, whose destinies involved those of France herself, and whose power had not yet received its last consolidation." All these advantages we thought proper to throw away.

4. The importance of the co-operation of Prussia in a confederacy against France was unspeakable ; and they should have been strong reasons that led to action without her. " What shall we say then," cries the author, " if it appears, that, far from waiting until Prussia had become favourably disposed, the allies did not even suspend their measures until she had given a positive answer ; that far from waiting to ascertain whether Prussia meant to join them or remain neutral, they rushed into the war with the prospect of resistance from Prussia." We have before now, in the Literary Journal, stated a very obvious policy by which the zealous and indefatigable co-operation of Prussia might have been happily united with the independence of Holland from France at least ; and that was the transfer to that country of Hanover, with the sovereignty under a free government of at least part of the United Provinces. This immediately rendered Prussia a great power, able to cope with France ; and a great maritime power whose interests would have been inseparably blended with ours. The guarantee of the confederates would have easily effected this change, the best calculated conceivable for the re-establishment of a balance in Europe ; but of this the season is now lost, and the coalition has transferred to France the credit of giving away Hanover, and the benefit of taking the sovereignty of Holland to herself.

5. The next particular on which the author animadverts, is the strange reserve observed by Austria toward this country through the whole of the negociations. It is with Russia that Austria treats, not with Great Britain ; and " the uniform anxiety of Austria," which the author fully developes, " to appear wholly unconnected with England, is one of the most singular features in the conduct of the late continental alliance. Nay so odious on the continent was the appearance of a concert with England, at the time which we chose for stirring up the new coalition, that our confederates stipulated for permission to begin their operations by asserting a direct falsehood in order to conceal it." So very superciliously was England treated by those allies, and so low did she submit, that she agreed to have nothing to do with the common operations, but

that of furnishing the money for carrying them on; "they refused her all share of influence in arranging the measures of the league, and even declined admitting her to an intimate knowledge of their concerted scheme."—"But every part of our conduct," continues the author, "is marked with the same deplorable impatience which prompted the first step. Having in our rashness resolved to make a league, notwithstanding the unfitness of the times, the same temerity made us persist in our scheme, in spite of the backwardness and distrust of our allies. We hurried on matters to a new coalition, at a moment when the enemy alone could lose by a delay; and pressed forward the coalition to a new war, when our allies, spiritless and inefficient themselves, would neither suffer us to participate in the formation, nor in the knowledge of the common schemes."

6. After the developement of the errors which appear conspicuous in the formation of the league, the author shortly specifies the more remarkable of those which are found in the operations of the allies after they began to act. He begins with the selection of the Austrian generals, the chief errors in regard to which, as well as most other particulars, might have been prevented had England not been excluded from her just and natural influence in the arrangement of the war. England, for example, would surely have prevented so absurd a stipulation as that of Russia, not to have her troops commanded by any body *inferior in rank to an archduke!* We are pleased to find in this black list not only the error of the Austrians in passing the Inn before the Russians were ready to support them, but the violation of the Bavarian neutrality, which we have uniformly regarded as both unjust and impolitic. The strange miscalculations in the Austrian and Russian plans respecting the rapid movements of the French are next animadverted upon, who arrived at the Inn, a fortnight sooner than the estimate supposed, after having completely destroyed the Austrian armies. Another of the errors which the author severely condemns is the omission of securing Switzerland, and by it an entrance into the most unprotected part of France; and with this he joins the neglect of this country in endeavouring to gain the minds of the Swiss. A contrary conduct however, says he, "would have been anomalous on the part of England, and sufficiently inconsistent with the rest of her foreign policy. To have looked forward beyond the next year; to have taken measures in silence for the slow preparations of distant events; to have gradually disposed the minds of a people in our favour by kind treatment, for which no immediate return was expected, or won them by any other means than a manifesto from a commander at the head of a paltry force; to have laid plans of war before hand, which should not for some time burst into view with glare and noise. All this would have

indicated a strange, unaccountable deviation from the system which has been unremittingly at work since the treaty of Pillnitz, by day and by night, during war and during truce, in aggrandizing the proud and crushing the humble; and which has at length by the most persevering constancy of operation, happily completed the ruin of our allies; and triumphing, it must be confessed, over various and mighty obstacles, established our enemy in universal empire."

7. The author's last criticism refers to the direct operation of Britain, which instead of sending her troops to the great scene of action, or where they could be useful, sent them partly where they could be of no service, and partly where they were even pernicious. An admirable opportunity was offered, when the French troops were all marched from Boulogne, to effect by a landing the destruction of the flotilla; instead of this an army was sent to take possession of Hanover, after the French had left it, and this army had no sooner landed, than to avoid the return of the French, it was obliged to re-embark. Again, the most important service might have been rendered to the common cause, had a sufficient army of English and Russians landed at the bottom of the Adriatic gulph to hold Massena in check, and permit the Archduke to fall back to assist in defending the centre of the empire, or even to spare a detachment for that purpose. At the very critical moment of such an important service, an army of English and Russians is landed at the extremity of Italy, only to violate the neutrality of Naples, and afford Bonaparte a pretext to drive the royal family from their kingdom. "We managed," says our author, "with our usual skill, to unite all disadvantages in one plan: we hurried on one ally to the ruin which has since befallen him, for the purpose of rendering our army useless at a time when another ally might have been saved by its co-operation. So uniform, so harmonious in every quarter have been the schemes of England throughout the late coalition!—And can we wonder that our affairs have been ruined, amidst the waste of our resources, and the squander of our opportunities; when we have been consistent only in impolicy, lavish of every thing but vigour, and strenuous in pursuing all varieties of plan, all sorts of system, except those which border upon prudence and wisdom?"

II. CONSEQUENCES OF OUR LATE FOREIGN POLICY. After touching upon the improper disclosure, by the late ministers, of certain delicate parts of their communications with foreign states; and contrasting our late weak, and ignorant policy in foreign affairs, with that of Cromwell and William, the author proceeds to describe the situation in which the events, the effects of the late coalition, have left England, as her interests are connected with those of other nations.

1. He estimates very highly what Austria has lost, and France has gained by the cession of the Tyrolese and Venetian territories, which with the French power over Switzerland has now completed the dominion of France over the whole of Italy, and closed every avenue to that fine country against Austria.

2. The effects of the late scenes upon the minds of the Austrians and the French, and indeed upon the inhabitants of every country in Europe, are not to be taken at a low valuation, by those who rightly judge of human affairs.

3. If, while the continent yet presented so menacing an aspect to Bonaparte, the danger of his invading this country was any thing, how much is it now increased when the continent is laid at his feet, and his character is so much exalted in the eyes of his own people! This author talks, in very serious terms, of the consequences of invasion; which only levity and adulation have affected to despise. And while the danger of invasion has thus increased, not a step from the time when the French troops marched from Boulogne was taken to prepare us for the formidable attack, or to provide for the awful contingency which has been realized.

III. STATE OF FOREIGN AFFAIRS, INDEPENDENT OF THE LATE COALITION AND ITS CONSEQUENCES.—Under this head the author proposes to consider how we stand related to certain other nations, which were not immediately affected by the late coalition or its consequences.

1. He arraigns in severest terms the seizure of the Spanish ships by this country previous to the late coalition. It was an act of consummate injustice and disgraceful to the nation. It alienated deeply the minds of the Spaniards, which before were highly amicable to us. And though Spain was obliged to pay a considerable subsidy to France, for this reason solely that we were unable to afford her adequate protection against French aggression, to this the English cabinet had assented, and it formed no reason any more than the pretended armaments at Ferrol, for plundering her ships. To compel her thus to join heartily in the same cause with France, was to add, and that with no sparing hand, to the means of our enemy; while in the view of a grand alliance which could have afforded her security against France she might have been rendered of material service against him. The permanent disadvantages to Great Britain of this shameful measure are set in a very strong light.

2. He examines at considerable length the political views of the Dutch. Though the Dutch would no doubt like to see their country independent, yet from the nature of that country, the destruction in it of property and industry in consequence of a struggle would be so great, that its inhabitants regard the possible good as much overbalanced by the certain

evil. Nor have the French oppressions borne any comparison with the exaggerated accounts circulated in this country. "We must therefore," says the author, "make up our minds to the uncomfortable prospect of Holland remaining entirely and inactively subject to our enemy and averse to us, until changes shall have been wrought in the face of affairs, which it would be idle to guess at and pernicious to reckon upon."

3. Under this head the author, not with the utmost skill in distribution, places the view which he draws of the French empire itself. On its prodigious resources he thinks it unnecessary to enlarge; but he is at pains to impress an alarming idea of the effects of that military conscription in France, which renders every man within the empire a soldier, from the years of twenty to twenty-five; and "the whole surface of the most compact, extensive, and best situated country in Europe, one vast camp, swarming with the finest soldiers."

4. With a still further violation of order, the author proceeds under the same head, to consider "the situation of the powers yet unsubdued by the arms of France;" namely Austria, Russia, and Prussia. The natural capabilities of the countries yet subject to the house of Austria are probably second to none. But what are all these, while the government established under that house is such as to kill in the seed every plant of improvement, and maintain the country an arid, and barren waste. Our author states distinctly that all hopes of success to any new exertions of that monarchy against France are vain, "until time shall have been given for the gradual improvement of her resources by the adoption of a *wiser system of government*." He enumerates some of her detached measures of impolicy. But he ought to have gone a little deeper into the subject; and to have asserted faithfully that the government is a piece of mere clumsy despotism, inconsistent with all spirit and patriotism in the people, as well as industry and improvement. The country is borne down by the united reign of arbitrary power and superstition; and the state of knowledge and civilization among the people is little different from that of the Middle Ages. There is no part of Europe with which the hereditary dominions of Austria can be more closely compared than with Spain. The state of government and of religion in both is very nearly the same, and has produced very nearly the same effects; only the Austrian monarchy being far more powerful, the despotism in the Austrian dominions has been more strict, and still more effectual in excluding the rays of light. Whatever feebleness, then we know to be produced in Spain by a bad government and a bad religion, we may know that a still greater feebleness in proportion to the capabilities of the country, is produced in Austria by the same causes. The author might thus have

drawn his conclusion with redoubled confidence, "That Austria from the natural weakness of her resources, independently of her late misfortunes, is for the present quite incapacitated from going to war with France."

Without Austria the author concludes that no project for the restraint of French encroachments by the powers of Russia and Prussia alone could be expected to have any success; even were these monarchies as powerful as they are vulgarly supposed. But if we take into the account the abatements which he shews ought to be made in those exaggerations, the folly of such a measure stands in the clearest light. Even this is not all. Those three powers Austria, Russia, and Prussia, are perhaps not more disinclined to the cause of one another than to that of France; "and their mutual dissensions, upon various grounds, are of too long standing to leave us any hopes that a cordial union of them all can be formed for the defence of Europe, before time is given to adopt a conciliatory system, and to sink past differences in oblivion."

5. The subject to which the attention of our author is next directed is rather disconnected with those which he has previously considered; and he has not managed to introduce it with the greatest skill in arrangement. On this subject we have had occasion lately to treat at considerable length in the *Literary Journal*; and it gives us sincere pleasure to find that the doctrines we there taught, with a very strong conviction of their importance, but not very sanguine hopes of gaining many converts, are the very doctrines which are here promulgated with something like official authority. We are therefore now encouraged to hope that they will even be made the rules of government. It is the question of neutral navigation to which we allude, and on which some observations will be found in the second article of our Number for December last, and the seventh of that for March last. The author confines himself to the particular case of the United States of America; and to the particular question whether the Americans should be permitted to carry the produce of the French West India islands. As this produce is neither contraband of war, nor the ports of the colonies blockaded, the only two exceptions to the freedom of neutral trade recognized by the law of nations, the Americans claim a right to carry the produce of the French colonies to their own country; and what they chuse to dispose of elsewhere to send thence to any country they please. Great Britain has pretended to contest this right; and to say, that because France makes a monopoly of her colonial trade, and excludes the Americans from it during peace, we will exclude them from it during war. On this point it is that we have lately been on the eve of hostilities with America. Our author's reasonings on this subject go to prove, that, could we

“ prevent the interference of America in the French colonial trade during war, no material advantage could be gained from the enforcement of such a prohibition ; that the real difference between the former and the present method of carrying French colonial produce and supplying the French colonies, is extremely trifling in its ultimate consequences ; and that other reasons of a very positive nature enjoin a departure from such claims in the present situation of affairs.” If we permit the produce of the French colonies to be exported from them at all, it will reach France in spite of our utmost opposition by a mere increase, not very material, of price. If we prohibit the exportation entirely we only ruin the planters, no very liberal species of warfare ; and deliver up the islands to the dominion of the negroes, thereby increasing the insecurity, and disadvantages of our own colonies. If we should propose to trade to the French islands ourselves, and so prevent this dangerous catastrophe, we then do nothing more than precisely to carry on the French trade for France instead of allowing America to do it. But it is surely not for the trifling gains of commission or carriage made by the American merchants on the sugar and coffee they send to Europe, that we should quarrel with America. Our merchants have surely no occasion to envy their brethren in America this pittance of business, when their own wide and numerous channels are so far from full.

We are extremely happy to find this writer state the doctrine, so just as well as liberal, but so repugnant to vulgar passions and prejudices ; that to force the enemy's maritime trade into the hands of neutrals during war, and thus cut off his means of creating a navy, is all the injury which it is our interest to make him feel in his commercial concerns. “ The destruction of an enemy's trade is not to be desired, in order to annihilate his national wealth. By the individual prosperity of his subjects we ourselves gain ; by their progress in riches we improve our own ; and though his public revenue may be augmented by the increase of his public wealth, we must necessarily augment our own revenue by the increase which our wealth receives from his ; and there cannot be a doubt that an expedient which renders him richer and weaker—which augments the opulence of his people, and makes them harmless to their neighbours—which preserves their trade but stunts the growth of their navy—is of all others the contrivance best suited to our interests.” Neither is it a consideration of slight importance that the gains of this trade are made by a nation, whose maritime power, and whose wealth, are more conducive to our power and wealth, than those probably of any other nation whatever. The natural union of the interests of this country and of America are set in a very proper light by our author ; and in truth this is one of the great political points

which are so little understood in this country, and which it is therefore of so much importance to have frequently and authoritatively enforced.

There is another circumstance connected with this question of American navigation on which we praise the freedom with which our author has spoken the language of liberality and justice, notwithstanding the force of popular prejudice on the opposite side. We allude to the British seamen found on board the American vessels. This is a circumstance which he most truly affirms to be above the power of the British navy to prevent. But he goes further and asserts that it would be injustice and oppression to seek to prevent it, that the British seamen have as good a right to go wherever they please, as any other class of the people, whom though we have statutes, "the fruits of a mistaken policy," says our author, to restrain from emigrating, no one at the present day is very eager to see them executed. We may however bear this emigration the more easily, that it increases our means of supplying with sailors both our navy and our merchant service, rather than diminishes them. To the observation that we might go to war with America, and so prevent this emigration, as well as reclaim all our people emigrated, this author replies, that we might likewise turn all our vessels at once into armed cruisers, and establish universal piracy: we may take the sea, as France has done the land. Only here two questions arise; first what is to be done with justice; and next, setting justice aside, "whether is it really our interest to quarrel with the only power which remains unhurt by French influence, to lose our intercourse with the nation best calculated for our commercial relations? At this moment, France and America seem of themselves disposed to a rupture; and possibly before this time war is declared by the United States against Spain. Ought we not to think well both of the consequences of the contest, and of the value of the matter in dispute, before we abandon so fair an opportunity of adding America to the number of our allies, and of establishing our influence, upon the only durable foundation of alliances, *mutual sacrifices*, and mutual benefits?"

CONCLUSION. From the whole of the preceding review the author deduces, that the policy of Great Britain at present consists in, what is in fact eternal wisdom, moderate councils in regard to both friends and foes. "That the high, unbending, unaccommodating tone, which we have been accustomed to hold all over the world, is in the extreme foolish at all times, and particularly unfit for the present aspect of things, needs not," he says, "be proved by a single argument." With regard to the present ministers, he tells them truly, that notwithstanding the difficulties in which the nation acknowledges they are placed, it yet expects, with justice, that having undertaken

to support the weight of its affairs, its difficulties will be thrown off by their efforts. The time is now come when shuffling will no longer do. "No compromise of principles, no paltry half-measures, no incongruous mixture of big words and little doings will bear them out" in the present conjuncture. That any means can at present be employed to circumscribe the power of France may too confidently be determined in the negative. But a new tone of wisdom must appear in the management of our international concerns. Our colonial affairs too he justly observes form a fair subject of expectation at the present crisis, as well in the western as the eastern hemisphere. But into the reforms required in these departments, as well as those in our domestic affairs, the necessity of which presses so heavily at the present moment, he declines to enter. He only draws this conclusion, that moderate councils, the fruit of which may be an interval of peace, affording time for the great corrections and ameliorations which are demanded in every branch of our national concerns, are the first duty of the administrators of this country. In regard to the situation of Europe the whole advantages of the war are too clearly on the side of the enemy. With regard to us, the advocates of hostile measures, overlooking all the advantages which might be made of a season of peace, have nothing, the author says, to oppose, "but certain vague, indefinite fears of the dangers with which they conceive a peace to be pregnant. In all these apprehensions, however, there is a great deal of misconception, and no small inconsistency." With regard to terms, it is very evident that for the Continent we are not entitled to propose very favourable conditions. The mischief is that we cannot mend the matter by fighting. With regard to ourselves there are no humiliating terms which it would not be absurd in the enemy to propose. As to his sincerity, any peace which it can be his interest to make, it will be his interest to keep; and it would be absurd in us to propose to him a peace which it would not be his interest to keep. As to the improvement of his resources, of his navy, and other things, do not we make peace for the sake of improving ours? Are we afraid that we shall not display equal wisdom and activity with the enemy in the duties of peace? However this may be, it is violently to be suspected that we shall fall still further behind him in the virtues of war. The probability that our situation relative to France will be mended during peace is much greater than that it will be mended in the present circumstances during war. "Why is not France," the author very pertinently asks, "averse to peace, from her fears of our commerce increasing, and our army being established on a new system? Why then should we, who are as courageous as herself, dread the progress of her trade, and the re-establishment of her marine? But to all such

fears one answer may be given—they prove too much—they prove that peace can never be made, if they dissuade us from making it now; they have no application to this particular time, they are apprehensions of all times, and they go to involve the world in one eternal war.” The author concludes with hoping that “whether we are to be blessed with peace, or compelled to prepare for new battles, the men now placed at the head of the state,” (to whom he pays many compliments) “will pursue those plans of moderate and salutary reform in the various branches of our national policy, without which no glory, no safety, not even the inheritance of a name will remain for England!”

We have employed so great a space to bring clearly under the view of our readers the principal points discussed in this performance; because they are in truth among the topics on which above all it imports the people of Great Britain at the present moment to obtain just opinions; and because it is not often that we can expect to find them treated with so much sound philosophy, and so little of any sinister views. It is at the same time true that the author has been much more pointed in his exposure of abuses than his suggestion of reforms. He has indeed performed a service of no little consequence in the present times, by asserting boldly that reforms are necessary, a doctrine which it is of so much importance to render popular; but beyond this he has not carried his exertions far.

ART. IX. *A Compendious System of Geography, as connected with Astronomy, and illustrated by the Use of the Globes, with an Appendix. By the Rev. THOMAS ROSS, A.M. Senior Minister of the Scotch Church in Rotterdam. 8vo. pp. 780. Edinburgh. Printed for the Author.*

GEOGRAPHY, when considered as an account of the surface of our globe, its subdivisions, appearances, productions, and inhabitants, is one of those branches of education which cannot fail to be interesting to every one, and which must be continually recurred to with advantage even in the ordinary occurrences of life. Not only a history, or a book of voyages and travels, but even a newspaper cannot be read with understanding, without a considerable knowledge of geography. These considerations have caused this branch of education to be of late years much attended to; and few persons of a better condition are now in danger of falling into the mistakes of Shakspeare, and representing a shipwreck as having taken place on the coast of Bohemia.

To draw up such a compendious system of universal geography as may be useful in the instruction of the young, is, however, a very difficult task. Amidst such a variety of materials as crowd upon the attention, while geography compre-

tends not only geography properly so called but also statistics and political history, it requires more than common judgment to select the most essential information and to leave out whatever is less important. It is, indeed, to the deficiency of these qualifications, rather than to the want of information that we may trace the defects of the various systems of geography which have hitherto been presented to the world. We find most of them crowded with uninteresting particulars which might well have been spared, while many of great importance have been wholly omitted.

It is chiefly in remedying these defects, and in adding the results of late discoveries, that we are to expect an improvement in new systems of geography on those which have preceded. Unfortunately, much more attention is usually paid to the latter than the former article. It is, indeed, very proper that the author of a new system should embellish his work by collecting the particulars which have taken place, or which have been discovered since his predecessors wrote; but it is extremely improper in him to confine his attention almost exclusively to this point, and to enter into minute and trivial details, merely because they are recent, while he is at little pains to make a more proper selection of materials than has been done by those who have written before him.

In the work before us Mr. Ross, besides the usual changes in new systems of geography, introduces some alterations which he supposes calculated to facilitate the acquisition of geographical knowledge even to such as have not the advantage of a teacher. He divides his work into two parts, the first of which is denominated the "*Elements of Geography*," and the second the "*Description of the Earth's Surface*." The first part contains the definition of many terms employed in geography and astronomy, an account of the Solar System, of the uses of the globes; and of some general particulars relative to our earth, which could not properly come under the description of any particular country, such as the atmosphere, the winds, the tides, &c. In this part, many things extremely useful to a learner are contained, which we have not met with in any other abridged system of geography.

The second part which treats of the Earth's Surface, with the usual appendages of statistics and history, does not present much novelty of arrangement, and indeed does not appear executed throughout with equal care. Our author certainly seems here to have fallen into the error which we have already noticed, of being more eager to introduce the new discoveries and transactions of his times, than to make a better selection than his predecessors in the same course. We in particular object to the disproportionate size of his political history of some European nations, particularly that of England, which

occupies nearly a hundred pages. It may be a question how far political history ought to be at all admitted into an elementary work on geography. It ought at least to be confined chiefly to an account of the emigrations from a country, or the colonies which it received; of the different transactions which ended in the extension or contraction of its territories; and of the causes which produced changes in its subdivisions and appearance. Long lists of kings and uninteresting details of wars and battles can serve no purpose but to swell the volume, and unnecessarily load the memory of the pupil. We would also recommend to the author to confine himself to facts, and retrench many of his political observations; they are often incorrect, and certainly for the most part misplaced in a system of geography. The history of France, which we are informed was not written by the author himself, but received from a friend, is particularly objectionable. As far as relates to the times of the French revolution, it may well be styled a history of *hearsays*, for of these and some long and violent declamations against Bonaparte it chiefly consists. Violent invectives, either against our own private enemies or those of our country, bear so much the aspect of impotent resentment, and are so nearly allied to malice and cowardice, that we never desire to see this mean and pitiful mode of wreaking vengeance had recourse to in this country. We are sorry to find them in a work which is intended to be put into the hands of the young, as we conceive nothing is more apt to destroy feelings of genuine patriotism and manliness. We confidently expect that Mr. Ross will purge his work of these dregs, in a future edition.

With the exception of these defects, from which, indeed, other works of the same nature are not free, Mr. R.'s system of geography is certainly very well calculated for the instruction of beginners. If some of the superfluous matter to which we have alluded is retrenched, he will have room to introduce an additional number of interesting particulars with regard to what are more properly the objects of geography.

ART. X. *Siegwart: A Monastic Tale. Translated from the German of J. M. Miller by LÆTITIA-MATILDA HAWKINS.* 3 vols. 12mo. 13s. 6d. 1806. Carpenter, London.

THE monastic tale of *Siegwart* appeared first at Leipzig in 1776, and attracted a great deal of notice. It is the composition of John Martin Miller, who was born in 1750. He first settled as a country clergyman near Ulm in Swabia, and was afterwards promoted to the professorships of Greek and Theology in the university of that place. He is probably still alive, and his private character is said to be unimpeachable. He has given several publications to the world, but of these the present has been the most popular, and certainly it savours

strongly of the German school. One of the characteristics of that portion of German literature, of which we have lately had so large an importation, consists in clothing immorality in alluring colours, and promoting vice and licentiousness by encouraging the dominion of the passions, in preference to the sober dictates of the understanding. Yet most of these publications are, if the authors may be believed, well calculated to answer some moral purpose. However bad the tendency of a work may appear at first, every thing is set right in the end, therefore the result of the whole is that the moral is good. Indeed the more mischievous the publications the more anxious do their authors appear to insist upon the excellence of their morality. The most licentious works that we have ever seen have almost uniformly concluded with grave assertions that vice had been represented in its most captivating form only with a view to render it more odious! For instance in the present work there is certainly a moral. Siegwart, the son of a village justice, is, while a boy, captivated with the charms of a convent, and cannot be happy in this world without liberty to become a monk. His inclinations are indulged, and he is educated with that view. But in the course of his education he meets with a fair one who drives all idea of the cloister out of his head. The lady, however, happens to be the daughter of an Aulic Counsellor and he is only the son of a village justice. Feudal notions prevent their union. She is shut up in a convent and becomes a capuchin, and the conclusion is that both die of what is commonly called a broken heart. Now the morality of this is that it shews the folly of rash resolutions, and the impropriety of taking advantage of a fit of momentary ardour to lead youth into situations which may render their whole subsequent life wretched. The story likewise points out the mischievous consequences that attend an undue exertion of parental authority, and was so far well calculated for the people and the times for which the author wrote. But how is the tale conducted? Siegwart and his friend Krouhelm, while at school, happened to meet a gypsy and resolved to have their fortunes told. The gypsy looks at the lines in their hands and foretells to each in detail exactly what subsequently took place. Krouhelm, after a variety of troubles, principally occasioned by his father, who was a baron and a fox-hunter, is relieved at last by the latter breaking his neck, when he marries Siegwart's sister, and, according to prediction, lives happy and has a great many children, a blessing of which the gypsy tribe are always extremely liberal as far as it depends on them. Siegwart, on the other hand, is destined for a cloister, falls in love and changes his mind, is betrothed but never married, and ends his days miserably, and all according to prediction. The morality of this is that gypsies may be divinely inspired and capable of

telling and foretelling exactly whether life shall be long or short, whether marriages shall be happy or unhappy, and whether children shall be the fruit of marriages. But this not all—Siegwart and his friend are gentlemen of refined sensibility, and think themselves in duty bound to become crazy at the crosses of life. But love is the great subject on which their sensibilities are exercised. How enthusiastically is it spoken of, how irresistible is its influence! How rapturous its sweets, and how delightfully tormenting its bitters. A young lady falls in love with Siegwart while he is at school, but being disappointed, she in the fullness of her sensibility retires to a convent, writes a rhapsody in the style of the Song of Solomon, where love and devotion are strangely mixed together, and at last dies. The truth is that it not unfrequently happens that, love or else a grosser passion is often the foundation of enthusiastic and superstitious devotion, and the Deity is addressed in no very suitable terms, and with those feelings which have their origin in no very spiritual cause, and of which a sense of decency prevents the expression to any other object. The fault, therefore, lies not in exhibiting the thing itself, but in not treating it as it deserves. Instead of being ridiculed or seriously exposed as it ought to be, it is here considered as beautiful sensibility, ardent piety, and refined devotion. It therefore affords a pretty lesson to love-sick damsels who, in order to resemble the amiable Sophia, must imagine themselves exceedingly miserable, scribble rhapsodies abounding in tropes and figures, and then die. One of Siegwart's friends also falls in love and dies. Kronhelm, his principal companion and friend, would likewise have died of love, had not his father opportunely ~~broken~~ his neck and saved both his son and Siegwart's sister. But the principal lovers are Siegwart himself and the Aulic Counsellor's daughter. He falls in love with her at the first glance, and after a variety of sensibilities and other vagaries they both die. Now it might be said that as death is so often made the consequence of indulging these feelings, and of carrying this passion to an insane excess, the effect must be to discourage rather than promote this sort of insanity. But this is supposing that readers will look only at the final result, without paying much attention to the course of the story; but the fact is exactly the contrary way. When vice, licentiousness, or any error, is exhibited all along in the most fascinating colours, it signifies little that they are attended with bad consequences in the end; for the fascinating descriptions and representations make a deep impression on most of those into whose hands they fall, and are long remembered, while the result is scarcely attended to, and is soon forgotten. Nay, in many cases those whose heads are turned by reading descriptions of extravagant and romantic love begin to think that it would be a

glorious death to die of such a delicious passion, like this person or the other. Siegwart in fact is nearly as insane as Werter, and the chief difference between the two is, that the one shot himself through the head, and the other died in another manner. Whatever the intention may have been, therefore, the tendency of this tale is to encourage morbid sensibility, romantic passion, and false devotion. They are not represented as things that deserve punishment: on the contrary, they are exhibited in the most attractive and alluring forms; and our only resource is to accuse Providence for exposing so much delightful sensibility to so much suffering. That the author has shewn himself on several occasions well acquainted with human nature, that the work is in general well executed, these circumstances do not by any means diminish the immoral tendency of the publication. On the contrary its mischievous consequences will be great in proportion to the excellence of the execution.

But though we are obliged to condemn the general tendency of this work, there are still many things in it which are entitled to praise. Among these the chief is the beautiful light in which the exercise of benevolence is exhibited. It is valuable also on account of the picture which it gives of German manners at the time when it was written. But much matter of this sort has been omitted by the translator, because it would not please the refined taste of the present day! For this wise reason some of the best part of the work is withheld from the English reader. But the translator has not only omitted, in order to avoid inconsistency as she calls it, but abridged with a view to suit our palate, and added something too for the same reason; and has kindly condescended to give the author the merit of her choice sentences! Is it not monstrous that authors should be cut and mangled in this manner, and be deprived of that which constitutes their chief merit, merely owing to the caprice and crude notions of an inadequate translator? Let us have the text unimpaired, and you may write as many notes as you please. Let an author be charged with no follies but his own, and by his own merits let him stand or fall. To this at least he is entitled.—The translator here has also shewn her powers of discrimination by retaining the poetry which is miserable in the original, and wretched enough in the translation, though “talents far superior to the labour condescended to the task.” A more mutilated translation of the present story was printed at Chelsea in 1799, so that if the author has a great many faults it must be confessed that between both translations he has been severely enough punished.

ART. XI. *Memorabilia of Perth, &c. &c. Compiled from the best Sources of Information.* 8vo. pp. 380. 10s. 1806. Morison, Perth. Ostell, London.

THIS work is divided into six sections. The first contains a description of Perth and its environs; historical memoranda of the city occupy the second; the third gives the Perth traditional account of the Gowrie conspiracy; the charters relating to the privileges of the city compose the fourth; the fifth consists of a list of the clergy and masters of the grammar school of Perth since the reformation, with some account of the establishment and conduct of the academy; the sixth merely gives a list of the subscribers for the bridge in 1776, and for building the public seminaries in 1804—5.

The editor supposes that the traveller approaches Perth by the road from Edinburgh, and is anxious to turn his attention to the scene which bursts unexpectedly on his sight when he has gained the summit of the hill of *Moredun* which overlooks the city. It is indeed one of the most picturesque that can well be conceived, one of which description can convey but a faint idea. The particulars relative to the streets, houses, &c. &c. are strictly of a local nature, and can be of little importance to the public. The account of the environs however will be more generally interesting from several circumstances connected with them. Methven was the scene of a bloody battle in 1306, when Robert Bruce was defeated by Edward's general, Sir Aymer de Vallance. Near this place a view is obtained of a wider range of the Grampians than any other spot can command, while the summits of Dunsinnan are seen over the high grounds that rise above the Tay. At a little distance is the romantic bridge of Dalerne over the river Almond which joins the Tay above Perth. This spot is in some measure considered as classic ground, for close to the bridge is the grave of "Bessy Bell and Mary Gray," so celebrated in Scottish Song. These were two young beauties, daughters of two gentlemen in that neighbourhood. When the plague broke out in 1666, they built a retired cottage near a rivulet, where they resided with a view to escape the infection. One gentleman however who, as the song imports, was in love with both, was allowed to visit them. From him they caught the infection. They died in consequence and were buried together. Luncarty, about four miles above Perth, is remarkable for a bloody battle fought there between the Scots and Danes, when a countryman turned the fortune of the day in favour of the former, and became the founder of the Kinnoul family. The editor points out several other objects worthy of notice on the road to Dunkeld, especially Birnam Hill, where the wood once *was*. He bids the traveller *prepare* to be enraptured at Dunkeld, for that he will not be disappointed. In this part of the work there is

nothing superfluous, but certainly a great deal is omitted that ought to have been there. The editor has confined himself to the picturesque nature of the scenery, and has forgotten objects of greater utility. The climate, the nature of the soil and method of culture, the plants and minerals, the manners and degree of information of the people, are totally neglected. About their commerce, manufactures, or any species of industry, little is said, certainly nothing accurate and precise. The historical memoranda consist of little more than a list of provosts and magistrates of almost all of whom we know nothing more than that they were provosts and magistrates, so that the list can be interesting to none except the corporation, every individual of which may hope to be thus handed down to posterity. In 1584 however we find the name of William Earl of Gowrie as provost. He was concerned with the nobles who seized upon King James the Sixth during his minority, in order to take him out of the hands of two favourites, Arran and Lennox, who governed him in every thing. This enterprise has been called, by the Scottish historians, "the Raid of Ruthven." The king at last found means to escape out of their hands. Gowrie afterwards made his peace with him, but Arran, eager to possess that nobleman's estates, persuaded the king to seize him, and Gowrie was in consequence executed at Stirling. This leads to the hypothesis respecting the Gowrie conspiracy, founded on the tradition in the town of Perth. Soon after the execution of William, Earl of Gowrie, Arran was disgraced, and the honours and estates of the Gowrie family were restored. The common opinion is that the King was inveigled to Gowrie house by John, Earl of Gowrie, and Alexander Ruthven his brother, who intended to assassinate him. The inhabitants of Perth however then believed, and the tradition still continues, that the whole was a scheme formed and put in practice by the King, for the purpose of destroying the Gowrie family, from an apprehension that the Earl was preparing to revenge his father's death. The subsequent conduct of James, who, by every means endeavoured to conciliate the inhabitants of Perth, the suspicious testimony of the witnesses who were called to support the King's story, several incidents mentioned by Mr. David Calderwood, who lived at the time, and left a manuscript history of the affairs of Scotland, with other circumstances, strongly favour this view of the matter. But all these do not amount to proof, and perhaps no satisfaction can be expected on the subject. With regard to the public seminaries we are in a great measure left in the dark, as we have nothing here about the matter except the list of subscribers. Whether the object be to extend the plan of education, or merely to erect a proper and handsome building for the seminaries as they now exist, we are left to discover in the best manner we

are able. But at all events the attention paid by the magistrates of Perth to the great business of education, is in the highest degree commendable. Among the subscribers we observe the name of Thomas Hay Marshall, a private individual, who has given the ground on which the building is to be erected, valued at £500.

The work altogether is certainly but a meagre performance. All that can be said in its favour is that it is tolerably well executed as far as it goes, but the importance of the matters omitted renders a more full and scientific examination of the town and county of Perth still highly desirable.

ART. XII. *The Wanderer of Switzerland, and other Poems.* By J. MONTGOMERY, of Sheffield. pp. 145. Vernor & Hood. 1806.

THE Wanderer of Switzerland is by no means deficient in poetical merit. An aged native of Underwalden is supposed to have escaped from the carnage of his countrymen by the French in 1798, and to have passed the frontiers of Switzerland with his family. He arrives at the cottage of a shepherd, by whom he is hospitably entertained, and to whom he relates the disastrous story of his country's subjugation. The poem consists of six parts: it is written in lyric measure, and in the form of dialogue. The story is in general interesting and well-told; and will make a much more favourable impression when read in continuation, than could be made by any extract which we can select. As a specimen of the poet's metre and manner, we extract a few stanzas in which the aged Wanderer declares his resolution to seek for freedom in the wilds of America, accompanied by the remnant of his family:

Shep. 'WANDERER! whither would'st thou roam?
To what region far away,
Bend thy steps to find an home,
In the twilight of thy day?'

Wand. 'In the twilight of my day,
I am hastening to the west;
There my weary limbs to lay,
Where the sun retires to rest.

'Far beyond th' Atlantic floods,
Stretch'd beneath the evening sky,
Realms of mountains, dark with woods
In Columbia's bosom lie.

'There in glens and caverns rude,
Silent since the world began,
Dwells the Virgin Solitude,
Unbetray'd by faithless man;

'Where a tyrant never trod,
Where a slave was never known,
But where Nature worships God
In the wilderness alone:—

- “ Thither, thither would I roam;
 There my children may be free;
 —I for them will find an home,
 They shall find a grave for me.
- “ Though my fathers’ bones afar
 In their native land repose,
 Yet beneath the twilight star
 Soft on mine the turf shall close.
- “ Though the mould that wraps my clay,
 When this storm of life is o’er,
 Never,—never,—never lay
 On a human breast before:—
- “ Yet in sweet communion there,
 When she follows to the dead,
 Shall my bosom’s partner share
 Her poor husband’s lowly bed.
- “ Albert’s babes shall deck our tomb,
 And my daughter’s duteous tears
 Bid the flowery hillock bloom,
 Thro’ the winter-waste of years.”

Of the smaller poems some are very agreeable, particularly the Remonstrance to Winter, Hannah, and the Field Flower; the Vigil of St. Mark has a considerable share of the terrific. Of these we extract Hannah as a favourable specimen of the author’s talents:

- “ At fond sixteen my roving heart
 Was pierced by Love’s delightful dart:
 Keen transport throb’d thro’ every vein,
 —I never felt so sweet a pain!
- “ Where circling woods embower’d the glade,
 I met the dear romantic maid:
 I stole her hand,—it shrunk,—but no!
 I would not let my captive go.
- “ With all the fervency of youth,
 While passion told the tale of truth,
 I mark’d my Hannah’s downcast eye,
 ’Twas kind, but beautifully shy.
- “ Not with a warmer, purer ray,
 The Sun, enamour’d, wooes young May;
 Nor May, with softer maiden grace,
 Turns from the sun her blushing face.
- “ But, swifter than the frightened dove,
 Fled the gay morning of my love:
 Ah! that so bright a morn, so soon,
 Should vanish in so dark a noon!
- “ The angel of affliction rose,
 And in his grasp a thousand woes;
 He pour’d his vial on my head,
 And all the heaven of rapture fled.

- “ Yet, in the glory of my pride,
I stood,—and all his wrath defied;
I stood,—though whirlwinds shook my brain,
And lightnings cleft my soul in twain.
- “ I shun’d my nymph;—and knew not why
I durst not meet her gentle eye:
I shun’d her,—for I could not bear
To marry her to my despair.
- “ Yet, sick at heart with hope delay’d,
Oft the dear image of that maid
Glanced, like the rainbow, o’er my mind,
And promised happiness behind.
- “ The storm blew o’er, and in my breast
The halcyon peace rebuilt her nest;
The storm blew o’er, and clear and mild
The sea of youth and pleasure smiled.
- “ ’Twas on the merry morn of May,
To Hannah’s cot I took my way;
My eager hopes were on the wing,
Like swallows sporting in the spring.
- “ Then as I climb’d the mountains o’er,
I lived my wooing days once more:
And fancy sketch’d my married lot,
My wife, my children, and my cot!
- “ I saw the village steeple rise,—
My soul sprang, sparkling in my eyes:
The rural bells rang sweet and clear,—
My fond heart listen’d in mine ear.
- “ I reach’d the hamlet:—all was gay;
“ I love a rustic holiday!
I met a wedding,—stepp’d aside;
It pass’d;—my Hannah was the bride!
- “ ——There is a grief that cannot feel;
It leaves a wound that will not heal;
——My heart grew cold,—it felt not then;
When shall it cease to feel again?”

It may not be uninteresting to our readers to learn that the printer of this work is also its author. In former times printers were often celebrated scholars, and the Stephenses were only particularly illustrious among many of eminence. Of late times such examples are more rare, and learning has generally, but very falsely, been thought an useless appendage to the mechanical part of a printer’s business. For our own parts, we are happy to find not only learning but original genius in every station, and more particularly among those who have any immediate connection with literature. We hope that this will not be the last of Mr. Montgomery’s poetical efforts; and if he bestow proper cultivation on his talents, we have no doubt that his genius may become an ornament to his profession.

ART. XIII. *Practical Essays on Select Parts of the Liturgy of the Church of England.* By the Rev. THOMAS BIDDULPH, M.A. Minister of St. James's, Bristol. 5 vols. 12mo. 1l. 8s. London, 1805. Rivingtons.

THE first volume of the present work containing essays on the morning and evening services of the church was published in 1799, and from the favourable manner in which it was received by the public and the approbation it met with from some periodical reviews, the author was encouraged to undertake the task of writing Essays on the *Collects* also. These essays form the last four volumes of the present publication.

Of the utility of a work of this kind it is not necessary for us to say any thing. If the plan is good and executed with judgement the utility must be obvious. Whatever tends to elucidate the doctrines, or enforce the duties of our holy religion, to instruct the ignorant or convince the profane; whatever has for its object the promotion of true piety and the dissemination of religious truth, merits, without doubt, the protection and encouragement of every good member of society. But if a work professing to embrace these objects is presented to the public, without seeming to be at the same time well calculated for the attainment of the end in view, it is the business of a reviewer, at least to point out what he conceives to be its defects. And whatever praise Mr. Biddulph's first volume may have received from the reviewers of former years, or whatever encouragement it may have met with from the public in general, the issue will perhaps convince him that the indulgence and approbation of the reviewer and the public, do not always keep pace with the rapidity of the writer and do not always extend in proportion as an author extends the size of his work.

Mr. Biddulph's zeal in the cause of religion deserves the highest commendation; and we will not say that it has not been well directed in attempting an elucidation of the Liturgy of the church; for perhaps no attempt was more likely to promote, in its issue, the interests of religion. But what we find fault with in the execution of Mr. Biddulph's plan is, that he comments indiscriminately upon those parts of our liturgy which are perhaps somewhat difficult to be comprehended, and consequently stand in need of elucidation, and upon those that are already so clear that all commentary must obscure them. We will allow that the doctrines of original sin, of free-will, of predestination and election, and others, may admit of a good deal of discussion where they happen to be introduced, and indeed, may perhaps require it before they are brought down to the level of low capacities: but who would have thought that it required a commentary of upwards

of thirty pages, or an essay, in the language of Mr. Biddulph, to explain and elucidate the *general confession of sins*, of the morning and evening prayer,—a piece of composition so plain and so easy, and so utterly devoid of every thing mystical and abstruse that, with only the usual and ordinary means of instruction, it may be understood even by a child. And yet by way of illustrating this general confession, Mr. Biddulph has contrived to introduce into his essay upon it the doctrine of the fall of Adam; of his having been the federal head and representative of all his posterity; and of the guilt and misery in which he involved the whole of the human race in consequence of this original sin, by one man's disobedience imputed to them; together with the vile heresy of Pelagius and his followers, as well as a variety of other doctrines equally abstruse, which do not certainly belong to this general confession, and which consequently involve the subject in a maze of mysticism. The only part of the exposition which is any thing like what an exposition ought to be, is that which relates to the clause—*That we may hereafter live a godly, righteous, and sober life*; though, even there, there is abundance of what is superfluous, and tends not at all to the elucidation of the subject. But in short there is scarcely an Essay in the whole of Mr. Biddulph's large work, in which one or other of the doctrines now alluded to is not introduced and discussed at considerable length, so that what the reader happens to omit in one place he will find in another. But this may perhaps have its use even to the reader; and to the writer the benefit is, that he has then been enabled to swell out a work to the extent of five volumes, of which all that is useful and important might well have been comprized in two. And the best of it is that the subject is ~~not~~ yet nearly exhausted, for there certainly remains as much *to be done*, before the whole of the Liturgy is elucidated, as will furnish at least ten or twelve volumes more of the same kind. Mr. Biddulph should remember, however, that it is not necessary to say all on a subject that can be said, but only all that is likely to be useful. If he observes this rule for the future, his reader has but little to fear.

The preface to the first volume contains a short narrative extracted from Wheatly's Rational Illustration of the Book of Common Prayer, which cannot but be acceptable to the reader, because it gives an historical account of the original compilation and subsequent improvements of our liturgy, from the commencement of the Reformation in the reign of Henry VIII. to the reign of Charles II. when the whole of the liturgy was brought to that state in which it now stands.

Mr. Biddulph has chosen to denominate his illustrations of the different parts of our Liturgy, *Essays*. This title is rather objectionable. It is of little consequence, you may say, what

the title of a book is, if the book is but a good one. But titles ought certainly to convey some sort of information, if possible, with regard to the nature of the work which they are employed to characterize, and if they are not altogether new terms, they ought to be at least old ones used in their ordinary acceptations. The term essay, implies an attempt to elucidate some one individual subject, in any easy and familiar manner, and by apt and obvious illustration, without pretending completely to exhaust that subject, or professing to adhere strictly to the rules of method. However well part of this definition may apply to the present case, we cannot, after all, think that the term is happily chosen, because each of the different portions of the liturgy as it is now arranged, embraces such a variety of different and distinct subjects, as must make it absolutely a jumble to discourse of them as a whole in any other way than that of giving a commentary on them: and this we think would have been a more appropriate term than the one Mr. Biddulph has chosen. If it were not that it might perhaps be apt to give umbrage to the author, as well as to our more piously disposed readers, by seeming to throw an air of ridicule upon the whole, we could point out that term, which beyond all others in the English language, is the best appropriated to characterize the present work. If this term were adopted, the title would then be, *Rhapsodies on the Liturgy of the Church of England.*

The subject of the first Essay is the prefatory sentences from Holy Scripture, with which the morning and evening service of the church is introduced. This naturally leads the author to pronounce the most unqualified eulogies on the excellence of the Liturgy of the Church of England—and in this respect it is scarcely possible to say too much. There certainly never was, and perhaps there cannot be devised, any form of prayer or any mode of worship, better suited to the exigencies of human beings, more truly expressive of reverence to the God that made us, than that which has been adopted in the Liturgy of our Church. But we do not think that it adds any thing to the encomium to tell us, as Mr. Biddulph does, that “our liturgy is not like a *nose of wax*, that may be adapted to every face, and is not contrived, like Mr. Pope’s Universal Prayer, to suit the taste of infidels and heretics:” and perhaps it is possible for a man to be filled with the most reverential awe when he enters the courts of God without considering himself “as a vile reptile of the dust.”

The author declares that his Essays are not designed as polemical pieces, because he has no design to enter the field of controversy, but at the same time he omits no opportunity of introducing into them all the controverted points he can. We found them in the Essay on the General Confession which was already taken notice of, and we find them also in the present

essay. The Arian, the Socinian, the Pelagian, the Antinomian, and even poor Pope, are all cited before the bar of Mr. Biddulph's inquisition, and dismissed not much to their credit.

It would be to no purpose to follow Mr. Biddulph through the immense extent of five volumes, and through the idle and endless repetitions, as well as trifling observations, which are constantly occurring. We will leave that to the reader of more leisure. It is sufficient to observe that besides the two essays already taken notice of, the first volume contains essays on the following subjects:—On the Exhortation, on the Absolution, on the Psalms, Lessons, Epistles, and Gospels, on the Apostles' Creed, on the second Collect at morning service for Peace, on the third Collect for morning service for Grace, on the Prayer for the King's Majesty, on the Prayer for the Clergy and People, on the Prayer for all conditions of Men, on the General Thanksgiving.

The last four volumes contain Essays on the Collects in the order in which they occur in the book of common prayer. To the second volume there is prefixed a preface, because it seemed necessary to acquaint the reader with the reasons for which the author was induced to extend his original plan to other parts of the Liturgy. In apology for the defects which may be found in his work, he pleads the necessary avocations of his professional life, and there deprecates the severity of criticism. But the author does not seem so much to have wanted time as some of those qualifications absolutely necessary to form a good writer:—the art of condensing; and resolution and self-denial enough to expunge, as well as judgment to discern, upon a second reading, every thing irrelevant to the subject in hand: for we cannot, with Mr. Biddulph's *good people*, allow even "the design of a work to apologize for its many imperfections." But we are willing to join with him in his earnest prayer to God for the pardon of defects, and for His blessing on the work which is certainly more to be desired than the recommendation of any reviewer. There seems to have been some diversity of opinion with regard to the import of the term *collect*, some thinking that they were so called because they were *collected* from those portions of holy writ which are annexed to them under the title of Epistles and Gospels, and others because they were read among the people at their *collection* or gathering together. Mr. Biddulph thinks the name may perhaps be derived from the pithy and comprehensive nature of those short forms. In an extract from Comber's Companion to the Temple the collects are described as being all directed to the Father through the Son. The beginning is commonly the ground on which we are induced to ask; and, after the petition is made, it is commonly backed with some motive taken from the glory of God, or our benefit which we believe will be the effect of our being heard.

The **Essays on the Collects**, like those on the **Morning and Evening Service**, are generally found to be but the darkening of counsel by words without knowledge. This may be made plain enough by an example. The collect for St. John the Evangelist's day is as follows:—

“ Merciful Lord, we beseech thee to cast thy bright beams of light upon thy church ; that it being enlightened by the doctrine of thy blessed Apostle and Evangelist St. John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.”

Now because in this collect we beseech the Lord to cast the bright beams of light upon his church, Mr. Biddulph finds it necessary to enter into some discussion upon the nature of light, particularly that of the sun, moon, and stars, to which he compares Christ, the Church, and its members ; and with this perhaps it would be fastidious to find fault. But because a writer has once started a metaphor there exists no good reason why he should hunt it down, which we think Mr. Biddulph has done most completely in the present instance, as may be seen by the following extract, which comprehends, however, but a very small portion of the line of pursuit :

“ The material Sun is the cause of all *comfort* in the material world. By his rays all our corporeal energies and refreshments are produced. Thereby our blood is kept in a state of circulation, respiration is maintained in our lungs, and our nerves perform their office in sensation. Thereby all our food is produced, prepared for our use, and concocted in the stomach so as to nourish us. There is nothing which contributes to the existence or well being of animal life, which does not depend on this powerful agent. In like manner all spiritual consolation arises from, and is dependent on, ‘ the bright beams’ of ‘ the Sun of righteousness.’ ‘ In him we live and move and have our being.’ His ‘ bright beams’ ‘ give unto them that mourn in Zion beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.’ When our portion of the earth enjoys a more copious communication of the sunbeams, new cheerfulness is universally diffused, and new beauty clothes the face of nature. And when the soul is brought nigh to Christ, and the cold, dark, barren, and tempestuous season of ‘ winter is past,’ and ‘ the rain’ of sorrow ‘ is over and gone ;’ then ‘ the flowers,’ the blossoms of holiness, begin to ‘ appear :’ ‘ the time’ of the ‘ singing of birds,’ a season of love and joy, ‘ is come,’ in which ‘ the voice of the turtle is heard.’ ‘ The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.’ ‘ The fruits of righteousness which are by Jesus Christ to the glory and praise of God,’ are produced. ‘ Winter, it is well known, is brought on chiefly by a change of the relative position of the earth and the sun. It is not that the sun is really weaker in itself ; but from this change of position, its rays, falling obliquely upon the globe, are weakened in their effect ; the earth gets gradually cooler, and the

long nights and short days greatly contribute as well to the coldness as to the gloominess of winter. So it is in the other case. The Sun of righteousness is eternally the same. His glory and his strength admit of no diminution. But the fall has so placed us, that, in our natural state, we receive not the direct beams of his grace; but only, if I may so speak, the oblique blessings of his providence. When 'the Sun of righteousness arises with healing in his beams,' then the spiritual spring commences, and the new creation smiles. These changes however, both in nature and in grace, are gradual. We are not instantaneously plunged into the cold and darkness of winter; neither are we all at once warmed and dazzled with the strength of a midsummer sun. It is a mercy that we are not, and strongly marks the wisdom and the goodness of Divine Providence. But as the days are lengthened, and our part of the globe falls more directly under the solar rays, the earth gets warmer, the sap is drawn upward in the plants and trees, and the earth assumes the gay and splendid livery of spring.' 'Thus gradual also are the effects of the beams of our spiritual sun, both on the church at large, and on its individual members.'

There may be readers to whom such stuff is pleasing, if not very edifying, but we are persuaded that five volumes of it is rather too large a dose, even for the most submissive patient.

MONTHLY CATALOGUE.

POLITICS, AND POLITICAL ECONOMY.

ART. 14. *Outlines of a Plan for the General Reform of the British Land Forces.* By the Hon. Brig. General STEWART, 9th Regiment. pp. 46. 1s. 6d. Egerton. 1806.

This short tract contains the outline of what appears to us a very judicious plan for a general improvement of the British Land Forces. General Stewart divides his plan into two parts. In the first part he proposes that the Additional Force, the Militia, and the Volunteer Infantry should be disbanded, while at the same time the Regular Army is augmented. We are afraid that the numerous obstacles which are placed in the way will be sufficient to deter Ministers from giving effect to a proposition, without which we are confident that the Military Establishment of Great Britain can never be rendered properly efficient. The Militia in particular is found too good a pander for family influence to be given up, notwithstanding the vast expence into which it leads the nation without adding to her effective force.

To encourage the recruiting and amelioration of the Regular Army, he proposes that the following causes of aversion to the service should be removed. 1. Perpetuity of Service. 2. Inadequacy of Pensions. 3. Frequency of corporal punishment. 4. Length of Service abroad. 5. Want of permanent head-quarters to each regiment. 6. Want of promotion from the lower ranks. 7. Inadequacy of officers' and non-commissioned officers' pay. On each of these topics he has some very pertinent observations. He also directs his attention to various other means of amelioration. Instead of

the ridiculous mode of allowing officers to be introduced by purchasing commissions, which is found to be so ruinous to the service, he proposes an examination of the qualifications of officers at the three periods, of entering the service, of becoming a captain, and of arriving at the rank of field-officer; regulations analagous to those which have been found so salutary in the navy. As an incitement to good behaviour, he proposes that the most distinguished soldiers in each regiment should be placed in a Company of Merit, which should have post on the right, and an additional pay. He thinks the Guards might be employed for the same purpose, and be composed of meritorious soldiers taken out of the other regiments. The abolition of General officers' regimental commissions, the more rapid discharge of army accounts, the abolition of the practice of drafting without the consent of the men, the appointment of a Chaplain and Schoolmaster to each regiment, the institution of Orders of Merit, are other objects which he proposes as means of amelioration.

Besides the Regular Army, he proposes the institution of another for limited service, to be termed the National Army, and which should be distinguished from the other by its clothing, and a few other particulars.

This plan for the general reform of the army, which the author shews to be the means of rendering our land forces much more efficient, and also to be attended with many sources of economy, will, we trust, attract the attention of those who are entrusted with the public direction of these affairs.

THEOLOGY.

ART. 15. *Elementary Evidences of the Truth of Christianity: in a Series of Easter Catechisms on the Resurrection and other Miracles of Christ, on Prophecy, and on Christ's Testimony of himself.* By the Right Rev. THOMAS BURGESS, D.D. Bishop of St. David's, 12mo. Rivingtons, 3s. 1806.

However numerous the writings in support of the Evidences of Christianity may have been of late years, no attempt ought to be discouraged which professes to render these important truths familiar to common understandings, and of all such attempts we think the present excels in perspicuity of style, and in promise of very general usefulness. In the learning and principles of the right reverend author we have an ample security against the common defects of common writers, and yet instead of dictating *ex cathedra*, he has here furnished his readers with every means to attain the conviction which appears to be on his own mind, and to attain it in the most fair and liberal manner.

The Easter Catechisms were published separately a few years ago, and are now collected in one volume with "A plain Argument from the Gospel History, for the Divinity of Christ." The present form is useful, moderate in price, and, we doubt not, will become popular in all schools of instruction and families, where the object is to perpetuate the doctrines of the established church.

ART. 16. *The Sunday School Miscellany*, vol. 1, 24mo. Williams & Smith, 1806.

The present volume contains an essay on sunday schools. Fami-

liar dialogues, anecdotes of pious children, juvenile hymns, &c. &c. and other similar tracts adapted to the understandings of children, and proposed as guides to their instructors. There is so much that is really good and useful in the institution of sunday schools, that we shall not object to some lesser matter contained in this volume, which we may think rather above the capacity of children. The intentions of the compiler cannot be too highly praised, but perhaps it may be expected from us to add that the principles of religion inculcated here are those which have lately obtained for a certain party, both in the church, and among the dissenters, the name of *Methodists*. To them particularly and perhaps exclusively, the "Sunday School Miscellany" will be a valuable addition to their stock of instruction.

POETRY.

ART. 17. *Poetic Sketches*. By T. GENT, *Farmouth*. *fcap.* 4s. 6d.
Rivingtons, London. 1806.

These sketches are prefaced with an address to the Reviewers, in which the poet deprecates the severity of criticism, urging the circumstance of his being worn with "plebeian cares and mercenary toils." If the poems before us were found to exhibit even the slightest indications of poetical genius, we are persuaded that none would be more ready than ourselves to grant them every sort of indulgence which ought to be granted on account of the circumstance pleaded in their behalf. The example of Bloomfield, and of our immortal Burns, are proofs sufficiently convincing that poetical eminence is by no means incompatible with plebeian toils. But if the plebeian candidate for poetical fame shall be found to have mistaken indelicacy and buffoonery for wit, and an incoherent jumble of discordant ideas for the inspirations of Apollo, it is the business of the reviewer to tell him so, and remand him again to the spade and the plough. It is enough that the poetical *mania* has pervaded, and still continues to pervade, the haunts of literary leisure; we must not allow it to pervade also the humbler haunts of rural industry. Mr. Gent has called upon us for our opinion, and we have given it him. Perhaps he may think our decision severe, but we are willing to undeceive him. He seems to have been flattering himself that the result of the publication of his poems would be the attainment of "beef, beer and bays"—objects of irresistible temptation, no doubt, to a vain and hungry poet. But we can assure him, that if he still continues to indulge this fond hope, this golden, but delusive dream, he will find himself most wofully disappointed. The attainment of the two former is altogether out of the question, and to the latter, we must candidly tell him that he is not entitled.

ART. 18. *SIMONIDEA*. *fcap.* 2s. 6d. Robinson, London. 1806.

This small volume consists of a few small poems which the author has chosen to denominate *Simonidea*, "because the first of them commemorate the dead, a species of composition in which Simonides excelled." This seems a strange reason: Because if it were even proper to denominate poems written in commemoration of the dead *Simonidea*, yet since the poems of the present volume are not all of that kind, the term is at best but clumsily applied. We think the author could have done nothing better than to have denominated

them elegies, and then the term would have been understood without any particular explanation. It is at least as extensive as Simonidea. But although the author has adopted this name, he is afraid that his resemblance to Simonides may be found to be rather in the subject than the style; and in this we can assure him that his fears are well founded. With the exception of one or two of the poems which are perhaps just tolerable, at least if the author is not much above the age of fifteen, we think they are the most childish trifling nonsense that ever was written. The author affects obscurity, and he has certainly succeeded. He warns his reader to "beware of hoping to trace to any object within his view the source of those affections he may discover here and there." This is certainly bad enough. But what is worse, we have often not been able to trace to any meaning the language which the author employs.

ART. 19. *Human life, a Poem, in five parts, fcap, 6s. Cadell & Davies, London, 1806.*

The author of this poem does not favour the public with his name, but we think it is a circumstance which the public will find but little cause to regret. The poem does not excite that sort of interest which awakens the curiosity of the reader, and makes him desire to know who the author is. It is dedicated to the Earl of Aberdeen, and preceded by an introduction explanatory of the object of the poem, and arrangement of its parts. The object is to give a general prospect of human life, accompanied with "delineation of character, with the end of rendering it particular and appropriate." The general divisions are as follows: infancy, childhood, youth, manhood, old age. In these there is certainly sufficient scope for the exercise of poetical talents, but to give interest to a poem on these subjects, the author must possess a profound knowledge of human nature, must have been an accurate observer of it in all its aspects, and must also have the judgment to select such features as are the best appropriated to characterise it. But these are qualifications of which we can find no trace in the present poem. We do not object to it merely because the view of human nature which it exhibits is altogether too general to excite interest, for one could not expect much minuteness of description in the compass of 150 pages of 16 lines in the page, but the circumstances selected are uninteresting, the observations unimportant, and the language in which they are dressed flat and spiritless. The nursery scene, in the first part, will exemplify what we have said, and that the reader may have a short specimen of our author's manner, we will present to him the three following stanzas from that scene, with which he will no doubt be very much delighted, because it will present to him a scene which he has no doubt forgot, but in which he has certainly been an actor. Speaking of the child when it makes its first attempts to walk, the author says,

"The forming members now expand apace,
He feels an eager hope untaught before,
And tries a bold attempt with forward grace,
Pointing his little foot to reach the floor."

"He stands, but timid at his mother's knee,
Then looks and crows, as wishful of applause,
And seeks, poor imp, by mincing step to free
Himself from bondage and the nursery laws."

* Now half released the adventurous urchin tries
 A farther walk impatient of command,
 But mark the fate of hardy wights; he lies
 Sprawling and screaming for th' assisting hand.

This is truly in the stile of the nursery, from which we are afraid our author has ventured rather prematurely to issue his poetical effusions.

NOVELS.

ART. 20. *Vicissitudes Abroad; or the Ghost of my Father. A Novel.* By Mrs. BENNETT. 6 vols. 12mo. 1l. 16s. Lane, & Co. 1806.

The name of Mrs. Bennett is, we presume, sufficiently known among the readers of novels, to render it unnecessary for us to introduce the present work by any formality of preface. It has, however, many claims on their attention, and on all the attention they can bestow, for we have not, of late years, met with any performance which has carried the arts of tedious writing, and perplexed and improbable incident, to a higher degree of perfection. We have here a vast catalogue of personages all moving in a crowd of events, and not only changing their names and titles in the course of these volumes, but having their heads taken off and put on again, dying and coming to life, murdered and making their escape, with such wonderful rapidity, that even the pen of the author seems often to have deserted its post, and increased our perplexities by leaving to conjecture what should have been decided by narration.

It may be necessary to explain by what means an author, who, from the quantity of her former productions, must be supposed a little acquainted with fabulous history, should have fallen into this mistake. We have often had occasion to remark that the accustomed fictions of novel life appear to be exhausted; love and its snares, and perplexities and escapes, will no longer afford interest or variety. It became therefore necessary to draw upon distant ages for incidents. Old castles, feudal tyrants and ghosts presented themselves, and for some time our circulating libraries contained nothing else. But so rigorous and unreasonable is the demand for variety, that even these were soon exhausted, and new resources must be sought. In this dilemma it probably occurred to our author, as it has to others of the profession, that although old castles, feudal tyrants, blue chambers and ghosts were growing out of fashion, they had left a relish for murders and bloodshed which might be turned to a profitable account. And this hope once formed, what so likely to furnish abundance of materials as the French revolution about the close of 1792 and 1793? That fertile period was accordingly consulted, and yielded such a quantity of heads taken off, throats cut, together with hanging, burning, roasting, &c. &c. as could not fail, with due management, to give a most pleasing variety to that species of narrative which is allowed, at present, to form the taste, and guide the feelings of the daughters of Britain!

Mrs. Bennet has placed her personages, French, English, Germans, &c. in the very heart of Paris during the Septembrizing scenes, and has connected them with the court of the unhappy

Louis XVI. in such a manner, as to share amply in all the massacres and miseries of that wretched city. Her personages, therefore, are partly real and partly fictitious, and her incidents partake of the same variety; but horror follows horror so rapidly, and truth as well as probability is so frequently outraged, that we apprehend there are few even among the *amateurs* of the *shocking* who will not be sickened before they proceed through half the work. To attempt any detail, which we sometimes give, of the *plot* or *fable*, were impossible, for such powers of perplexity are here displayed, that we cannot, with any certainty pronounce who is the hero or heroine of the piece; nor for whom or for what, we are expected to be most interested.

But while we leave to the readers of these *Vicissitudes*, a task far beyond our own attention or industry, it falls a little more directly within our province to notice some of the egregious imperfections of style which occur in every part, and this we are induced to undertake, because if young ladies become exclusively addicted to novel-reading, we are afraid they will soon lose sight not only of the graces of simplicity, but even of the rules of grammar.

Mrs. Bennet's style has many peculiarities of the faulty kind, sometimes inclining to the high stilts of bombast, and sometimes to a sort of slang which seems to be borrowed from the puppies in Bond-street, or from the inhabitants of the kitchen. Of all these we shall give a few specimens without any particular arrangement, but as they occur in our copy. "Her face, without being beautiful, has been thought to have a certain *tack*;"—"I can with difficulty *respire*."—"I doubted not his embarrassments, they were *concomitant* to his *avocations*;" "Madame Soubize consented to *chaprone* her," which *chaproning*, we are afterwards told, was a "sacred trust;" Mademoiselle de Verencourt *is just* the most beautiful creature in the world:" "She was sensibly concerned for her friends at Paris, *who* it would mortify;" "The Countess was a lady *who* it was easy to astonish." This vulgarity occurs often, but the following is perhaps the most brilliant instance: "That would be to reward, not punish, my charming Marquise, but *who* should I, *whom*, you say, *am* an hermit, and *whom*, I say, *will* certainly return to Languedoc, *who* should I marry?" That *indefeasible* and durable impulse by which good and great minds are *gravitated* to each other:" She had the *torture* to see her husband was the *rage* of women:" "She extremely *loved* Madame de V. *respected* the Duke and Duchess, *adored* her mother, and *doated* on Adelaide:"—"He *revered* his tutor, *loved* his father, *respected* the Duchess, *romped* with Charlotte, and, like his brother, *admired only* Adelaide:" "It was now, too, supported by the Duchess, whose *energy* was the more worthy of admiration, as it was against her own secret judgment;"—"Really what most seems wanting is *energy*—It required, the Duchess de V. said, more than *energy* to force a person of the Count de V.'s rank and sentiments, &c." "The *energy* of Adelaide was far from subsiding;" "my own *maccrated* heart is bursting with tender regret." "The Duchess was denounced an emigrant, and the Chevalier was decreed heir, in succession, *as perfect as if she was dead*;" He supported her in his trembling arms, and while

he called aloud for help, *imprecated* his own *brutality*;" "the passion that connected itself with his *vital existence*," &c. &c.

As some persons, at the present crisis, are apt to entertain desponding thoughts of their country, we beg leave to remind them of a very striking proof of its prosperity. This novel of six volumes, twelves, may be had for the moderate price of *one pound sixteen shillings* sterling!—Thou great Subjugator of Europe do thy worst!

ART. 21. *Anti-Delphine: A Novel. Founded on Facts.* By Mrs. BYRON, 2 vols. cr. oct. 8s. Mawman, 1806.

Another Novel *founded* on the horrors of revolutionary France, but more connected and consistent with probability than "Vicissitudes abroad," and more directly tending "to show the unfortunate that there are others on whom the hand of affliction presses, perhaps, yet more heavily than on themselves; that no one is tried beyond his strength, and that conscious rectitude ensures its own reward." It appears, likewise, to be offered as an antidote to the immorality of *Delphine*, and is not perhaps ill calculated for that purpose. But *Delphine*, with all its tendencies, is a work of considerable genius; a praise which we cannot bestow on the present performance. Some of the characters also betray an exuberance of contradictory passions which ought not to be exhibited as the objects of pity. When another man possesses all the affections of a wife, we must consider the husband as robbed; and although she may retain as much chastity as to preserve her reputation with the world, and afford a great deal of sentimental writing besides, we very much doubt whether she will stand acquitted at that bar which takes cognizance of the thoughts.

ART. 22. *Vensenshon; or, Lotc's Mazes, a Novel.* By Mrs. HARRIET BUTLER, 3 vols. 12mo. 15s. Brimmer & Jennings, 1806.

This lady begs the critics not to glance at this trifle with a jaundiced eye, or trace its demerits through the fearful *microscope* of prejudice. Prejudice, good Madam, we can have none against you. Your novel is interesting, and calculated to promote virtuous sentiments and actions. We can have no prejudice against these. As to your style, it is so far above us that we have more need of a *telescope*. Let the reader decide:

"The first glow of breezy morn crimsoned the eastern horizon. The light grey mists retired abashed, or fainted on each spiry mountain that towered its bosom to cerulean zeniths. *Her* roseate blushes kindled the dew-bathed aromatic vegetation into lustrous animation, and rolled a mass of vivid splendour over the illumined beauty of creation."

Again:

"Vensenshon had arisen, early as the high-poised songster, whose downy plumage winnowed the paly ether. Involved in vestal innocence, and blooming as Hebe, she passed forth to snatch the first perfumes shed by the breath of morn. Health hovered on *her* ambient wing; cheerfulness stole from her freshened sighs, and pleasure revelled in the lucid dew-drop, which yet pressed the aromatic lip of variegated nature. Hazy dawn mantled the mountainous heights, but the blue vapoury exhalation faded, as the stronger touch

of morn effused her orient animation over creation's rejoicing bosom."

Once more, on a scene of courtship:

"Happy, exquisite moments! how fleeting are thy joys, how delicious thy evanescent existence, how ravishing that blissful era, when passion's youthful germ shoots forth its first rosy sweets, and fermentive fancy anticipates an endless plenitude of similar rapture. What pity that the canker, time, should feed upon the bosom's sensibilities; that imagination's ebbing stream should eventually forget to roll its bounties over the ardent brain, which erst fondly appreciated its golden treasure, &c. &c."

We know not to what height such a style as this may be carried, but the present performance seems to go pretty far in deciding the question.

TO CORRESPONDENTS.

We have received a letter from Mr. Brewster, in which he uses much argumentation to show, in opposition to our opinion, stated in the criticism upon his edition of Ferguson's Lectures, that his labours were not uselessly directed in computing a mill-wright's table upon new principles. His letter is far too long for insertion on a topic of comparatively so little importance; but that he may not complain of either inattention or injustice, we will extract one passage:—"In a second edition of Ferguson's Mechanics," [Why does Mr. Brewster change the title of the work? he can scarcely intend to expunge the optics and the astronomical subjects from his new edition] "which will be published in a few weeks, I have given the table in question without any alteration; but I have computed another with great labour, in which the velocity of the water is deduced from the formula

$$v = \sqrt{\frac{172}{3}} \times (Rb - \frac{1}{2}hh) \text{ founded on the experiments of Bossuet,}$$

v being the velocity of the water, hh its height, and Rb the height of the fall. I have also made the velocity of the wheel $\frac{3}{4}$ instead of $\frac{1}{2}$ the velocity of the water, a supposition more agreeable to the experiments of Borda and Smeaton. But, though I have made this change in the column of velocities, it is not from any conviction of its utility, for I am decidedly of opinion that the velocity of the stream should be determined by experiment." On this passage we have only to remark, that the opinion expressed in the latter part of it entirely coincides with our own; while Mr. B.'s confession that he has bestowed great labour upon a new table, the utility of which he has no conviction of, proves much more than our assertion, since it shews, if it shew any thing, that he has a propensity to employ his labour "uselessly,"—a strange propensity to be indulged by a gentleman who is so able to devote his time and talents to a better purpose.

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[N^o V.]

ART. I. *A Treatise on the Coins of the Realm; in a Letter to the King.* By CHARLES, Earl of Liverpool. 4to. pp. 268. Oxford, 1805. Cadell & Davies, London.

THE subject of Coin is part of that great subject of Money, the doctrine of which is one of the most perplexed and obscure, in the science of Political Economy. When so much is yet wanting to set the doctrine of Money in a proper light, it is not to be accounted wonderful that the Earl of Liverpool found many things requiring reform both in the opinions of his nation and the practice of its government in regard to coin. The enlightened man, who truly desires the good of his country,—but who has so often to lament the supineness of his countrymen which neglects, or their love of selfish interest which opposes, the salutary doctrines of political regulation, is peculiarly pleased when a man in the circumstances of this author comes forward with ideas tending to improvement. By such an incident both their prejudices and supineness are eluded; while they listen to a public man, who alone, they are so apt to believe, is the proper judge of political measures; and to a man of rank about whose opinions they are so much more than ordinarily curious.

In stating our opinion of the present performance we shall not account it necessary to follow the author, in the number of whose merits arrangement is not to be classed. His treatise consists of two essential parts though strangely mixed together, the history of coinage in this country, and the examination of the principles of coinage.

By far the greater part of the book is occupied with the historical details; and in this respect the information which it communicates appears to us complete. Lord Liverpool made his researches under peculiar advantages; and has availed himself of them fully and meritoriously. Nothing further is wanting in regard to this particular of the British history. All the information which can be obtained is here collected. And we are not disposed to rate lightly this service. The subject is an historical point of considerable curiosity. The state of the coinage, taken at any particular juncture, is part of the general picture of the times; and of considerable service in forming a just estimate of their character. We do not, however, regard

this information as attended with all the utility which our author ascribes to it. In the actions of our fathers, he thinks, we may find the best lessons of our own conduct. Now unless the contemplation of blunders and ignorance be this instructive circumstance, we really know not how the lessons in this case are to be derived. Lord Liverpool's own work exhibits our predecessors in a very exact and unvaried progress from error to error; and yet so strong is the habit of calling what has been done by our ancestors wise, (a habit contracted by some men from the fear of changes prejudicial to the general welfare, by others from the fear of changes favourable to the general welfare, but dangerous to their own) that even on the subject of coinage his lordship tells us we must learn almost every thing from our ancestors, and this at the very moment when he is shewing us the propriety of altering almost every thing which our ancestors have done.

There is one topic which we know not whether the author considered as belonging to the historical, or the philosophical part of his subject; and that is the authority by which coin is made and circulated. So rudely was this concern managed antiently, that almost every great Baron issued coin. The inconveniences of this being very great, when the power of the sovereign began to encroach upon that of the barons, the privilege of coining money for the whole kingdom, was one of the first things yielded up to him. Like all the other privileges which in a similar manner fell into the king's hands, and remained for a time unchallenged in his possession, it was claimed at last as a peculiar function of royalty; and when the general term Prerogative was invented to include all these unchallenged privileges, this was comprehended among the rest. Our author accordingly traces up the right of coining money in this country to the prerogative. But the account which he would render of the prerogative is very different from that stated above. He talks of it in the common, mysterious style; as a sublime something inherent in royalty; but wherein consisting, or how derived, we have no information. No great inconvenience having ever occurred in practice from leaving the right of coining money under this mysterious denomination, because our sovereigns lately have never exercised the right in any case of importance without the advice of parliament, the powers which ought in this matter to reside in the King have never been properly defined. As the King has been cautious not to use the power which could not properly be entrusted to him, the whole has *nominally* continued in his possession. The King has been *said* to possess the power, while the legislature has exercised it. However negligent, notwithstanding, the state in which this important point had remained, nothing can be more evident than that the power of altering the coin at

pleasure cannot be left in the hands of the King of Great Britain. It is inconsistent with the limitations imposed by law upon his power. It is inconsistent with the liberty of the people, with all security of property in the kingdom, and the established rights of parliament. Were the sovereign possessed of such a power, he could render himself master to any degree he chose of the property of the whole nation. He might contract pecuniary obligations to any possible amount, and by commanding every shilling to pass for a guinea, discharge them with less than a twentieth of the sum. By using an expedient like this might he not on a particular emergency render himself independent of his parliament for supplies, and accomplish such designs against the constitutional checks on his power, that nothing but a civil war could re-establish the liberties of the people? It appears very evidently from these few reflections that the coining of money is in fact a great and very delicate object of legislation; and that it never can be safely lodged in any hands but those to which the power of making laws is wisely entrusted. In a professed treatise on coining, this subject should have been accurately separated and defined; and that part of the business which is legislative, and that which is executive, distinguished and clearly pointed out. We have little obligations to an author who lumps both the executive and legislative parts together, and consigns them in a mass to the sovereign, for no other reason than because they have been treated in this slovenly manner heretofore; and because every power, which the sovereign has hitherto been allowed to possess, the author is willing to represent as unlawful to be taken from him, with whatever evil effects it may be attended. Perhaps, the limitation of the prerogative is a doctrine which was not to be expected in a letter from Lord Liverpool to the King. On this point, indeed, we do not hold ourselves competent to decide. We know not what might be proper to pass between Lord Liverpool and the King. But this we know, that in a treatise presented to the public on the subject of coining, the power which ought to be exercised by the legislative and that which ought to be exercised by the executive branches of the government, should have been well discriminated and displayed.

Among the first observations, not of the historical but speculative kind, which we meet with in the treatise, are those on the advantages and disadvantages of the precious metals as the matter of coin. These are perfectly just, and though in them there is no novelty, they are not misplaced, being requisite to a complete view of the subject.

When our author comes to lay down the principles which ought to regulate the business of coinage, he divides the subject into three parts; in the first of which it is his object to

prove that the standard coin, what he calls the principal measure of property, ought to be of one metal only; in the second he inquires what that metal ought to be; and in the third he shews in what manner the auxiliary coins, made of other metals, should be formed.

1. In this country our legal coin is made of two metals, gold and silver. These metals are coined at the mint according to a fixed estimate of the value of the one compared with that of the other. Now there would be no inconvenience in this, were the rate, so fixed, according to the actual value of the one compared with that of the other; and did no alteration ever take place in that proportion. But as the value of gold and silver is continually varying in regard to one another, and an ounce of the one is now worth one quantity of the other, and at another time worth a different quantity, the inconveniences arising from using both as standards is very great. The evidence of this does not lie very deep; but one cannot say that the author has gone to the bottom of it. He has in a great measure contented himself with an appeal to authorities, and to some historical facts, chiefly the use of Bank money in some countries, a circumstance which to us appears but little connected with the point in question: And he has very slightly touched upon the reason of the thing. We entirely agree with him, however, in his conclusion; and it is not consistent with our present purpose to supply his deficiency by explaining what appear to us the most real proofs that the standard coin, the legal instrument of barter, should be made of one metal only.

2. Under the second head it is the object of the noble author to prove that gold is the metal which should be used exclusively for the standard coin of Great Britain. In discussing the subject he proposes "to consider it in two views: First, as a question of law; Secondly, as a question of fact; that is, with a reference to the practice and opinions of the people."

Originally in this country silver coin only was legal tender; afterwards gold coin was rendered so jointly; in 1774 when the gold coin was reformed, and the silver was in a very debased state, silver coin was declared, by act of parliament, to be legal tender only to the amount of £25, except according to its weight at the rate of 5s. 2d. per oz.; and coins made of copper are only legal tender to the amount of twelpence. Such are the points of law which the author thinks proper to bring forward on the present occasion. In regard to the question of fact, or the opinions and practice of the people, the author adduces a short history of the proportion in which payments have been made in gold and silver from the earliest time to the present in this country, and from this it appears that since the year 1717 all considerable payments have been made exclusively in

gold; the use of the silver coins having been confined to the payment of small sums, or the exchange of gold coins. It thus appears that both law and the propensity of the people gives the preference to gold in all payments but those of a small amount; and it is evident from the appearance of no inconvenience in the common business of the market, notwithstanding the imperfect state of our silver coinage, that gold has become, in the business of the country, the real medium of exchange, and that with a reference to the gold coin all bargains are adjusted. It is equally evident that it is by the same medium our commercial intercourse with other nations is carried on, since, bad as our silver coinage is, we find the par of exchange unaffected. These arguments are perfectly satisfactory. But the author adduces another which by some may be thought more to the point; he shews that gold and silver itself, that bullion, has risen or fallen in price according to the perfection or imperfection of our gold coin, not according to that of our silver.

He next examines the opinions of those who represent silver as the proper metal for the standard coin. Mr. Locke says, *that Gold is not the Money of the World and measure of commerce, NOR FIT TO BE SO.* He easily shows the absurdity of this proposition.

The accommodations which are found in gold as the standard coin are these: that being higher in value than silver, a moderate quantity of it bears a nearer proportion to the value of the great exchanges which are made in an age when riches abound, whence it is more convenient; that it varies much less in its current price than silver; that being placed at the superior end of the scale of value in regard to the metals employed for coin, the scale can be graduated much more conveniently from this end, than when the standard is placed at the middle or the lowest end. Thus far the doctrine of our author appears to us well founded; and we add that it is here excellently illustrated and proved. Before, however, he quits this part of the subject he states and endeavours to establish a principle to which we cannot so readily yield our assent.

The point in question is, whether or not a seignorage or additional price on the coined gold, equivalent to the additional value which it acquires by the convenience of this form should be imposed. Lord Liverpool is of opinion that it should not, for the four following reasons:

“ Because this principal measure of property would not in such case be perfect.

“ Because the merchants of foreign nations, who have any commercial intercourse with this country, estimate the value of our Coins only according to the intrinsic value of the metal that is in them: so that the British merchant would, in such case, be forced to pay, in his exchanges, a compensation for any defect, which

might be in these Coins; and he must necessarily either raise the price of all merchandize and manufactures sold to foreign nations in proportion, or submit to this loss.

“Because no such charge of fabrication has been taken at the British Mint for nearly a century and a half past; and, if it were now taken, the weight of the new Gold Coins must be diminished, to pay for this fabrication.

“And lastly, Because these new Gold Coins would either differ in weight from those now in currency, or, to prevent this evil, the whole of our present Gold Coins must be taken out of circulation, brought to the Mint, and be recoinced.”

The first reason is founded upon a radical mistake in regard to the nature of money. Money is not a measure of property; unless the meaning of this vague expression be something different from what we apprehend. Money is not a standard of value. It is neither more nor less than a commodity which is exchanged at its value, just like other commodities; with this difference only that it enters into a greater number of exchanges than any other species of commodity.

An attention to the same mistake will discover the fallacy in the second reason. In regard to coin, it is not the kind or the quantity of the metal which is the object of consideration; but the value of the coin. It is not because it is of this or that colour, or of this or that bulk that it is exchanged against such another commodity; but because it is of a value considered equal to that of the other commodity. Now it is abundantly evident that the precious metals when coined are more valuable for the business of exchange, within the country where the coin circulates, than the same metals uncoined. The coining ascertains by adequate proof the weight and fineness of the metal offered in exchange. Now as every man would be willing to give something to be saved the trouble of ascertaining this weight and fineness in every exchange where he might have the precious metals to receive, the coined money is to the amount of this something more valuable than bullion. Accordingly when the two commodities, bullion and coin, come fairly to market, this difference of value is sure to be felt in the different prices of each. It is the very nature of market to produce this effect. The coin purchases more commodities than the bullion, exactly in proportion to the value which has been stamped upon it by the coinage, whether it has been issued by the government at the mere value of bullion or not. As coin therefore is by its very nature more valuable in the country where it passes than an equal weight of the same metal, our merchants, in their intercourse with foreign nations, are all subject in fact to that very circumstance from which Lord Liverpool would save them. It is very evident that if they export guineas at the value of mere bullion, they are losers.

to the amount of all that additional value which guineas possess in the business of their own country; and if they export bullion, at a value exactly adjusted to that of the coin, an adjustment which the market establishes of its own accord, it is a matter of indifference whether the same quantity be expressed by the term 300 guineas or 200 guineas.

The first two objections to the principle of a seignorage have therefore evidently no force in them. The last two refer entirely to certain practical difficulties, which, arising from the old practice, would be experienced in effecting a change. But when a change is right in principle, and when only practical difficulties attend the introduction, the wish to oppose it on this score is generally to be treated with contempt. It is evident that all difficulties of that nature require only address and pains to overcome them. Such arguments against changes therefore are merely the pleas of sloth. It is remarkable, however, how eager the men of office are to enforce pleas of this sort; how zealously they contend for leaving things as they are, in fear of the trouble which might accompany the change. We see from what manly and virtuous motive these remonstrances commonly proceed.

It may be worth while, since it is a point which seems not as yet to be at all understood, to explain the exact effects which are in this country produced by our present practice of coining. It is the Bank of England which enjoys the seignorage on the British coin. The gold which is stamped at the mint is given to the bank for bullion, weight for weight. But as the coin bears in exchange a higher price than the bullion, the bank accordingly gains all the difference of value which is found between the quantity of bullion they give, and the quantity of coin they receive. The state then of the case is this: the whole expence of coining money for the kingdom is borne by the government, and for this expence taxes must be raised on the people; while the additional value given to the metal by coining is reaped by the bank. Thus by coining money without any seignorage, the people have to pay a tax which is immediately transferred to the proprietors of the Bank of England. The evil here to be sure is not very great; and were a seignorage to be imposed the most sacred attention ought to be observed that it never surpass the additional price which the coin would find in exchange. The proper rule would probably be to impose only the expence of coinage, and that would be always rather below the additional value which the metal would receive. But in this case the people would bear no burthen, and the small profit which would then be reaped by the bank might be compensated to the public by other services they might be obliged to perform.

It is sufficiently evident from this doctrine that in one reason

which is very generally urged for imposing a seignorage on the coining of money there is no weight. We mean the preventing of the coin from being exported. The motive for keeping the coin of a country at home must always be the same, when there is a seignorage on the coining and when there is not. It will always possess in exchange that relative price to the price of bullion, which is created by its superior utility; and as it has this superiority of utility and price nowhere but in one country, it must be some very peculiar turn in the bullion market which can make it be exported but with a loss.

3. As coins made of the most valuable metal are not convenient for all purposes in a nation; it is requisite for the smaller payments to have coins of the inferior metals; as we have in this country of silver and copper. The principles which Lord Liverpool lays down for regulating the coinage from those metals are as follows. Gold coin alone being accounted standard, the other coins are merely representative, and take their value with a reference to the gold coin. They should be made legal to the amount only of the most common coin formed of the metal immediately above them; copper coin to the amount of a shilling, and silver to that of a guinea. The charge of coining, or of workmanship, he thinks should be taken out of these inferior coins; and for this he finds several reasons, some in which there is force and some not. As we have stated our reasons for thinking that this charge should be taken out of all coin, we need not enlarge upon this part of the subject.

After stating and examining three objections to these principles of coinage, the author proceeds to describe the present state of the coins of Great Britain—gold, silver, and copper. And the description is certainly very complete. He discriminates too very justly between what is perfect, or nearly so, and what is defective; but he is shy in pointing out the practical means of effecting a remedy. What, indeed, he says, is true, that some of these means ought to be kept a secret till the moment of their application.

When a perfect set of coins are once introduced, the expedient which he proposes to preserve them from degenerating is the practice of weighing. He seems not to have adverted that this is to forfeit completely one of the advantages of coin, which is to save the trouble of weighing the precious metals. It is necessary that some check in the common receipt of money should exist upon the fraud of clipping and filing, and perhaps the best check is that of rendering the coins legal tender only according to their weight, so that if any man accepts of a very mutilated piece it is at his own peril. But in practice we suspect the business must always be allowed to proceed something in the coarse manner we at present perceive; and the worn coins be replaced at the public expence. His lordship

may depend upon it that the remedy he proposes, of making the collectors of the public revenue be rigid in taking none but money of the full weight, would create so much vexation and discontent, that the expense of replacing the defective coin had much better be quietly defrayed by government, that is, by a tax on the people. And by experiment it does not appear that the trade of clipping and filing is one of so much profit as to render it an object of great apprehension.

Having thus delivered his opinions on the nature of coinage the author would have closed his discourse, but for one subject, so closely connected with that of coins as to affect materially all arrangements with regard to them. That subject is paper money, the use of which he thinks has risen to a great nuisance in the country, having banished in a great measure the use of coins. These evil effects, he thinks, and that most erroneously, are all owing to the country banks. While the fact is, that the great check upon the abuse of the extravagant powers unwisely entrusted to the Bank of England is found in the country banks. It is very plain that paper money, being merely the substitution of credit for coin, so long as the credit is well founded, can never rise to an abuse; and equally plain it is that the multiplication of banks, by the powerful checks they impose upon one another, and the small extension that is afforded to the credit of each, is of all possible expedients the most effectual to preserve sound the foundations of the general system. This doctrine is so very obvious to any one who is at all acquainted with the nature of paper money that it is very remarkable an author so well informed as this should have been misled by the interested doctrines which have been propagated in detraction of the country banks, and have met with too favourable a reception in the nation.

The inconveniences which he conjures up are really nothing at all. It is a dreadful thing, he says, that the paper money of one district will not pass in another. We can assure him it is no dreadful thing at all, nor is any inconvenience, worthy of being mentioned, ever sustained by the traveller on that account; since it is easy to provide himself with more than one medium which is current all over the kingdom. The price of bullion is at present higher than it is rated at the mint, and a piece of coin is of more value in weight than tale. He seems to think that the present use, or abuse of paper, either creates this evil or enhances its inconveniences. But we cannot, for our lives, discover his reason, or any good reason for such an opinion. If a guinea be of more value melted down, than not, is not the temptation to melt it down the same, whether there is paper to supply its place or not? The only difference is that the government must supply its place by coining another if there is no paper, and if there is paper it will be saved from

that loss. That any possible employment of paper can have any effect in raising the price of bullion is too absurd to be maintained, since it only contributes to lessen the demand for it. The term, however, *price of bullion*, is one of the most vague and fallacious in the language. It means either the price of gold or the price of silver. But what do we mean by the price of gold? The quantity of silver that can be got for it. And what do we mean by the price of silver? The quantity of gold that can be got for it. The price of bullion then is nothing but the fluctuation in the relative value of gold and silver; and when the one is above the rate of the mint the other must be below it. It is very remarkable, therefore, the author did not perceive that the inconveniences which appear in the price of bullion rising above the rate of the mint are entirely owing to that circumstance, the disadvantages of which he undertook to demonstrate, we mean our having two standard metals for our coins in this country. Were gold the only standard, and were silver not rated at the mint at all, it is evident there never could be any fluctuation between the value of the guinea, and that of gold bullion; a very important advantage, and perhaps equal to all those taken together which our author has elsewhere enumerated.

He shews at last distinctly where he got his notions of the inutility of country banks; by advancing the doctrine we have so often heard that the country banks create the difficulty experienced by the Bank of England in supplying the country with cash. But is it not very extraordinary that he should have forgot having stated, only a few pages before, that the country banks ~~drive~~ drive cash out of circulation. The country banks, therefore, are accused of producing two contrary effects, of rendering cash unnecessary, and at the same time of rendering it difficult to be supplied. We would advise Lord Liverpool to beware another time how he borrows the doctrine of Bank Directors in a case where they themselves are interested parties.

Let us not, however, conclude these strictures without pronouncing the praise which we think justly due. We have read this production of this aged nobleman, not only with approbation, but with admiration. He has evinced not only great knowledge of the subject, but great acuteness of mind, habits of philosophical reflection, and great powers of composition. His leading principles are founded upon the most enlightened doctrines of political economy; and when we consider how many of the young pretenders to political knowledge, who have not been nurtured in the ancient system, are fond of adhering to former prejudices from incapacity or unwillingness to make themselves masters of the science, it should be regarded as no slight proof of his strength of mind to have imbibed so com-

pletely the grand principles, which have been chiefly propagated, since many of his opinions must have been formed. In addressing the king too, as we formerly mentioned, we would not have it understood, that we insinuated any impropriety in the style of our author. If in any one an address to the sovereign on such an occasion is becoming, it must be in the man who has, perhaps, received more personal favours from him than any other; nor is the tone of gratitude and veneration which the author has assumed disgraced by that of servility and adulation. That with his years and infirmities he has exerted himself so meritoriously to instruct his countrymen on a very important subject entitles him to a high degree of their approbation and esteem.

ART. II. *Leonora.* By Miss EDGEWORTH. 2 vols. 8vo. 10s. 6d. Johnson. 1806.

OUR observations on this novel will be best understood after a short sketch of the story.

Lady Olivia had been early married to one in whom she expected to find the very creature of her warm imagination; but alas! she soon discovered him to be nothing more than—a mere husband. She then felt that they were not made for each other; she convinced her husband of this melancholy truth, and frankly owned to him that her love was wholly extinguished. The cruel laws of England do not, however, permit of divorce for incompatibility of temper: but Lady Olivia could not submit to live in this legal prostitution; she quitted her husband, and sought for balm to her wounded heart in foreign climes. Amidst the romantic scenery of Switzerland, she solaced herself with those German novels which are so well calculated to call forth all the sensibilities of the heart, and lap the soul in ideal extacies. Here she at length met with a man of a soul congenial to her own—a Mr. R.—a St. Preux—a very Werter! What could she do? Her heart was entangled ere she was aware. Unfortunately the report of this tender intercourse reached England, to which she found occasion some time afterwards to return: and our country-women not being as yet sufficiently advanced in refinement to view such excesses of sensibility with a favourable eye, Lady Olivia found herself on the point of being excluded from those circles where her beauty, rank, and accomplishments had formerly procured her so distinguished a reception. At this critical moment the story of her misfortunes excited the compassion of Lady Leonora L——, and Lady Olivia had sufficient address to improve this favourable sentiment. She represented herself to Lady Leonora as one who had been betrayed by youth, warmth of heart, and the want of any more experienced friend to direct her conduct, into errors of which she now severely

repented. She promised to renounce all intercourse with Mr. R— and to be entirely guided by Lady Leonora's directions. Lady Leonora, the daughter of the Duchess of —, a woman of high and delicate sentiments of honour, was not less distinguished by her virtue and a reputation which envy herself had not dared to sully; than by her beauty and elegant accomplishments. She was as exemplary a wife as she had been a daughter. With such a reputation, even the most scrupulous could not hesitate to admit into their society any one whom she admitted into hers; and accordingly Lady Olivia, having been taken under her protection, was at once received into those societies from which she had been on the point of being for ever excluded. To render Lady Olivia's reception still more secure, the generous Lady Leonora took her to spend some months at her country seat. But Olivia was by much too far gone in sentiment and metaphysics long to relish Lady Leonora's society. She soon found out that the latter was a mere English matron, who had, indeed, the first-rate charms, but who had no idea of turning them to account; and while Lady Leonora was still rejoicing in having rescued the unfortunate Olivia from unmerited disgrace, the latter was lamenting to the gay Gabrielle, her French correspondent, the want of sensibility in Leonora, and the impossibility of loving her as a heroine ought to be loved.

Mr. L—, Lady Leonora's husband, was a man of a peculiar character. Under a reserved, and cold outward appearance, he concealed a temperament susceptible of the warmest passions. His ideas of love were romantic: It was not enough for him to possess a woman's whole affections, unless these affections were also uncommonly ardent; and nothing appeared to him less gratifying than that decent attachment which arises from considerations of duty. The beauty, the accomplishments, and above all the affectation of excessive sensibility displayed by Lady Olivia had attracted his attention, and after she had for some time resided at his country-seat, he could not help betraying evident symptoms of a growing attachment to her. He had imagined that he was only amusing himself with a lively coquette, till at length he found himself entangled in her snares beyond recovery. Olivia had been rather predisposed against him, and at first engaged in the affair from her unbounded love of admiration, and the pride of triumphing over his apparent reserve and self command: but by frequently working up her mind to an excess of sensibility to attract his admiration, and by placing herself in dangerous situations, she was insensibly caught in her own snares, and became no less passionately attached to him than she had been to R—. Lady Leonora could not be blind to what was passing: but while her heart was wrung with the conduct of her husband, she had the

prudence to conceal her feelings within her own bosom. She imagined that he alone was to blame, that Olivia was the guiltless object of a passion which she could not avoid. Lady Leonora could not suppose that Olivia should so soon forget her excessive attachment to R—; and the latter had managed her advances so well as not to undeceive her in this supposition. The apparent want of jealousy with which Lady Leonora viewed the intercourse of her husband and Olivia was construed by him into insensibility, and indifference to himself. He contrasted the moderate, the calm demeanour of Leonora, with the enthusiastic and undisguised passion of Olivia; and while his distempered imagination revolted from the former, it found in the latter every gratification which it could desire. Olivia, a complete mistress of the *art* of love, left no means untried to secure her conquest: she frankly confessed to him her former passion, and her former weaknesses, and thus won his confidence by an avowal which seemed to cost her so much, and to be only wrung from her by her earnest desire not to impose on the man who possessed her whole heart.

At length Lady Leonora made a discovery which fully convinced her of Olivia's treachery, and in consequence wrote her a letter which caused her immediate departure. Mr. L— followed her, and took a house for her at Richmond. Here, after a few days, he began to discover that even the extravagant sensibility and passion of his mistress were unable to secure to him a moderate portion of happiness. Her morbid sensibility exposed her perpetually to the most agonizing apprehensions. She dreaded the return of his affection for Leonora; and was afraid to trust him out of her sight a moment, lest he should be prevailed upon to abandon her. When ~~present~~ she harassed him incessantly by her complaints; and if he attempted the slightest remonstrance, she burst out into the most frantic expressions of rage. These miseries with which he was perpetually haunted, made him look back with regret on the scene of happiness which he had enjoyed with Leonora: but still all these distresses proceeded from the keenness of Olivia's sensibility, from the excess of her love; her attachment to him had caused her to abandon for ever all claims to reputation, all chance of admission into those circles which she had once adorned; he was therefore bound in honour not to abandon her however uneasy his situation might be. Olivia soon grew heartily tired of a retirement where she had no opportunity of shewing her talents, and gratifying her passion for admiration; and she was perpetually haunted with jealousy of Leonora. Mr. L— had some time before refused an embassy to Russia; but it was still open, and Olivia prevailed on him to solicit and obtain it. By accompanying him thither, she expected to gain a decided triumph over Leonora, and that admission into fashionable so-

ciety which is not denied by Russian manners to those whose sensibilities have led them a little astray. Mr. L— was himself anxious to escape from his present situation, and to restore Olivia to society. The change of ministry, however, delayed his departure for a few weeks.

Lady Leonora, on hearing from her husband that he had accepted the embassy to Petersburg, was thrown into the greatest agitation. She determined, however, to come to London to see him before his departure. But her agitation was too violent for her strength; she was taken ill at the moment she intended to set out, and was prematurely brought to bed of a son, who died a few days afterwards. Mr. L— was struck with the keenest self-reproach on hearing of these misfortunes: his regret was still further increased by the Duchess of —, Lady Leonora's mother, sending him the whole of the letters which his wife had written to her since their acquaintance with Olivia. Here he found the generous Leonora anxiously defending Olivia, even while the latter was acting the most perfidious part: he found that, while he was accusing her of insensibility, she was undergoing the severest struggles to prevent herself from giving him uneasiness. His love for Leonora now began to revive; while the caprice, the metaphysical jargon, and overwrought sensibilities of Olivia began rapidly to alienate his affections from her. He could not, however, give up the embassy which he had solicited, and he considered his honour as engaged not to abandon Olivia. He resolved to visit Lady Leonora at his castle before his departure, and then to endeavour to find more happiness with Olivia in a foreign country. But Olivia dreaded nothing more than an interview between him and Leonora. On the day before his intended departure for L— castle, she wrote him a note requesting to see him at Richmond for the last time, as to-morrow's sun was never to rise on Olivia. He found her reclined on a couch dressed out with elegant and studied negligence: the apartment was decked with flowers, and every thing recalled to Mr. L.'s fancy the dying scene in Rousseau's *Heloise*. This dispelled the illusion, and he began in a tone of raillery to assure her he was not a St. Preux. Olivia, stung to the quick, started up in a phrenzy, seized a pen-knife which lay on the table, and plunged it into her side. He prevented her from repeating the blow, and the sight of her own blood, with the horror of approaching death, soon turned her rage into the deepest consternation. A surgeon who was called to dress the wound, having declared that it was by no means dangerous, her fears subsided; she, however, resolutely threatened that she would break it open afresh, unless Mr. L— gave her a solemn promise that he would go to Petersburg, and take her with him.

With this fatal promise hanging over his head, he went to

L— castle to bid adieu to Leonora. During the few days which he remained here he felt all his fondness for her revive. When he quitted her, his mind was thrown into such agitation that on his arrival at Yarmouth, where he was to embark, he was seized with a violent fever and soon became delirious. Leonora, on hearing of his situation, instantly set off to Yarmouth, although so lately recovered from a dangerous illness. The physicians had declared his fever to be highly infectious, but she forced her way to his apartment in spite of all obstacles, and resolutely attended him without intermission. He was for some time in a very doubtful situation: the physicians at length gave him over: but by an unexpected turn, not uncommon in fevers, he began to recover and was soon afterwards out of danger. As soon as the delirium quitted him, he was deeply penetrated with Lady Leonora's conduct; and assured her of his repentance and undivided love. Olivia, who was to have followed him to Russia as soon as her wound was quite healed, had heard of his dangerous illness at the same time as Leonora; but she contented herself with expressing her anguish and apprehensions in the most feeling terms, by letter. The danger of her wound opening again furnished an excuse for not travelling so far; and she was sure he would be too much alarmed if she exposed herself to catch the infection. Mr. L— could not but be forcibly struck with the contrast of her conduct to Leonora's: as soon as he was able he wrote to Olivia giving her an account of the fond and anxious attendance of Leonora during his illness: but while he left her from hence to guess the state of his feelings, he assured her of his resolution to fulfil his promise. Olivia was naturally exasperated almost to madness by this letter; but desperate by her disappointment, and determined on plaguing him to the utmost, she insisted upon the fulfilment of his solemn promise as soon as his health was re-established. He soon recovered, and the day, and almost the hour of his departure had arrived, when an unexpected incident occurred. Lady Olivia had kept up a regular correspondence with her dearest friend and confidante, Madame de P——, a French lady of fashion, who was equally famed for her skill in political and amorous intrigue. After some time, however, Olivia learnt that this dear friend had seduced her lover R— into the number of her *particular* admirers, and that this was the cause of his alienation from herself. Although she was then living with Mr. L— at Richmond, she could not endure what she accounted such an act of perfidy: with the most violent reproaches, she sent back Madame de P——'s letters, and demanded her own in return. Madame de P. who greatly enjoyed this triumph, complied with the request. Olivia's letters were put on board a French frigate, which was afterwards fortunately taken by one of our cruizers; and Olivia's letters, as

part of the intercepted correspondence, were taken to be examined at the Secretary of State's office. Fortunately the examination fell to a friend of Lady Leonora's, who, as they were private letters, procured leave to send them to her. He accompanied the packet with a letter to Mr. L— congratulating him on the means this afforded him of discovering the hypocrisy, malice, and profligacy of Olivia, and the means she had employed to dupe him; at the same time quoting several of her expressions to confirm his observations. His letter also contained permission for him, if his health or any other circumstance required it, to give up his embassy. Neither Mr. L. nor Lady Leonora would read Olivia's letters, but the letter of the Secretary contained such proofs of her want of principle and real sensibility, that Mr. L. thought himself justified in giving up his embassy. This resolution he communicated to her, while he sent her the packet of letters: and Lady Leonora had now the satisfaction of having her husband united to her by an attachment which was no longer in danger of being ever again interrupted.

Such is an outline of the story. We are always happy to receive a novel from the pen of Miss Edgeworth, as we are always certain that we shall find her the advocate of good sense and good morals. The present work is evidently intended to turn to ridicule that extravagant affectation of sensibility which by many German and many English novellists is represented as a sufficient excuse for the most unprincipled and pernicious vices. It is true that these sentimental heroines are often rendered unfortunate; but there is something so extremely interesting and charming intermingled with their character, that we are apt to ~~blame~~ ^{blame} the cruelty of fortune for their miseries, and to forget their vices in our admiration and compassion. Such novels can only serve to debauch the mind into those extravagancies which they affect to cure. Miss Edgeworth adopts a very different course: she paints the sentimental heroine extremely beautiful, extremely accomplished, and every way bewitching; but she at the same time throws such shades of duplicity, affectation, ingratitude, malice, and profligacy into her character, that we have no sympathy with her romantic ebullitions, and are at the end heartily glad to see her abandoned to merited contempt. The scale is still more decidedly turned against *sentiment* by the character of the virtuous Leonora, where, without the slightest tinge of extravagance and *romanticity*, we discover so much exquisite and genuine sensibility, as excites the warmest interest in her favour.

The characters are in general drawn with a masterly hand: there are, however, some exceptions. The character of Olivia appears to us overdone. She is sometimes made to write to her friend in such a manner, that we cannot conceive how a per-

son of her talents should not have perceived the absurdity both of her own sentiments and style. Some of her letters, indeed, seem to express rather the ridicule which Miss Edgeworth would throw on the character, than what Olivia could have herself possibly written. Lady Leonora's character is extremely well drawn: We cannot, however, reconcile her blindness to Lady Olivia's defects with this character. It seems incredible that the romantic bombast of Olivia should impose upon her for the effusions of elegant talents; or that she could have been blind to Olivia's want of principle, after her defects were so plainly pointed out by Leonora's mother and friend. Mr. L— appears to act still more inconsistently: we are amazed to find him seduced from Leonora by such a woman as Olivia, especially after he knew both the coquetry and the profligacy of the latter. His adherence to his promise to Olivia, after his illness, and the proofs which he then had of her insensibility, savours of the romantic: but how he came absolved from this promise, merely by making further discoveries of her defects, is what we cannot comprehend. The character of Madame de P—, the French woman of fashion, is finished with considerable care, and is more correctly delineated than that of Lady Olivia. The subordinate characters, particularly that of Helen, do not deserve less commendation. Helen, a gay, witty, honest-hearted, laughing English widow, seems, indeed, the favourite of the authoress.

The story is for the most part well conducted. Some of the incidents are, however, by no means probable, and certainly might be altered with advantage. There are too many lucky circumstances which take place *just* at the moment when they are wanted. The various events relating to the embassy to Russia, the intercepted correspondence, the arrival of the packet containing it in the very *nick* of time, seem of this sort. We wonder how the authoress is to escape from the situation into which she has brought herself; and we thank fortune for lending her a helping hand, as we plainly see she could never otherwise be extricated. That the agitation of Mr. L.'s mind should have produced a fever is natural; but that his fever of the spirits should be *infectious* seems plainly to have arisen from the exigencies of the catastrophe. It also seems an odd idea enough to put a packet of letters on board of a French frigate, in order to secure them *a safe conveyance* to England.

These blemishes, however, by no means obscure the merits of this performance so far as to bring it below the level of the best novels of the day; and we shall be happy often to enjoy the gratification of perusing such productions from Miss Edgeworth's pen.

ART. III. *The Life of Thomas Dermody: interspersed with Pieces of Original Poetry, many exhibiting unexampled Prematurity of Genuine Poetical Talent, and containing a Series of Correspondence with Several Eminent Characters.* By JAMES GRANT RAYMOND. 2 vols. cr. 8vo. pp. 628. 16s. Miller. London, 1806.

MR. DERMODY is a name as yet not very generally known. His poems were but lately published, and have not attracted much attention. His fame, whatever it may amount to, must therefore be posthumous. The present Life, we presume, is an attempt to raise it somewhat higher than it has already attained, and certainly higher than, in our opinion, it will deserve. But allowances must be made for the affection of a friend and a biographer united, and we are seldom disposed to make deductions from the sum of praise which friendship accumulates, unless we find principles outraged which it is our duty to protect.

The outlines of Mr. Dermody's life, separated from the specimens of poetry, epistolary correspondence, prose essays, and panegyrical digressions in this work, are as follows—He was descended of a respectable family in the south of Ireland, where he was born Jan. 1775. His father was a schoolmaster at Ennis, where, after having kept school for some years with success, he became uneasy in his mind, and took to drinking. Young Dermody was so extraordinary a proficient, that his father placed him when only in his *ninth* year, in the situation of Greek and Latin *assistant* at his own school. At the age of *ten*, we are told, he had written as much genuine poetry, as either Cowley, Milton, or Pope had produced at nearly double that age. At this age, too, he ran away to Dublin, where his first friend was the keeper of a book-stall, who invited him to teach his son Latin, and it is among the wonders of his genius, that at the same tender age he had been “initiated into the mysteries of Bacchus.” From this book stall he passed to another, where he was employed as shop-boy. He then acquired the patronage of a Dr. Houlton, in whose house he resided about ten weeks, giving astonishing proofs of his acquaintance with the Greek and Roman Classics, and producing poetical translations *ad aperturam libri*. This gentleman, on parting with him (when obliged himself to leave Dublin) gave him some money, which he soon spent, and wandered through the streets without a settled home, until he found an asylum with an honest scene-painter. While in his service, for such it was, Dermody attracted the notice of the performers:

“Mr. Cherry, now of Drury-lane theatre, with great rapture brought one morning into the green-room a poem written, as he said, by a most surprising boy then in the house. The subject of it was highly agreeable and entertaining to the performers: being a

sarcastic comparison between Mr. Daly, patentee of the Theatre Royal, and Mr. Astley, manager of the equestrian theatre; in which the tears of the latter were humorously and satirically enlarged upon. The description which Mr. Cherry gave of the boy, together with the merit of the composition, raised among the performers the greatest curiosity to see him; and, led on by Cherry, they rushed from the green-room to the place where the painter and his wonderful attendant were at work. If their astonishment was excited on hearing the poem read, it was now increased tenfold at the sight of the author. Infantine in appearance, and clad in the very garb of wretchedness; with a meagre, half-starved, but intelligent countenance; a coat much too large for him, and his shoulders and arms seen naked through it; without waistcoat, shirt, or stockings; with a pair of breeches made for a full-grown person, soiled and ragged, reaching to his ancles; his uncovered toes thrust through a pair of old slippers without heels, almost of the magnitude of Kamtskatka snow-shoes; his hair clotted with glue, and his face, and almost naked body, smeared and disfigured with paint of different colours, black, blue, red, green, and yellow;—thus in amazement stood before them, with a small pot of size in one hand, and a hair-brush in the other, the translator of Horace, Virgil, and Anacreon!—Each of the performers felt a sympathetic glow of tenderness for the wretched boy, and each seemed anxious to administer to his necessities. Among the number was Mr. Owenson; a gentleman conspicuous for his domestic attachments, and distinguished by his humanity. In him Dermody found a benefactor: he treated him with tenderness, received him into his family with affection, clothed, and became a second parent to him."

By Mr. Owenson, he was introduced to Dr. Young, senior fellow of Trinity College, Dublin, who offered to superintend his studies and complete him for college, and to many other distinguished characters, that the number of his patrons might be increased. He soon, however, began to render the kindness of Mr. Owenson ineffectual, by neglecting his studies under Dr. Young. The same advantages were then procured to him, in the school of the Rev. Mr. Austin, who opened a subscription for his education and support, and printed a few copies of a small collection of his poems. He was now (1789) in his 13th year, and was much noticed by persons who had the inclination as well as power to promote his interest, "had he but known how to estimate the value of his situation, and to make a good use of the advantages thus thrown in his way." But the depravity of his disposition appears to have been as early wonderful, as his poetical talents. Having been punished for a gross falsehood, he wrote some sarcastic lines on Mr. Austin, and these being rather too officiously shewn to that gentleman, he destroyed the poems which he had collected for publication, returned to the subscribers the money contributed for the boy's support and education, and shut his doors against him.

In this, which is the only instance in these volumes, of Dermody's being treated worse than he deserved, there is certainly more of caprice than of justice. The subscription money might surely have been made over to some person disposed still to befriend the youthful offender. The immediate effect, however, of this severity, was to deprive him of all his patrons, except Mr. Owenson, by whose means he became noticed and adopted by the present countess-dowager of Moira. This lady furnished him with all suitable necessaries, and placed him under the care of the Rev. Mr. Boyd, the translator of Dante. With this excellent scholar and worthy man he remained two years, during which we are told his acquirements were as conspicuous and extraordinary, as his genius and *excentricities*. Mr. Boyd kindly endeavoured to overlook and to hide the latter from his benefactress, on whom for a considerable time he successfully imposed by a correspondence which his biographer considers as "memorials of premature greatness," but which rather merit the character of very extraordinary samples of early duplicity and sentimental cant. This at length terminated, as might have been expected, in an insolence of style, which obliged the Countess to close her part of the correspondence, by a letter, in which, with much good sense, she warns him "that the waywardness of his nature, and the ill-founded degree of self-conceit he indulges himself in respecting his genius, will prevent his ever having friends, or arriving at success, through the course of his future life, unless he alters his conduct and his sentiments."—From some verses, here printed, which he wrote on leaving Mr. Boyd's house, where he was treated so kindly, he appears to have been either more thoughtless, or more hardened than youths in general of his age, which was now sixteen.

After this he wandered to Dublin, where Mr. White and Mr. Owenson, who found him in the most wretched condition, again relieved him with temporary supplies; and while in this place he sent supplicatory letters to several persons of distinction, but, says his biographer, "it was his constant *misfortune* to lose his patron almost at the moment he found him; not from his committing any flagrant enormity, but merely from thoughtlessness and neglect." After another ineffectual application to Lady Moira for money (who, however, desired a bookseller to print for him, at her expence) he took a plunge into the democratic politics of 1793, and wrote a pamphlet, entitled "The Rights of Justice or Rational Liberty." This only served to alienate the few friends he had left, and we are told, "his state became so desperate that he would have undertaken to defend or promote any cause which promised to afford the least immediate supply." But, as our author adds that he became a revolutionist from distress and not *principle*, it may

be asked, why he did not write for the other side, where there was at least an equal chance of "immediate supply?"

From this wretched and forlorn condition, however, he was extricated by Lord Kilwarden (then Attorney General) who so lately fell a sacrifice to the fury of a revolutionary mob. He engaged apartments for Dermody in the college, undertook to defray all expences, and allow him £30 a year, in order that he might appear in the world with comfort. But even this was rejected, in a letter which we have perused twice without being able to discover a meaning through the lofty cant which pervades it, and his mind, naturally groveling, took again to his begging shifts. As a specimen of his general conduct, we select the following, as, among many, perhaps the least disgusting to be found in this work :

"When his good-fortune prevailed, he set no bounds to what he called his happy frolics; of which the following is one instance.—Having, in a very distressed condition, concealed himself some days in his apartment without receiving any relief, he resolved to visit Mr. Grattan at his seat in the county of Wicklow, about fifteen miles from Dublin; and as that gentleman never yet closed his doors against the unfortunate, Dermody was certain of a good reception. Mr. Grattan treated him with kindness and respect, and at his departure presented him with five guineas. Dermody conceiving that the next day might be as fortunate as the present, and disdaining to portion out his sum for his immediate, or preserve it for future necessities, found means to spend the whole before he reached his lodgings, which he did about midnight, and in a condition more fit to be conceived than described. Resolving that those who knew he was often miserable should likewise know that he was sometimes happy, and eager to relate the happy occurrence, he sallied forth at this hour to rouse his associates, and inform them of his good fortune; but finding several of their houses guarded by the police, who were averse to his clamorous salutations, he determined on assailing the writer of these Memoirs, who then lived at the retired village of Ranelagh, three miles from the capital. The uncomeliness of his apparel, contrasted with the severity of the weather; the unsteadiness of his body, rendered interesting by the marks of the many falls and wounds he had received in forcing his way through the hedges; and the strong operation of the liquor of which he had so freely partaken; gave him altogether a most extraordinary appearance. In this condition he arrived at the peaceable village of Ranelagh, about three in the morning: when with such stones as he could collect he attacked the solitary habitation of the author; who, being accustomed to enjoy in quiet his hours of rest, and perhaps less subject to alarm than his watchful neighbours, was not made acquainted with the circumstances of the assault till Dermody had demolished several windows, frightened the guardians of an adjoining nunnery, roused the whole hamlet, and was fast in the custody of the inhabitants. The author had influence enough to get him released from the officers of the watch, who by this time had arrived, and were proceeding to violent extremities in order to subdue their antagonist.

A trifling sum pacified their rage: and with a little assistance from them, Dermody was carefully corded down upon an empty bed; where in a short time his passion subsided, and he fell into a profound sleep. The village and adjoining nunnery being thus again restored to tranquillity, the watchmen sought their different stations, and the inhabitants retired to rest."

Soon after this, abandoned by every person of character, he entered as a private in the 108th regiment, commanded by the Earl of Granard. Lady Granard, who had before known him, agreed with his Lordship and some friends, that the most probable method of reclaiming him would be to let him remain for some time in the ranks, subject to the discipline of the regiment, and his conduct appearing for some time irreproachable, he was progressively advanced to the ranks of corporal and serjeant, and on Sept. 17th, 1794, in the 19th year of his age, embarked with the regiment for England. He accompanied it afterwards abroad in the expedition under the Earl of Moira, and appears to have behaved well. His Lordship promoted him to a second-lieutenancy in the waggon corps, and on the reduction of this army, he was put on the half-pay list. It appears from the whole of the account given by his biographer, that the only part of his conduct which was decent and regular was the effect of military discipline!

He now came to London, and soon dissipated his money and other supplies which Lord Moira generously contributed, in the same low vices he had practised in Ireland, until he was arrested and sent to the Fleet Prison. From this situation Lord Moira released him, but told him, that "till he had seen a thorough reformation in his conduct, a seeming desire to maintain himself by his own labours, and to appear a respectable member of society, he must, till that fortunate moment arrived, (which, he feared, was far distant) withdraw his protection."

But all admonition was in vain. This young man could feel a disappointment for the moment, but there does not appear to have been a corner in his heart for repentance.—His resources now being exhausted, he took shelter in a garret in Stratton-street, Westminster, from whence he sent a note to his biographer, inclosing some verses, the first of which will show how the hypocritical fictions of poetry can pervert the plainest truths:

"Stabb'd by the murd'rous arts of men, &c."

This from him, who had found a kind friend in every man to whom he was known, and who mocked the liberality of every friend he found!—Mr. Raymond, however, again relieved him, and the publication of his volume of poems was the consequence of this interview. "The zeal," says that gentleman, "of the few friends who were now acquainted with his distresses, soon procured him a number of advocates. His

story became extensively known; and among the arbiters of wit, and the admirers of poetical compositions, his talents and situation were frequent subjects of discourse. The force of his genius was generally acknowledged; and from many who interested themselves in his behalf, he reaped more solid advantages than praise and admiration. But neither poverty, experience, nor the contempt of the world, had yet taught him prudence: he had no sooner excited their compassion, and profited by their generosity, than he neglected their advice: and without reflecting that those, who now administered to his necessities, were only prompted to do so by a humane consideration of his genius and misfortunes, and that they were at liberty to withdraw their protection the moment he ceased to deserve it, he again plunged into his former dissipation, and unhappily defeated the liberal intentions of many who possessed the power to render the effects of them beneficial and permanent."

Among the friends whom his imprudence disgusted, we find the name of Sir James Bland Burgess, who behaved to him with unexampled liberality and forbearance; but no efforts of kindness or severity made the least impression. He went on from one scene of low depravity to another, until his constitution was undermined, and he died in his 28th year, at an obscure hovel near Sydenham, July 15, 1802.

Such are the outlines of a life spun out through two volumes of considerable size, and in which, although the biographer is uncommonly minute; we do not find one trait of character deserving of approbation. The whole, indeed, forms a most disgusting picture of early, and uniform depravity, a character formed wholly of shade, and comparable to nothing we remember. The author has, to be sure, attempted a parallel between Savage and Dermody, but in our opinion most preposterously. Savage was uniformly unfortunate, and his vices were in some degree the consequence of his misfortunes. Dermody was as uniformly guilty, with a heart hardened, not only against reproof and experience, but against the kindness and patronage which was as uniformly tendered to him in every place where he came, notwithstanding provocations and contempt of the most insolent kind. If, in truth, we want a parallel to Dermody, we must not seek it in the biography of literature, but of the gibbet; a fate, his escape from which ought to have been recorded among the other wonderful items in his history.

It must be allowed, however, that Mr. Raymond is no professed panegyrist. This, indeed, he could not have been, had he made the attempt, for with such documents before us as these volumes contain, any attempt to excuse Dermody's vices would have appeared as a gross insult to the public. Yet here and there we find some passages in which our author endea-

vours to procure a shred of good opinion for him, but very ineffectually. In one place he says, "Dissipation cannot find a willing advocate even when it appears with the attractive accompaniments of real talents and native simplicity of manners." Of Dermody's *simplicity of manners* we have given one specimen, and if it has not created a nausea, our readers may find many more in these volumes of the same kind. Again, we are told, that "he never courted patronage, but when his wants compelled him." The absurdity of this praise might have easily been detected, had it stood alone, but our author affords an admirable illustration of it a few pages farther, where he tells us that "It was not a very easy matter to satisfy Dermody's expectations. The more he received, the more earnest he became in his solicitations for pecuniary assistance."

Of his poetry, both in his early and more mature years, Mr. Raymond has conceived much higher ideas than we can possibly entertain. He can at best rank with the numerous company of Minor Poets, who, with a happy ear for versification, give us common ideas and common images variously applied. What he might have produced, had he been regular and studious, it is impossible to say. The early age at which he produced many of his pieces, although the subject of his biographer's fond admiration, affords no ground of probability. If, according to him, he wrote better at the age of eighteen than Cowley, Milton, or Pope, it is certain that he sunk as much below them afterwards. And if Mr. Raymond had a design to bespeak the public opinion in favour of his poetry, he certainly ought to have withheld his *Life*, for although when we receive pleasure from the writings of some poets, we must not be too scrupulous in referring from the poem to the man, yet after having studied a character so uniformly depraved and vile, it will, we think, be impossible to tolerate the sentiments of moral feeling from such a quarter; and it will be impossible not to recollect that we are perusing the hypocritical professions and pretended sentiments of a man, whose whole life was more remote from goodness and wisdom than that of any human being with whom we are acquainted.

ART. IV. *Thoughts on Affectation: Addressed chiefly to Young People.* cr. 8va. pp. 312. 6s. Wilkie & Robinson. 1806.

THAT Affectation is a very general symptom of vanity, or perhaps itself a species of vanity, is obvious enough to the most common observer, but whether it be so universal as the author of this amusing work supposes, may admit of some doubt. We are not very partial to those systems of morals which impute bad motives where good may be found, and we should, therefore, in many cases of youthful, and particularly of female affectation, be inclined to blame a certain degree of

thoughtlessness, or a heedless imitation of common manners, rather than trace every slip of the tongue or toss of the head to deliberate art, or deceit.

It is the opinion of the present author (who is a Lady) that "vanity and affectation are frequently *almost* synonymous;" — "that almost every virtue and every vice may be traced to the source of vanity;" and "that every action of every person's life is tinged with affectation." All this, however, in our opinion, is extremely harsh, and too much in the manner of those authors who would make us believe that the subject which employs their pen is the most interesting that can be conceived. Without wishing to palliate or conceal the vices or follies that pass in review before us, we cannot approve of those sweeping indictments which include the whole human species, and are only now and then softened by an *almost*, neither are we disposed to admit that *all* vices may be traced to affectation. It is a subject, indeed, which we cannot with decent propriety argue with a lady, but thus far we may be allowed to assure her, that there are some vices by far too natural to be the consequences either of imitation or affectation.

This work, which notwithstanding these objections, is a very amusing and may be a very useful one, is divided into short chapters or essays, each of which consists of remarks on some virtue, vice, or failing, more or less connected with affectation, or on some amiable qualifications, and disagreeable habits; and lastly, beauty, bodily strength, &c. In all these qualities or qualifications, our author professes to find a certain degree of affectation. For example, she has discovered that men may *affect*, not only "Affection towards parents and relations," but also the "neglect of parents and relations," not only "Charity and universal benevolence," but also "Covetousness and Narrow-mindedness; not only "Courage," but "Cowardice," not only "Friendship, and Warm Affections," but "Indifference and Coldness of Manner," not only "Generosity," but "Meanness:" &c. She has also discovered that there is an affectation of "Ugliness" as well as of "Beauty," and of "Low Birth" as well as of "Family," of "Illness" as well as of "Good Health."

In proving many of these positions, our author has undoubtedly been very successful, but in others she has failed, by confounding affectation with hypocrisy. In her first chapter, on "Affection to Parents," she gives as examples, "the thin disguise of a young lady attending with care on her father's infirmities, while she is all anxiety for the hour of escape" to some pleasure or amusement; the mother who caresses her child more in company, than when alone: and the pretended love of some persons for distant relations whom they have seldom seen or associated with. Now in the first of these instances, the

vice is plainly *hypocrisy*, for the young lady who would be glad to run from the exercise of filial duty to an engagement of pleasure, must be totally without filial piety: in the second instance, the case is the same, although, perhaps, in a less odious degree, for a mother may dandle her child very much before company who does not neglect it in private; the truth is, she has another motive, namely to keep it in good humour, and show the company that it is not only the “sweetest child,” but “the sweetest-tempered child” in the world. As to the pretended love for distant relations, we do not recollect a single instance of it, unless they happened to be rich, and near their end, in which case the attentions we are inclined to pay, are not only free from affectation, but really “very sincere,” as every legacy-hunter can witness. We will allow, therefore, that this also may be classed with hypocrisy, but not with affectation, of which latter we find only one instance in the whole of this chapter. “I once knew a lady,” says our author, “whose affection for her relations was, as she said, so great, that she actually shed tears of sorrow for the loss she was likely to sustain on the illness of an uncle whom she had not often seen, and with whom she was the greatest part of her life totally unacquainted.”

The opposite species of affectation, is that of “Neglect of Parents and Relations,” and here we are inclined to think our authoress has not been very successful in her proofs. She speaks, indeed, of a young man calling his father *old boy* and his mother *old girl*, in company, and joining in ridiculing their failings and, perhaps, infirmities, when after all he behaves with a decent propriety in their presence, and the general tenour of his conduct has not been wanting in that affection he so absurdly *affects* to despise. But in this instance we see nothing that can fairly be called affectation. In fact the neglect of parents is not yet become a virtue in the opinion of the most profligate, and a young man who would behave as here described must be utterly insensible of that respect which is due to his parents, and must speak as he thinks, not with an assumed, but a real contempt. At the same time we ought not to scrutinize the words of youth, spoken in levity, too nicely. We do not suppose that a dutiful son could be capable of ridiculing, or permitting others to ridicule the infirmities of his parents, but many a young man may use such an expression as “Old Boy” or “Old Square Toes,” in a heedless moment of gaiety, who would die to save his parent from want or the grave.

In discussing “Charity and Universal Benevolence,” and its opposite “Covetousness,” our author again presses into her service qualities which are remote from affectation—Ex. gr.

“I one day applied to a rich and elegant lady for some relief

for a poor family, whom I knew to be in the greatest distress, owing to the father's extreme illness preventing him from the daily labour, by which he maintained a *laying-in* wife and several children, one of whom had lately had the misfortune of breaking a leg. I was not a little hurt to be answered with the greatest coldness, 'that it was impossible to relieve every body that was in want; and that she had already given all she chose to give in charity to Lady ——, in order to help her poor coachman to Bath,' &c. and hinted "such a thing as the parish, let them apply to that."—In all this is surely no affectation, but the vulgar insensibility of every unfeeling heart in high life.

On the affectation of "Cowardice, of Humility, of Mildness, or Gentleness of Temper," and some other common topics, our author has advanced many useful remarks, which indicate much knowledge of the world, and a habit of observing the manners of the times with attention. As a specimen we shall select her observations on the Affectation of Riches and of Poverty:

RICHES.

"Shew in dress, in table, in every part of household economy, is to be observed in those who have themselves barely the necessaries of life, but who strain every nerve to make an appearance on those days when they give their friends an entertainment. Affectation of wealth pervades every rank, and is almost always to be found in that class of people who are most in want of the comforts and conveniences procured by the riches which they covet, and make believe to possess; and it is vexatious to observe how many persons of good family, but reduced from the affluent incomes they once enjoyed, affect indifference as to money, and carelessness as to what is spent, thus most clearly marking how little they have to spend.

"But this foolish affectation is not confined to stations, where to vie in splendour with constant companions, whose elegance has set the example, and whose magnificence having been partaken of, may plead some faint excuse for yielding to the temptation of appearing able to be equally fashionable: it is not the great alone who labour for the reputation of living in a *great stile*: there are various degrees of ideal grandeur—what would be despised in one set, being admired in another; and the desire of being thought rich, will on consideration be found to sink very low indeed.

"Pride in appearance, which is in fact pride in riches, (since finery must be the produce of wealth) occasions the affectation of it in much of the shabby finery so conspicuous in the dress of people in narrow circumstances; who, with many an anxious contrivance, endeavour to give their coarse muslin of 14d. per yard the air of an expensive one, and to make up their dyed or darned old clothes into shapes of the newest taste. The act of economy in converting every thing to use as long as possible, is commendable; but not the affected vanity of wearing what is too expensive for a moderate station of life. The desire of shew may be traced to the very poorest people; witness the clothing of nearly beggars—a bonnet made of

rags, but in a *smart cut*, and ornaments of paper instead of ribbon ; being not invented instances, but positive truths !

“ I once knew a woman so far in distress that she was glad to receive a trifle as charity, who chose to keep her name of being *well to pass* by the following artifice ; which was discovered by answering, when she was one day questioned as to what had kept her from church—‘ Why, d’y e see, I expected some friends in the evening, and it would have been odd, if it had seemed that I could leave cooking ; so I did not go, that they might not say there was no dinner dressed on a Sunday.’ Another as strong mark of affected riches I actually saw in a cottager ; who, when a lady gave a halfpenny a-piece to each of his children, and one of the babies ran up to him to shew the fine gift, sent the child from him with a look of disdain and anger ; saying at the same time, ‘ What dost bring it to me for ? I doesn’t want a halfpenny.’ He knew himself to be, though a labouring man, by no means in want, and felt offended by the donation, which seemed to imply in the inconsiderate giver an ignorance of his real situation.

“ Honest pleasure in well-acquired and well-spent riches is an allowable sensation ; but the attempt to pass for being rich, by affecting more expence than is incurred, or by squandering more than is convenient, in order not to be outdone, (and yet is all the time regretted) is a meanness so very despicable, that it is sad to reflect how very commonly it is to be met with. People in bad circumstances affect riches, to conceal the truth ; but in the silly trial to deceive, usually reduce themselves to the positive poverty of which they so much dreaded the very name ; but which, if not occasioned by inconsiderate vanity or imprudent conduct, is surely not in itself the slightest disgrace ; and is a misfortune of which no one has more reason to be ashamed, than of any natural defect of person, with which they may happen to be born, or are afterwards afflicted ; which, whilst it may possibly be the cause of both sorrow and inconvenience, yet certainly ought never to raise a blush on any countenance belonging to a person endued with tolerable good sense, or with that preservative from all lasting mortification—religious principle.

POVERTY.

“ Poor people, as has just been observed, frequently make a display of false affluence, whilst those who really possess it as often are guilty of the affectation of poverty. Not at all wishing to be credited, how very common is, ‘ Oh ! I cannot afford such things,’ from the lips of persons who say it only to be contradicted ; and who, the more strongly to mark their expensive establishment and large income, are continually repeating their assurances of the necessity of retrenching ; observing, with a most self-satisfied air, that in these dear times one can only live in the most private manner ; and consequentially informing us that since the violent increase of taxes, they have already found it necessary to lay down one of their numerous carriages, and really have it in contemplation to dismiss three or four of their train of men-servants !

“ It would be happy if such affectation of poverty which is indeed ostentation of riches, sometimes met with its due punishment, by

creating a belief in the hearers that some real loss has befallen the purse-proud fool, and that the distress which is so formally mentioned has a foundation; but, on the contrary, the people who utter these absurd complaints of nothing, are too often rewarded by gaining the adulation they sought after, and flattered by the observations which are made of the greatness of their fortune, and of how little consequence any additional expence can be to them. The difference is next pointed out between them and some other acquaintance who is named, on the smallness of whose income much *soi disant* good-natured pity is bestowed, and much comparison is made, which only serves still more to fill up the measure of the poor rich person's vanity.

“Nor is this the only manner in which poverty is affected; the miser has frequent recourse to it, for the purpose of concealing the treasure which it is his only pleasure to hoard, and then perhaps to leave tied up to accumulate for many years, before it shall devolve to some unknown heir, whose life will probably never be extended to a span that can admit the possibility of his enjoying those sums, which never were useful to the original proprietor. Grudging to himself, and even to his dog, the common necessities of life, the miser affects his deceitful poverty to make up a sum, the name of which is all the satisfaction he has ever known from it; from which neither he nor any body else has ever profited, and for which no one will ever be obliged to him! clearly not during his life, and most probably not even after his death.

“What is left by will is seldom considered as a gift; and the ungrateful saying, ‘Why, he could not carry his money with him,’ is, although an unfeeling, not an unnatural observation; particularly when the value and comfort of the legacy is so considerably lessened, as often happens, by the narrow-minded restrictions of the will that bequeathes it.

“Poverty is likewise, as we well know, most frequently and most wickedly affected by the apparently wretched beggar, who riots in the charity his pretended misery has extorted from the benevolent hand, which perhaps can but ill spare the relief it has bestowed! This criminal deceit, it is true, steps far beyond the mean folly of affectation, which is more to my present purpose. But whilst every body unites in detesting a fraud when it is so artfully practised, and in so serious a manner, I wish they could be prevailed on to pay a little more attention to the absurdity of affecting to be poor, in order to remind the world of wealth; and to reflect that conscience will inevitably call them to a strict account for every deceit that is ventured upon, be the subject ever so trifling. The slightest deviation from truth is a fault that seldom, if ever, escapes detection, with the consequent disgrace and punishment it so justly merits; and which, however long it may be delayed, will not be the less certain in *this* world, as well as in the *next*!”

From these extracts, our readers will probably conceive no very high opinion of this author's style. It is, indeed, in very many instances, confused and incorrect. The whole may nevertheless be recommended to “Young People,” as furnishing many useful hints for moral conduct in almost every situation

in life, and likewise as affording the means of detecting many of those showy appearances which pass for virtues and accomplishments, but are in reality thin disguises to conceal insensibility or ignorance.

ART. V. *A Compendium of Modern Husbandry, principally written during a Survey of Surrey, made at the Desire of the Board of Agriculture; Illustrative also of the best Practices in the Neighbouring Counties, Kent, Sussex, &c. in which is comprised an Analysis of Manures, shewing their Chemical Contents, and the proper Application of them to Soils and Plants of all Descriptions. Also, an Essay on Timber, exhibiting a View of the increasing Scarcity of that important Article, with Hints on the Means of Counteracting it; together with a Variety of Miscellaneous Subjects, peculiarly adapted to the present State of the Internal Economy of the Kingdom.* By JAMES MALCOLM, Land Surveyor to their Royal Highnesses the Prince of Wales, and the Dukes of York and Clarence. 3 vols. 8vo. pp. 1472. 1l. 16s. C. & R. Baldwin. London, 1805.

WE have here another very useful book, on one of the most useful of all subjects; the contents of which we proceed with great pleasure to lay before our readers.

The author was employed in 1795 in drawing up a report on the Agriculture of the County of Surrey, for the Board of Agriculture. In that performance he was not able to explain himself so fully and satisfactorily on a variety of important subjects as he thought desirable. For this reason he was induced to undertake the present work, in which he has enlarged so much in a general way upon the several topics introduced in a survey of the county of Surrey, as to include a general compendium of agricultural knowledge. This form of a system of agricultural knowledge is not the most agreeable to the rules of good composition; but it has its advantages. The general observations, being all referred to a particular district, or at least suggested by the circumstances of that district, give a more practical air to the whole, than if it had been thrown into a more logical shape; and with the men who talk of practice and speculation as being always at variance, without knowing the nature of either, this will have considerable effect.

Mr. Malcolm is not only a farmer of no small experience in the management of his own concerns, but being an eminent land surveyor, and called by his profession to attend particularly to the state and cultivation of land in every part of the kingdom, he brings to the composition of a work of this kind a greater range of experience than it is possible for most men to acquire. It will be easily seen from an examination of his book, that he is accompanied in his excursions by an active, inquisitive, and intelligent mind, that the materials of his com-

parisons, and from which he draws his reflections, are very numerous; and that the result of an uncommon share of accurate observation is here detailed.

It is, perhaps, not very easy to determine the order in which a system of husbandry should be drawn up. For the survey of a county the order proposed by the Board of Agriculture, bating a few exceptions, is by no means unworthy of praise. Our author has not thought proper to follow it; and in truth we cannot discover any principle by which he has been directed in classing his subjects. In the first volume we find them placed in the following succession: "History and Description of Places in Surrey, Rivers, Canals, Iron Rail-way, Climate, Soil and Situation, Minerals, Metals, Earths, Stone Quarries and Lime Kilns, Brick-making, Estates, Farms, Mansions, Farm-houses, Cottages, Leases, Rent, Tithes, Poor, Rural Labourers, Price of Labour, Implements of Husbandry, Granaries, Fallowing, Miscellaneous, Cattle, Cows, Calves, Oxen, Horses, Sheep, Lambs, Swine, Poultry."

Before we proceed to offer any of our general observations, it may, perhaps, be adviseable first to enumerate the remaining subjects which come under review in the other two volumes; that the reader may have in his eye at once the contents of the whole work. The second volume is occupied with three subjects—"Manures, Grain, Hops." In the third are contained the following—"Grasses, Meadows, and Pastures; Flax; Hemp; Furze; Physical Plants; Timber; Orchards; Roads; Common Fields, Commons, Heaths; Draining; Rotation of Crops."

We cannot help thinking it would contribute to the diffusion of knowledge, if a just distribution were made of the subjects belonging to a treatise on agriculture. Surely, for example, the art of cultivating the ground should be distinguished from the arrangements of rural economy and police. We could wish that a man truly philosophical would turn his mind to this subject, and exhibit a model which would direct the common class of inquirers in what order to record their observations.

We pass over the different topics which come under observation in the beginning of the work, and which are all handled in a very instructive manner; but we desire to point out to the attention of our readers the complaints of our author, so much in unison with those of almost every late writer on the subject, with regard to the imperfections of leases, and the total disuse of them which has become so common:

"The management of the landed property of this county, as well as those of many other countries, must be sincerely lamented by any man who is at all conversant with the best practices of husbandry, who is a judge of the value of land by knowing what it is

capable of doing, and is otherwise master of his profession. I trust I may be believed when I state that I have had nearly £500,000 of landed property through my hands, either on sale or to value, within the last four years; and I assert it as a fact, that a great part of that property was depreciated 10, 15, and 20 per cent. by bad leases making bad tenants, by arbitrary clauses never enforced, by such a confusion of repetitious jumble as neither landlord or tenant could understand, old practices of two crops and a fallow, and compelling the tenant to lime and chalk, and marle, where either would be destructive; in short making one sort of lease suitable for all sorts of soils, and all sorts of men."

These imperfect leases, he says, with great truth, are in a high degree owing to the practice of making Solicitors, mere lawyers who have no knowledge of land, the managers of estates; or what is still worse, clergymen. The following remarks of our author on this particular deserve much attention:

"If therefore the lawyer is an improper person to manage landed property, how much more unqualified is the clergyman. The various duties of his function in a large parish, one would suppose were amply sufficient to occupy all his time, without devoting himself to a profession of which, it may fairly be presumed, he cannot have had time or opportunities to acquire a competent knowledge. He must be liable to be imposed upon on all occasions, and through him his principal. It is inconsistent with the clerical character, and ought not to be permitted. One of the largest estates in this county is thus managed."

Against the growing evil of disusing leases we are happy to add another respectable testimony. In the following quotation will be found some useful instructions to both tenants and landlords:

"I repeat that farms without leases are truly unfortunate things, and I am sorry to say, that in this county as well as in every other that I travel, they are gaining ground most rapidly and lamentably, but I must confess that the farmers have in a great degree brought the misfortune upon themselves. I am compelled to speak as I find things, not as I would choose them to be: the great crops of corn, its dearness, the excessive value of stock have made poor men rich, and many a rich man covetous and overbearing. There is at all times a certain churlishness and obstinacy, with a disposition perfectly unaccommodating, in the farmer that has been low bred and without education; if his landlord wishes for any particular accommodation he cannot grant it without a great deal of hesitation, reflection, and reluctance, although the object be ever so trifling, and then he tacks some consideration to the grant, of present or future considerable value; but perhaps if he either intends or thinks he must leave the farm at the expiration of his lease, he will in that case not grant it at all, though his landlord should be disposed to pay him almost as much as the fee simple for the accommodation. There are not many in this county I am happy to say of such a disposition; I have however met with two or three instances, particularly during this survey. In Worcestershire, Buckinghamshire, Gloucestershire,

Dorsetshire, and Sussex, I have met with several. Is it therefore to be wondered at, that gentlemen, who are disposed to be, and who have been, kind landlords, (but whether they have or not is not material,) and who have been foiled in an attempt to improve the beauty or the conveniences of their estates by the unaccommodating temper of a tenant, should determine from thenceforth, never to put it in any other tenant's power to refuse them whatever they may think proper to require? I think it is not, and hence it is, that I know (for I have been present where such a declaration has been made by a large party of gentlemen) that several gentlemen never will grant any leases, although they know that by so doing they will not make so much rent by one-third as they would otherwise do by granting leases. Could the disadvantages attending such a resolution be simply confined to the parties themselves, the landlord and tenant, the consequences would not be material to the public; but, as that cannot be the case, they will very probably be alarming at some future day, should such a turn of thinking and acting gain ground among our great landed proprietors. The only possible reason why agriculture has flourished so much in England, and has attained its present pre-eminent rank in the eyes of all Europe, and why our neighbours the French are so far behind us in the management of their farms, is the security which leases have given to our farmers; and the want of them accounts for the miserable situation which the French farmer has always been in. Reverse however the scene, and I do not hesitate to say that the French farmer will soon be in the situation that our farmers are now in, both as to management and as to property; while ours will revert fast to the present situation of the French, in spite of all our knowledge and capital. The French farmers, with a great many of whom I have conversed very lately, I am sensible, do not want skill, or inclination to exert it, and some have exerted themselves at all risks, but the consequences have been such as to prevent a repetition; but let their landed proprietors give them permanency and security in their farms, by well adapted leases, and a little management or relaxation of rent for the deficiency of capital, and such is the quality of their soil and the favourableness of their climate, that they would soon make a different figure from what they do now. But with all our skill and capital, where no leases are granted, or where leases clogged with restrictive, ridiculous, obsolete customs prevail, what is the state of our farms under such circumstances? what has however every person employed by the Board said of them? They are in general, I assure them, no better than the French farms are at this time; they are in no instance so clean, and so free from rubbish, for in this point I think the French are a pattern even for our good farmers. In a political point of view, therefore, I am free to say that landlords and tenants should give way so far to the general good as not to make private differences become public losses; for without some such mutual concessions and accommodations it is impossible that either the one or the other can do as well for themselves as they might or ought; and consequently a distance, if not an animosity, is kept up between them to the serious injury of every party. Landlords, as composing the higher classes of the community, should re-

collect that they hold the ground for the advantage of the public weal, and as such are only guardians or trustees ; because they might take it into their heads not to let their estates at all, but to let them go to ruin ; such an event however could not be tolerated in a free country."

In regard to the state of rent in the country he states a fact, which as it is not peculiar to this county, and is a very important one, deserves more attention than it will receive :

"It was with the utmost difficulty that many old and formerly respectable small farmers could stand their ground three years ago, owing to the heavy burthen of the poor's rate, amounting as I well know to 18s. and 20s. 6d. in the pound, at a valued assessment, and the accumulation of other taxes, many of them were obliged to apply to the parish for relief, and several after parting with their all, were obliged to go into the workhouse ; perhaps every one of them were honest respectable characters, born on their farms, with two or three bad seasons for those soils, together with the weight of taxes, entirely ruined them ; indeed in the lower part of this county it was a most lamentable scene and circumstance, and such as I shall never forget."

In the following passage the effects of tithes are set in so strong, and proper a light, that we are happy to transcribe it :

"I have always lamented the dire effects of tithes, and the immense injury which the continuation of them is to the agriculture of the county : but having had occasion to see the full operation of their baneful effects in some instances as a valuer only, and in one, as a collector of them in kind, I may at least speak of them as I have found them. It is not material to this generation to be informed at what period of our history tithes were first instituted, but it is of some importance to know for what purpose they were originally designed, which I shall briefly notice in the sequel. It is sufficient that they exist, and that they are sanctioned by the laws of the land. It is with great submission, however, that I presume to say, that no law of whatever magnitude it may be and of whatever standing as to time, should at this time of day remain, when it is proved by every day's experience to be partial in its operation, oppressive and insufferable in the highest degree to a certain class of subjects ; injurious to the morals of the people and to the welfare of the state, and often proves unjust and insufficient to those whom it was intended to benefit. It is partial, because it affects only and draws its revenues from the land almost exclusively, instead of making it pay only its proportion with every other species of property, which cannot be disputed to receive equal benefit from its protection. It is oppressive and insufferable, because it takes away from the ingenuity, the exertion, and the capital, which have been super-employed to raise a very valuable commodity over and above what the soil in a state of moderate cultivation could or would have produced. It is injurious to the morals of the people, because it sets them at variance with the ministers of the Gospel : some it drives from the church to the sectaries, and others to the alehouse ; every man therefore is driven in some way or other to devise means to

avoid the payment of the tithe, and oftentimes to destroy, but always to lessen the value of that property which by law belongs to another. It is unjust and insufficient to the parson, because in a fit of madness the greater part of the corn lands may be laid down to grass, as in the case of the parish of Buckland, to the serious diminution of his revenue, and because in a very large parish he cannot take his tithe in kind if he thinks his composition has been too small (and the parish agree not to give him more, and which will at once set him at variance with it, let his moral character be what it may) but at a certainty of a very great loss, in spite of all his exertions, or his threats. They will take care by a previous understanding to give him notice that at such a time his tithe will be set out; this will be as late in the afternoon as possible (and it is not lawful to enter any man's ground before you have received notice) he cannot be with his teams in every man's farm at the hour which they have appointed, some will carry the corn before he gets there, and he must in that case put up with what they may chuse to leave behind, as his tithe, whether it be fair in quantity or not; some will make small sheaves and take care to leave the smallest, which is so placed that it may fall into the furrow, that if it comes wet it may get well soaked; others will have all the women and children in the field to glean as soon as the farmer begins to carry, who are instructed to have a pull at the parson's tithe; others will have the tithe beat out in the night; others will have the tithe carried off by wholesale, and pretend to know nothing about it; others will carry it away in the day time to prevent, as they please to say, its being stolen by night. Some won't let you ride into their premises after, or with the waggon; others won't suffer a waggon to enter that has already got any tithe in the waggon, although it should not exceed a dozen sheaves, and perhaps the whole parish will give you but one notice instead of every day: although I contend that every time they set out the tithe it is a new act, and as such there ought to be a fresh notice, but I do not find that the law is sufficiently clear in that point. Again, every one of your tithing men are to be bought by strong beer, drams, and money, so that in fact it is a compleat and perfect robbery of the parson, from first to last, from the highest magistrate in the parish to the very lowest farmer. But should the determination to take the tithes in kind arise from any particular pique on the part of the parson, or the impropiator, and be resisted violently on the part of the parish, as was the case at Battersea, and elsewhere, I do not know of a scene more truly deplorable. No language that I can find can paint the consequences in its true colours: it is at once a disgrace to the country that some other method should not be devised to satisfy the admitted claims of so respectable a class of people upon fair, equitable principles, without taking it altogether from the land: it is said, that so great an alteration and innovation of the law of the land might be attended with serious consequences, so it may be said of the consequences of impressing seamen, or the suspension of the Habeas Corpus act; yet we know that both those acts, which are admitted to be an infringement on the liberty of the subject, have more than once saved this country; but we have a case in point to support the abolition of tithes, and the adopting of

another mode to compensate for the abolition, which is in the case of most of the inclosures throughout the kingdom, where by suspending or altering a part of that law of the land, we have tacitly admitted the injustice and impropriety of the measure, or else why condescend to make the alteration? As a loss to the community it is incalculable, not only as depressing and damping the spirit of all agricultural pursuits, but by the destruction of so much corn as, but for taking it in kind, would have found its way to the barn; and I think I may fairly calculate that one-sixth of all the resisted tithe in this kingdom is every year destroyed. Hitherto we have spoken of great or rectorial tithes, we must say a little of vicarial tithes. In this part of the subject the loss to the vicar is very considerable; unless in the case of hops, he is in general obliged to compound, and is partly under the necessity, if the parish is wide, to accept of so much composition money as either his predecessors used to receive, or as they may please to give him. For a clergyman to turn factor, which he must do if he takes it in kind, and to keep a warehouse for the reception of milk, butter, eggs, poultry, pigs, fruit, vegetables, seeds, roots, saffron, woad, madder, hops, hemp, flax, honey, wax, and turnips, which I understand are now claimed also as small tithes, appears to be contrary to the very essence of religion; we know he must not turn dealer, and yet how the law and the fact are at variance, for if he must take the tithe in kind, he must retail it out or sell it in such a way as he is likely to make the most of it. I say it is contrary to the doctrine of the Gospel, which explicitly says, that we are not to be mindful of the things of the earth but to lay up treasures in Heaven, which puts a negative upon the idea of a clergyman, above all men, from being a dealer in earthly goods."

In another passage he speaks thus:

"I have been informed of so extraordinary a circumstance in the parish of Isfield in Sussex, respecting tithes, that I cannot resist mentioning it; but I do not pledge myself for its veracity, though asserted in the presence of several people by the farmer himself, who I am told bears a respectable character. His farm is rented £115 10s. per annum, and when he first took it the tithe amounted only to £18 4s. 6d. per annum; by improved cultivation at a great expence, and by the growth of hops, his tithe has been so raised upon him, that he has lately paid near £100 per annum; this added to the poors' rate at 23s. 6d. in the pound, added to other taxes, labour and all the outgoings of his farm, he found upon winding up his accounts at the end of the year he had only £50 left to defray his household expences, although he admitted he had made seven rents of the farm. The consequence was that he could not live by his business, and therefore was going to leave the farm before he was entirely ruined. If this statement be true it speaks for itself."

"Gracious Heaven! do we live in a land of liberty where superstition and bigotry no longer fetter our understandings, and yet are subject everlastingly to such unparalleled exactions as these: to support what? Not the clergyman of the place, for he deserves ten times more than he receives; but to fill the pocket of the lay impropriator; and was it even the pastor, will not such exactions drive religion out of the country? Every benevolent mind must shudder at the resistance which so many parishes in the county are making

against the demands of tithes. It cannot but arrest the attention of the legislature, when they are informed, that in this county not fewer than 4000 acres, but probably 8000 acres, may be diverted from the growth of corn pending these disputes."

On the subject of the poor we do not find the author's ideas very clear and enlightened. He blames terribly the ale-houses. But the abuse of the ale-houses is an effect not a cause. We cannot do without ale-houses. They are an useful branch of business, and arbitrarily to thin their numbers, would be highly oppressive, without going to the root of the evil. We must correct the vices of the poor, not by shutting up the ale-houses, but by giving the poor motives to keep out of them. Some of the most natural and most powerful of the motives to the poor man to abstain from the ale-house are taken from him by the operation of the poor laws. The author talks of the evil not being in the principle of the law, but in its execution. He forgets that the provisions for the execution are part of the law, and the bad execution arises from the law's defect.

A great part of the 2d volume is employed on the subject of manures, and is replete with practical information to the farmer. In the management of this business, on which so much depends, the farmer is in general very slovenly and ignorant. His errors are here corrected, and improvements suggested in a manner from which he may derive much advantage. The vicinity of the county to the metropolis affords an unusual variety of species of manure, and gives the author an opportunity of treating of the subject very extensively: .

"The following is a List of such Manures as are either in Use or recommended.

- | | |
|--------------------------------|---|
| 1 Horse dung, | 15 Tanners' bark, |
| 2 Cow dung and bullock's dung, | 16 Fellmongers' cuttings, |
| 3 Farm yard dung, | 17 Boiled hops, and refuse from the breweries, |
| 4 Hog dung, | 18 Sugar scum, |
| 5 Night soil, | 19 Cleanings of ditches, |
| 6 Chalk, | 20 Mud from ponds, |
| 7 Lime, | 21 Sweepings of streets, and scavengers' stuff, |
| 8 Gypsum, | 22 Scrapings of roads, and drift sand, |
| 9 Marl, | 23 The rubbish from old buildings, |
| 10 Bones, | 24 Sorrel, |
| 11 Talk, | |
| 12 Furriers' clippings, | |
| 13 Woollen rags, | |
| 14 Horn shavings, | |

"Top Dressings employed as Promoters of the Growth of Corn and Grass.

- | | |
|------------------------------------|------------------------|
| 1 Soot from sea or pit coal fires, | 5 Soap-boilers' ashes, |
| 2 Soot from wood fires, | 6 Wood ashes, |
| 3 Soot from turf and peat fires, | 7 Furze ashes, |
| 4 Malt dust, | 8 Turf and peat ashes, |
| | 9 Cinder ashes. |

On these different species he treats in order, exhibiting the best modes of preparing and applying each. We cannot follow him through this subject; but it is the less to be regretted that in his practical details he will almost always lead the farmer right, and in his speculations he will not lead the chemist wrong, because the chemist will know where he has failed.

Under the head grain he has whimsically included turnips, carrots, cabbages, potatoes, parsnips, &c. He treats of grain in the following order. With regard to wheat, for example, he describes, first, the different sorts of wheat; then he explains the preparation of the soil, and the manner of sowing; after this, the diseases to which the plant is subject, with what is known of the remedies; he gives next an account of the insects by which the wheat is attacked: he next treats of the seed; then of the period of sowing; after this of the management during the period of growth, as weeding, rolling, &c.; next of harvesting; and to this are subjoined remarks on the business of the miller, and on some general matters connected with the consumption and growth of wheat. In a manner analogous he treats of the other species of grain and crops which he includes under this head, observing such differences in the mode of treatment as the nature of the subject requires. On all the different topics we can promise the farming reader a very important collection of practical information, drawn from extensive observation and experience, by a man who shews himself well qualified to appreciate the different modes of farming which have come under his inspection.

He has not extended to great length on the subject of hops. But what he has advanced is equally entitled to the attention of the growers of this article as that which he has told us concerning the other important products of the soil.

We recommend what he has said on the important subject of grasses. Into this he has entered very fully; and given much information which we regard as highly useful. He has treated of flax and hemp in conjunction with the grasses, we know not for what reason; any more than for what reason he united turnips and cabbages with wheat, &c. while the grasses were separated. He treats slightly of furze, which is grown in Surrey as a crop, as well as a fence. He does not appear to be very fully acquainted with the properties of this plant. Under a title "physical plants" he treats of those vegetables which are chiefly raised for the use of apothecaries or some analagous purpose. On timber he has a pretty long and instructive article; as also one on orchards. We reckon it a defect that he has not given us a good article on gardens, with which the county so much abounds for the use of the metropolis.

The remainder of the work we might say is devoted to the subjects of rural economy, such as the doctrine of turnpike

roads, commons, &c. if we did not find in the same place the "rotation of crops" discussed, which refers altogether to the art of cultivation. There is a concluding article, under the title of *Addenda*, which is entirely miscellaneous.

From this imperfect analysis the reader will be able to collect, that though this work is not very regular or systematic in its form, it is yet a valuable treatise on the subject of agriculture. It abounds with useful details. It displays all the best modes of practice, in a manner highly perspicuous, and with a peculiar style of persuasion, which though not much indebted to the art of composition, we have felt to be not a little powerful. The author's ideas in practical matters are remarkably clear, and carry with them strong marks of his accurate acquaintance with the subject. He writes with much liveliness; and though his learning is not always perfectly well placed we are pleased to find a man whose time has been so much devoted to the cultivation of the ground captivated with the beauties of the classics, and labouring to turn the sciences both of botany and chemistry to the improvement of agriculture.

ART. VI. *Letters from France, written in the Years 1803 and 1804, including a particular Account of Verdun, and the Situation of the British Captives in that City.* By JAMES FORBES, F.R.S. &c. 2 vols. royal 8vo. 899 pp. 1l. 1s. London. 1806. White.

A TRIP to the Continent being considered as necessary to finish a fashionable education, Mr. Forbes resolved to embrace the opportunity of the late peace to give his daughter the *last polish* in the essential points of dancing, music, and drawing. In order to accomplish this, it was requisite to have the best masters, and where could this advantage be attained so well as at Paris? To Paris, therefore, Mr. Forbes determined to proceed by the way of Holland and Flanders. From the journey in Holland we learn that it is now called the Batavian republic; that some of the towns have suffered considerably from the war with the French; that the country is remarkable for its dykes, its monotonous appearance, its numerous and stinking canals, and for the industry and cleanliness of its inhabitants. Some of the towns have good houses, and others have not. The scenery is in some places beautiful and varied, in others dull and monotonous. As to the political condition of the people, the military departments, the public revenues, the French requisitions, the effects of the French conquest with regard to the Batavians themselves, and with respect to other nations more or less connected with them, these are unpleasant subjects, and Mr. Forbes has declared that he will say nothing about them. He probably thinks that any thing of this kind may very well be spared, considering the excellent

and most useful information respecting the situation of pictures, busts, and statues, the stench of canals, the prices of dinners, of beds, post horses, and boats, with a variety of matter equally important. Enlightened by these profound observations on our way through Holland, we at length arrive with our author at Paris, having made a hasty retreat from Pont St. Mayence, owing to wretched accommodations, scanty fare, and heavy impositions. To console us, however, for these things we enjoyed on the way a very "sweet prospect." At Paris the author learnt that the English were made prisoners of war, but obtained leave to remain there for the present, where he had an opportunity of procuring the best masters for his daughter in order to give her the "last fashionable polish." Here he visited the usual objects of curiosity and describes them in a manner which he no doubt thinks exceedingly agreeable, since it is quite in the style of his Batavian observations. After having continued for some time at Paris and its environs, Mr. Forbes was at length ordered to Verdun, to join the other English prisoners. There too he was enabled to procure music, drawing, French, and dancing masters, for the young lady. But, alas, Parisian excellence was not to be expected in Verdun masters; and why? Vestris demanded a louis per lesson for dancing, but M. Boriquet, the first professor in Verdun, asked only ten sous, a clear proof of his inferiority in skill. The drawing master to be sure studied six years at Rome, but then he only asked fifteen pence per lesson; and how, therefore, could he know much about the matter? The music master was still worse, for he only required a shilling per lesson. The pupil, it may be presumed, could make little progress under such cheap instructors: and it was none of the least of the grievances of imprisonment that no dancing master could be found who would charge a louis per lesson. But in respect of prices Mr. Forbes was fortunately not without some consolation even at Verdun, for the shop-keepers seem to have understood the criterion by which their English customers judged of excellence much better than these masters, and accordingly charged a double price for their commodities, concluding at the same time, doubtless not without some appearance of reason, that the English were much more burthened with money than wisdom. Notwithstanding this advantage of high prices, Mr. Forbes does not appear to have found his situation pleasing, and his letters abound with complaints, and wishes for his liberty. He and the other English captives, however, certainly enjoyed every comfort compatible with their situation as prisoners of war, as they were permitted to ramble in the environs of Verdun. But the author's design of giving his daughter the "last polish" under high priced masters being in some measure frustrated, he was desirous of returning to England,

and after about a twelvemonth's captivity he at length obtained permission to depart, upon a representation that he had travelled in Asia, Africa, and America, and that the drawings which he had made during these travels, and their descriptions, filled about one hundred and fifty folio volumes, that he was selecting some of them for publication, and that these voluminous works had procured him the honour of being elected a member of the Royal and Antiquarian Societies of London. Without having had an opportunity of judging of the merit of these performances, we may observe that it was a pity the author did not dedicate that time to them which was employed in preparing the present two large octavo volumes of travels. At the same time it must be owned that he does not seem to have bestowed more than ordinary pains upon them, for in addition to the trifling occurrences at Verdun, he has presented us with his letter to the Institute, with the answer, the letters to and from General Wirion, governor of Verdun, the letter of the Minister at War, the passport inclosed, the orders of the Police, and whatever matter might serve to swell the book with the least trouble. The views with which travels may be written are various. A few persons may write them because they have something of real importance to communicate; many may write them from a desire to turn them to the best account in a pecuniary way, and very many are disposed to publish them because they think that any transaction in which they themselves have been engaged must be of importance; and in a particular manner deserving of general attention. With the first class of travellers Mr. Forbes has certainly no pretensions to rank, for he might almost defy any human being to write two volumes of the same size more barren of real information. Amusement too is equally out of the question unless the reader should find it amusing to observe what gravity may be assumed in treating of trifles, and how much may be said about nothing. The author complains of dull and monotonous scenery. Why did he not advert to the dreary waste which he himself was presenting to the eyes of his readers? The topics on which he touches are in general trifling, and they are treated in a frivolous though heavy manner. In wandering over such a field could he find nothing but chaff? If he could not, why must he present such an offering to the public? But Mr. Forbes thinks it a powerful recommendation of these letters that they were written from France at an interesting period. So they were, and this would have been something, if an interesting period must necessarily have produced an interesting letter. But as this is not the case, the recommendation fails, at least in this instance. If our author must not rank in the first class of travellers, he cannot be referred to the second, for from his anxiety for high priced masters to give the "last

polish" to his daughter, it would appear that pecuniary considerations must have been out of the question with him. If it had not been for this, however, it might have been naturally enough supposed that his travels must have been written much more with a view to sell, than to afford any valuable information. It is most probable, therefore, that he properly belongs to the last class, for it is not easy to conjecture how he could suppose that any thing valuable attached to these travels, except when considered as connected with himself. The most trifling transactions of a member of the Royal and Antiquarian Societies must, he no doubt supposed, appear of importance, especially when his works filled one hundred and fifty folio volumes. This consideration, perhaps, led him to think that it was incumbent on him to give an account of his journey whether he had any thing material to communicate or not. If the reader thinks his sentiments on this head well founded, if he thinks that the want of intrinsic value is compensated by this sort of reflected merit, he may certainly deem it worth his while to peruse these volumes. But to those who are of a different opinion, and who think that no foreign consideration can in any degree supply the place of intrinsic merit, they will appear little better than so much waste paper.

ART. VII. *Notes on the West Indies: written during the Expedition under the command of the late General Sir Ralph Abercromby: including Observations on the Island of Barbadoes, and the Settlements captured by the British Troops, upon the Coast of Guiana; likewise Remarks relating to the Creoles and Slaves of the Western Colonies, and the Indians of South America: with Occasional Hints, regarding the Seasoning, or Yellow Fever of Hot Climates.* By GEORGE PINCKARD, M.D. of the Royal College of Physicians, Deputy Inspector-General of Hospitals to His Majesty's Forces, and Physician to the Bloomsbury Dispensary. 3 vols. 8vo. pp. 1376. Longman & Co. London, 1806.

THESE letters were written solely for the private eye of a friend. But the solicitations of other friends induced the author to give them to the public. The work is dedicated to Friendship, its parent—and a solemn prayer is put up to that benign power to cherish its offspring even as it had begotten it. To such rhapsodies, such transports of friendship thus sounded on the house tops, we are, we confess; rather callous; and instead of being melted by such glowing raptures and fine sentiments, we rather feel an unfortunate, perhaps, but almost irresistible inclination to consider the whole as a trap for unmerited applause, or as something very nearly allied to affectation. The "request of friends" too we are apt to regard with extreme jealousy. It is a trick become so stale and common, as not only

to have lost all power of producing its intended effect, but also to argue a want of invention in the person who is obliged to have recourse to it. It may be supposed, therefore, to have conveyed to us no very favourable impression of what was to follow. Our expectations were not high, but we feel much satisfaction in saying that in this instance they have been greatly exceeded.

The letters certainly contain internal marks of having been written from the impression of the moment, as stated by the author, whether they were intended for subsequent publication or not. In treating of subjects of importance there is one peculiar disadvantage under which this mode of communication labours, and that is, the total want of system, method, or arrangement which must necessarily belong to it. Each subject is taken up, partially discussed, dismissed for another and again taken up; and in this manner the whole are so mixed and confounded that it is with no little attention, trouble, and difficulty that the reader is enabled to bring order out of this chaos. At the same time this mode is not without its advantages. We receive our information precisely in the order, if it may be so called, in which it was collected by the author himself. The descriptions, observations, and opinions, though less accurate, are more vivid, from the undiminished strength of a fresh impression; and from the same cause many minute occurrences are noted which might otherwise have escaped attention, and which, though apparently of inferior consequence, may ultimately lead to conclusions of the highest importance. We accompany him in the progress of the improvement of his views, and observe how the impressions made by partial examination have been subsequently modified or altered by experience and further inquiry. From this a lesson of no ordinary utility may be derived, as it must at least often afford examples of the folly and danger of rash and premature inferences and conclusions. But it is obvious that in a work of this kind frequent repetitions will unavoidably be found. Many of them however might have been prevented had the author thought proper to omit a great part of the letters which were written previous to the sailing of the fleet. The history of disappointments, bad sailing, rough seas, and contrary winds must undoubtedly have been interesting to his friend at the moment, but to the public in general they must now appear heavy and insipid. At the same time from the easy style in which the author for the most part writes, and from the many pleasant and characteristic anecdotes which he introduces, these letters are by no means so tiresome as details of this sort generally are. The description of the embarkation scene at Portsmouth is peculiarly happy, and that of the hurry and confusion at Geneva on the approach of the French army during the late war, to which he compares it,

is still more so. The author was at Geneva at the time, and after painting a variety of distressing occurrences, gives a most ludicrous account of the misfortunes of an emigrant marquis, strongly characteristic of French frivolity. In attempting to escape, he fell into the hands of a party of French who plundered him of his property and forced him back to the city. Here he ran about loudly bewailing, not the loss of his baggage, nor the danger to which he was exposed, but his beloved earrings—his *cheres boucles d'Oreilles*! “O! Messieurs,” cried he, addressing himself to the author and his brother, “les vilains republicains ont volé mes boucles d'Oreilles. Les gueux! Les voleurs! Les enragés démocrates! Ils ont volé mes cheres boucles d'Oreilles! Helas! qu'elles étoient belles! qu'elles étoient superbes! Les voleurs! Les coquins! Pourquoi faut il qu'ils m'aient volé mes boucles d'Oreilles.”

The letters written on the passage to Barbadoes are far beyond the log book observations which we commonly meet with on such occasions. They are occasionally tedious from the frequent descriptions of storms on which the author seems to dwell with delight, so that he spins them out to an unreasonable length, and often degenerates into something like bombast. It must, however, be recollected here that the sphere of observation was much narrowed. Notwithstanding this the different feelings and manners of the sailors and passengers on various occasions formed a subject which the author has not neglected. He discovered that the former had degrees of comparison peculiar to themselves which he could not at first easily comprehend. In violent gales, they take the word *fresh* as the positive, and say it blows *fresh*—it blows *strong*—it blows *hard*: and again to denote the severest possible gale, they take *hard* as the positive and say it blows *hard*—it blows *d—— hard*—it blows *d—— hard by G—*. The ceremony of ducking and shaving on crossing the tropic, the ridiculous distresses of the passengers in a hard gale, and the trifling occurrences which took place on board the ship, all already well known or unimportant, are yet rendered somewhat interesting by the manner in which they are described. From the time of the author's arrival in the West Indies his letters become of a more important nature, and here it is that the want of method begins to be most severely felt. The principal subjects to which his attention was directed were the manners of the colonists, the condition of the slaves, and the yellow fever.

With regard to the manners of the colonists there appears to be little variation in any of the settlements. They are totally void of religion and morality, and the only virtue which the generality of them think it necessary to practice is hospitality. This indeed is carried to the greatest height, for strangers are not only entertained with all the luxuries that can gratify the

palate, but likewise have their choice of the domestic female slaves to draw their curtains at night. The women are possessed of little delicacy and of still less humanity. This arises partly from the nature of the climate, but more particularly from observing the habits and mode of treatment of the slaves; for nature seems to have fixed this stigma on the slave system, that the oppressors always have their full share of that mental degradation which their conduct produces or continues among the oppressed. The author mentions an instance of the exultation of a lady, not more cruel than is usual with the West India ladies, on hearing the cries of a slave under punishment. It was one of her own slaves whom she herself had treated with money to buy rum, in consequence of which he had become intoxicated and was punished by her husband. She seemed exceedingly surprised when she saw the author shudder at his shrieks, and said with a broad smile—"Aha! it will do him good! A little wholesome flagellation will refresh him—it will sober him—it will open his skin and make him alert. If Y—— was to give it them all, it would be of service to them!" The loud clang of the whip continued, and the poor negro as loudly cried, "Oh, Massa, Massa—God A'mighty—God bless you Massa—I beg you pardon—Oh, Massa oh! I beg you pardon—Oh—God A'mighty—God bless you."—Still the whip sounded, and still the lady cried, "Aye, its very necessary." On its being suggested to her that at least the punishment ought not to be inflicted till he was sober, she tenderly replied, "If Y—— was to spare him till morning he would not give it him then." On another occasion the author was earnestly solicited by a lady to make a complaint to her husband against her slaves, stating that she wanted to give them "a good flogging." It was not contended that any specific fault had been committed. This was to be invented merely because the lady, for the sake of amusement, wanted to give them "a good flogging." The women from Europe and the white Creoles claim an exclusive right to the title *Mrs.*—which forms a distinction between them and the women of colour of all classes and descriptions. The taverns are generally kept by Mulattoes, or black women, who, having been the favoured enamourates of some white man, have obtained their freedom. They are provided with slaves to attend the guests, and the females are universally considered as the very humble and convenient servants of those who may chuse to pay for their favours, which has a fixed price like any other commodity of the house. The children of female slaves are all slaves whoever may be their father, and even the Mulatto women can never aspire to the dignity of wives. The utmost that a father thinks it necessary to do for a daughter of colour is to make her the mistress of some white man.

With regard to the condition of the slaves the author has

furnished us with much valuable information. He seems to have had no fixed opinion on the subject of slavery previous to his arrival in the West Indies, and consequently every thing which fell under his observation is stated with the most perfect impartiality, whether favourable or unfavourable. He had not been long at Barbadoes when he had an opportunity of visiting some slave ships newly arrived. The first that he examined was a vessel belonging to North America which carried a cargo of a hundred and thirty slaves. The two sexes were kept separate by a partition. In general they appeared well fed, healthy, and cheerful, and only in a few were any marks of despondency observed. He saw no signs of those horrors and cruelties said to be practised on board the ships occupied in this traffic. Mirth and gaiety were promoted among them. They were *roused* to bodily exercise, and care was taken to prevent their minds from dwelling on their change of state and loss of home. What the author precisely means by the word *roused* he does not explain, but it certainly raises a suspicion that the fear of the lash might occasion the apparent cheerfulness of these slaves. That such means have been employed to *rouse* the slave from his despondency, and to render him a more fit subject for the market has been already proved, and one is led to think of the despot who threatened with a dreadful death those who should dare to appear unhappy in his presence. The suspicion is much increased when we find that while the cargo was completing, many of the negroes who were in sight of their native shore, and about to be torn from their homes, their wives, and families, had grown indignant even to desperation, and revolted. But after they had murdered the master and mate, they were overcome, and the ringleaders put to death. This seems to indicate that the slaves were at least not altogether insensible to the degrading nature of their situation.—The next day after this the author visited a Liverpool vessel fitted out for a cargo of five hundred slaves. The accommodations and general appearance of both ships were much the same. Some time subsequent to this he had an opportunity of examining the Venus slave ship of London, of which he makes even a more favourable report. These instances, allowing them the fullest credit, prove only this much, that there may be cases in which the masters of slave-ships, from a regard to self interest, may be induced to treat the slaves with ordinary humanity. No general conclusion can be drawn from them and even in themselves they are liable to considerable suspicion because the author does not seem to have ascertained how many of the cargoes of the American and Liverpool ships had died on the passage, and visited them at a time when it may be supposed every exertion had been used to make every thing appear in the most favourable light. In the Venus, indeed, he mentions that

none had died on the passage, and this may probably have been owing to the late British regulations with respect to this trade. Upon the whole, however, the report, as far as it goes, is much more favourable than could have been expected.

If the examination of the slave ships impressed the author with a favourable idea of the traffic, the comfortable condition of the negroes on some estates might be supposed to confirm that idea. Two instances of the humane treatment of negroes he particularly mentions, one of which he found at the estate of "Spendlove" in Barbadoes, belonging to a Mr. Waith, and the other at the estate of "Profit," in Demarara, belonging to a Mr. Dougan. On these estates it appears the clang of the whip was scarcely ever heard. Every attention was paid, not only to the wants but also to the comforts of the slaves. Each had a spot of ground which he cultivated for himself, and of this he considered himself as much the master as if it had been insured to him by all the laws in the world. He reared pigs, goats, and poultry, &c. &c. and felt himself a man of importance. If the character of the negroes had not been in some degree improved by these advantages they could scarcely be considered as human creatures, and accordingly they have by some been represented as treacherous brutes whom no kindness can conciliate, no benefits render grateful. This might be safely pronounced to be impossible, though no facts had been brought to contradict it. However, it appears that the mode of treatment adopted with regard to the negroes of "Profit" and "Spendlove" did produce a very striking amendment in the habits, manners, and dispositions of the slaves.

Those who defend the Slave Trade have often taken occasion, from a few instances of this kind, to exclaim with exultation that slaves are much more happy than the peasantry of a free country. In this assertion Dr. Pinckard, on observing the happiness of the above mentioned slaves, was disposed to join them. The negro, they say, is free from care, he has his food provided for him when well, and medicine when sick. So has a cow, which in this respect may be more happy than the man who drives her to the pasture. But the very cares which these reasoners consider as constituting the distress of the free man are the means of his happiness. They teach him to depend on himself, to exert all the powers of his mind, and are the origin of the noblest efforts of human genius. These cares are suited to the nature of man, and the worst feature of slavery is that it degrades human nature to the level of the brutes. The slave has his food provided for him, and is driven to his labour like a cart horse. He has no idea beyond this, and seems to have lost the most distinguishing characteristic of the human species, that of a constant progress in improvement. This was once used as an argument to shew that negroes were fit for nothing

but slavery as they appeared to be at least one degree below the ordinary standard of human nature. It was not considered that slavery was the cause of this degradation, and that this was the strongest argument against the system. But Dr. Pinckard was not a prejudiced man, and if he was favourably inclined to slavery from a partial view of the subject, more minute investigation soon taught him to alter his opinion. Our limits do not permit us to lay before the reader even a few of the horrid and murderous acts of oppression which he witnessed, and which disgrace and must disgrace this unnatural system. They form, however, a valuable collection of facts which amply prove that the effects of slavery are not less abhorrent than a knowledge of human nature would teach us they must be. The author rises above himself both in language and sentiment as he describes these abominations, and justifies the negroes from the wanton charges of incurable depravity brought against them by their oppressors. In some instances (and how could they be but scattered instances?) he found in the negroes much of what is excellent in human nature, which even the iron hand of oppression had not been able entirely to eradicate.—He was sometimes present at the auctions of slaves, and describes them as to the last degree cruel and disgusting. The distress of families when the members of it were torn from each other, the gross indecency of the men and women in examining the lots, the airs of missey choosing a sable drudge for little self, formed a scene which a long residence could not teach him to contemplate with patience. Take an account of one of them in his own words:

“ A few days ago I had the opportunity of being present at a more regular sale, or market of slaves than I had seen before, and here I witnessed all the heart-rending distress attendant upon such a scene. I saw numbers of our fellow beings regularly bartered for gold, and transferred, like cattle, or any common merchandise, from one possessor to another. It was a sight which European curiosity had rendered me desirous to behold, although I had anticipated from it only a painful gratification. I may now say—I *have seen it!*—and while nature animates my breast with even the feeblest spark of humanity, I can never forget it!

“ The poor Africans, who were to be sold, were exposed, naked, in a large empty building, like an open barn. Those, who came with intention to purchase, minutely inspected them; handled them; made them jump, and stamp with their feet, and throw out their arms and their legs; turned them about; looked into their mouths; and, according to their usual rules of traffic with respect to cattle, examined them, and made them shew themselves in a variety of ways, to try if they were sound and healthy. All this was distressful as humiliating, and tended to excite strong aversion and disgust; but a wound, still more severe, was inflicted on the feelings, by some of the purchasers selecting only such as their judgment led them to prefer, regardless of the bonds of nature and affection! The urgent

appeals of friendship and attachment were unheeded; sighs and tears made no impression; and all the imploring looks, and penetrating expressions of grief were unavailing. Hungry commerce corroded even the golden chains of affection; and sordid interest burst every tie of nature asunder. The husband was taken from the wife, children separated from their parents, and the lover torn from his mistress:—the companion was bought away from his friend, and the brother not suffered to accompany the sister.

“ In one part of the building was seen a wife clinging to her husband, and beseeching, in the strongest eloquence of nature, not to be left behind him. Here was a sister hanging upon the neck of her brother, and, with tears, entreating to be led to the same home of captivity. There stood two brothers, enfolded in each others arms, mutually bewailing their threatened separation. In other parts were friends, relatives, and companions, praying to be sold to the same master—using signs to signify that they would be content with slavery, might they but toil together.

“ Silent tears, deep sighs, and heavy lamentations bespoke the universal suffering of these poor blacks, and proved that nature was ever true to her feelings. Never was scene more distressful. Among these unhappy, degraded Africans, scarcely was there an unclouded countenance. Every feature was veiled in the silent gloom of woe; and sorrowing nature poured forth in all the bitterness of affliction.

“ A whole host of painful ideas rushed into my mind at the moment. In sad contemplation all the distorted images of this abhorrent traffic presented themselves to my recollection. The many horrors and cruelties, I had so often heard of, appeared in their worst shape before me; and my imagination was acutely alive to the unmerited punishment sometimes inflicted—the incessant labour exacted—the want of freedom—and all the catalogue of hardships endured by slaves. I endeavoured to combat the effect of these impressions by attaching my mind to opposite images. The kind treatment of negroes under humane masters occurred to me; I recollected the comfort and harmony of the slaves I had lately seen at ‘Profit.’ I contemplated their freedom from care, and the many anxieties of the world; and I remembered the happiness and contentment expressed in their songs and merry dances: but—all in vain! The repugnant influence would not thus be cheated. With such distress before my eyes, all palliatives were unavailing. The whole was wrong, and not to be justified. I felt that I execrated every principle of the traffic. Nature revolted at it; and I condemned the whole system of slavery under all its forms and modifications.

“ When purchased, the slaves were marked by placing a bit of string, or of red or white tape round their arms or necks. One gentleman, who bought a considerable number of them, was proceeding to distinguish those he had selected, by tying a bit of red tape round the neck, when I observed two negroes, who were standing together entwined in each others arms, watch him with great anxiety. Presently he approached them, and after making his examination affixed the mark only to one of them. The other, with a look of unerring

expression, and, with an impulse of marked disappointment, cast his eyes up to the purchaser seeming to say—‘and will you not have me too?’—then jumped, and danced, and stamped with his feet, and made other signs to signify that he, also, was sound and strong, and worthy his choice. He was, nevertheless, passed by unregarded; upon which he turned, again, to his companion, his friend, brother, whichever he was, took him to his bosom, hung upon him, and, in sorrowful countenance expressed the strongest marks of disappointment and affliction. The feeling was mutual:—it arose from reciprocal affection. His friend participated in his grief, and they both wept bitterly. Soon afterwards on looking round to complete his purchase, the planter again passed that way, and not finding any one that better suited his purpose, he, now, hung the token of choice round the neck of the negro whom he had before disregarded. All the powers of art could not have effected the change that followed. More genuine joy was never expressed. His countenance became enlivened. Grief and sadness vanished, and flying into the arms of his friend, he caressed him with warm embraces, then skipped, and jumped, and danced about, exhibiting all the purest signs of mirth and gratification. His companion, not less delighted, received him with reciprocal feelings—and a more pure and native sympathy was never exhibited. Happy in being, again, associated, they now retired apart from the crowd, and sat down, in quiet contentment, hugging and kissing the red signal of bondage, like two attached and affectionate brothers—satisfied to toil out their days, for an unknown master, so they might but travel their journey of slavery together.

“In the afternoon of the same day I chanced to be present when another gentleman came to purchase some of the slaves, who were not sold in the morning. After looking through the lot he remarked that he did not see any who were of pleasant countenance; and going on to make further objections, respecting their appearance, he was interrupted by the vendor who remarked that at that moment they were seen to great disadvantage, as they looked worse ‘*from having lost their friends and associates in the morning.*’ Aye! truly, I could have replied—a very powerful reason why they are unfit for sale this afternoon! If to be of smiling countenance were necessary to their being sold, it were politic not to expose them for long to come. Still, some were selected, and the mark of purchase being made, the distressful scene of the morning was, in a degree, repeated.

“A few of the most ill-looking, only, now remained, who were meager, and of rough skin—not thoroughly black, but of a yellowish, or dirty brown colour—of hungry, unhealthy aspect, feeble, of hideous countenance, and in general appearance scarcely human. These remained to a future day, and would, probably, be sold, not to the planters, but to the boat-women, tailors, hucksters, or some of the inferior mechanics, or shop-keepers of the town, at a price somewhat lower than that demanded for the more robust, and well-looking; and, alas! though least able to bear fatigue, these feeble beings would, most likely, be subjected to a far more heavy slavery than those of stronger frame, for it is, commonly, seen that the labour exacted by the poorer orders of people, from their few and

Weakly slaves, is more severe than that required by the opulent planter from his regular, and better-appointed gang: although, *in theory*, the circumstance of being always under the eye of the master, instead of being left to the mercy of a hireling, would seem to be an advantage much in favour of the slaves of those owners, who possess but few."

It is an aggravation of the miseries of slavery that the healthy and robust only are purchased by the rich planters with whom they have less labour and a more plentiful supply of provisions, while the weak and unhealthy fall to the lot of the poorer classes of people and suffer all the hardships of the condition in their fullest extent. In Barbadoes, and probably in the other West India settlements, the masters are under no obligations to provide for their superannuated slaves, and the consequence is that the aged, the diseased, and decrepid, are left to procure a precarious subsistence by begging, or to perish for want. The character of the negroes in general is such as might be expected from the wretchedness of their condition. They are indolent to the last degree, and two Europeans without any uncommon exertion would do more work than a dozen. They have no idea of moral principle, and the lash is the only security for their good behaviour. They have scarcely any notion of cleanliness or decency. Searching each others heads for vermin is a favourite amusement, and the women go about spilling the milk from their breasts in the streets. Sunday, which offers them an interval from toil, is a day of festivity with the slaves, during which they willingly undergo more personal fatigue, or at least make greater exertions than can be exacted from them in any four days by the lash. The following account conveys a clear idea of their amusements, and funerals:

"They assemble, in crowds, upon the open green, or in any square or corner of the town, and, forming a ring in the centre of the throng, dance to the sound of their beloved music, and the singing of their favourite African yell. Both music and dance are of a savage nature. I have wished myself a musician, that I might take down for you the notes of their songs; which are very simple, but harsh and wholly deficient in softness and melody. Ask the fair chantress our delighting friend - - - the next time you meet her, and if she be not afraid of distorting her sweet countenance, she can give you very accurately all you may wish to hear of an African song.

"The instrumental parts of the band consist of a species of drum, a kind of rattle, and their ever-delighting Banjar. The first is a long hollow piece of wood, with a dried sheep-skin tied over the end; the second is a calabash containing a number of small stones, fixed to a short stick which serves as the handle; and the third is a coarse and rough kind of guitar. While one negro strikes the Banjar, another shakes the rattle with great force of arm, and a third sitting across the body of the drum, as it lies lengthwise upon the ground, beats and kicks the sheep skin at the end, in violent exer-

tion with his hands and heels, and a fourth sitting upon the ground at the other end, behind the man upon the drum, beats upon the wooden sides of it with two sticks. Together with these noisy sounds, numbers of the party of both sexes bawl forth their dear delighting song with all possible force of lungs; and from the combination, and *tout ensemble* of the scene, a spectator would require only a slight aid from fancy to transport him to the savage wilds of Africa. On great occasions the band is increased by an additional number of drums, rattles, and voices.

“ The dance consists of stamping of the feet, twistings of the body, and a number of strange indecent attitudes. It is a severe bodily exertion—more bodily indeed than you can well imagine, for the limbs have little to do in it. The head is held erect, or occasionally, inclined a little forward—the hands nearly meet before—the elbows are fixed, pointing from the sides—and the lower extremities being held rigid, the whole person is moved without lifting the feet from the ground. Making the head and limbs fixed points, they writhe and turn the body upon its own axis, slowly advancing towards each other, or retreating to the outer parts of the ring. Their approaches, with the figure of the dance, and the attitudes and inflexions in which they are made, are highly indecent: but of this they seem to be wholly unconscious, for the gravity—I might say the solemnity, of countenance, under which all this passes, is peculiarly striking, indeed almost ridiculous. Not a smile—not a significant glance, nor an immodest look escapes from either sex: but they meet, in very indecent attitudes, under the most settled, and unmeaning gravity of countenance. Occasionally they change the figure by stamping upon the feet, or making a more general movement of the person, but these are only temporary variations: the twistings and turnings of the body seeming to constitute the supreme excellence of the dance.

“ For the most part only two enter the ring at a time, but occasionally, as many as three or four! each making a small contribution to the band at the time of stepping into the circle. They circle, violently, together, until one is tired, and when this escapes from the circle another assumes the place, thus continuing to follow, one by one, in succession, so as frequently to keep up the dance, without any interval, for several hours.

“ Both musicians and dancers seem, equally, to delight in the amusement. They exert themselves until their naked skins pour off copious streams. The band seem to be quite insensible to fatigue, for, in proportion as the fluid distils from their pores, they increase their efforts, raising their voices, and beating the drum and the rattle, with additional violence: and such of the spectators whose olfactories have no relish for African odours, are sadly annoyed by the high essenced exhalation which spreads itself around.

“ As I was looking on at one of these dances I observed a soldier's wife, from the north of Tweed, gazing with curiosity and astonishment, amidst the throng: and seeing her features marked with dissatisfaction and surprize, I asked her what she thought of the African dance. ‘*Out,*’ said she ‘*tis an unco way o’ spending the sabbath night.*’—And on my asking her if there were any as pretty women in the Highlands of Scotland, she, instantly, replied, ‘*whether or not—they smell better.*’

“ Presently a soldier passing that way, and observing the dance, asked a mulatto who was standing by, for a cud of tobacco, and twisting it between his lower lip and his teeth, forced his way through the crowd, into the middle of the ring ; and there placing himself between the negro and the girl who were dancing, set the nymph in African step and figure. Wowski was responsive and they danced, cordially, together ; but soon finished by footing it, in quick step, from the ring, happily enfolded in each others' arms ; to the great disappointment of poor Sambo, who, no doubt, thought to regain his partner as soon as the soldier had grown tired in the dance.

“ Near this merry green happened a sad fracas between a negro man and woman, in consequence of gaming ; which is a very prevailing passion among the blacks. The woman had won from the man three dollars, and some words having arisen between them, a scuffle ensued, in which the man had torn off the few clothes that covered the ebon dame, and exposed her, in nakedness, to the crowd. She, in return, tore and mal-treated his breeches ; and the dispute now was whether the woman, having been the successful adventurer, ought not to make reparation for the further injury she had committed. The man exclaimed with sad violence, regarding the additional loss sustained by the destruction of his indispensable apparel. The woman, putting all success at play out of the question, insisted that she was the injured party, from having her petticoat ruined, and being exposed, in nudity, to the multitude.

“ At length a respectable looking, and decently dressed negro, who chanced to pass that way, kindly undertook to settle this important broil ; and we observed that much deference was paid to his opinion ; but I am not satisfied that he acted quite the part of an upright and impartial judge,—certainly his opinion was not fraught with gallantry, for having no eye of pity towards the distressed and naked nymph, he decided that a hole in the *culottes* was an evil of greater magnitude than a rent in the *petticoat*, and accordingly decreed that Penelope should forfeit half a dollar to Cassandro, for taking him by the breeches.

“ Having led you to the merry song, and sprightly dance of the slaves, let me now conduct you to their bed of death. Seeing a crowd in one of the streets, and observing a kind of procession, we followed the multitude, and soon found ourselves in the train of a negro funeral. Wishing to witness the ceremony of interment we proceeded to the burial ground, with the throng. The corpse was conveyed in a neat small hearse, drawn by one horse. Six boys, twelve men, and forty-eight women walked behind, in pairs, as followers, but I cannot say as deeply afflicted mourners. The females were neatly clad for the occasion, and mostly in white. Grief and lamentations were not among them : nor was even the semblance thereof assumed. No solemn dirge was heard—no deep-sounding bell was tolled—no fearful silence held. It seemed a period of mirth and joy. Instead of weeping and bewailing, the followers jumped and sported, as they passed along, and talked and laughed, with each other, in high festivity. The procession was closed by five robust negro fishermen, who followed behind playing antic gambols, and dancing all the way to the grave.

“ At the gate of the burying ground the corpse was taken from the hearse, and borne by eight negroes, not upon their shoulders, but upon four clean white napkins placed under the coffin. The body was committed to the grave, immediately, on reaching it, without either prayer or ceremony; and the coffin, directly, covered with earth. In doing this, much decent attention was observed. The mould was not shovelled in roughly with the spade, almost disturbing the dead, with the rattling of stones and bones upon the coffin, but was first put into a basket, and then carefully emptied into the grave; an observance which might be adopted in England very much to the comfort of the afflicted friends of the deceased.

“ During this process an old negro woman chanted an African air, and the multitude joined her in the chorus. It was not in the strain of a hymn, or solemn requiem, but was loud and lively, in unison with the other gaieties of the occasion.

“ Many were laughing and sporting the whole time with the fishermen, who danced and gambolled, during the ceremony, upon the neighbouring graves. From the moment the coffin was committed to the earth, nothing of order was maintained by the party. The attendants dispersed in various directions, retiring, or remaining, during the filling up of the grave, as inclination seemed to lead.

“ When the whole of the earth was replaced, several of the women, who had staid to chant, in merry song, over poor Jenny's clay, took up a handful of the mould, and threw it down again upon the grave of their departed friend, as the finishing of the ceremony, crying aloud ‘*God bless you, Jennu! Good-by! remember me to all friends t' other side of the sea, Jenny! Tell'em me come soon! Good-by, Jenny, good-by! See for send me good - - - to-night, Jenny! Good-by, good night, Jenny, good-by!*’ All this was uttered in mirth and laughter, and accompanied with attitudes and gesticulations expressive of any thing but sorrow or sadness.

“ From the grave-digger we learned that poor Jenny had been a washerwoman, and that the females who had, so merrily, sounded her requiem, had been her sud-associates. They had full faith in Jenny's transmigration to meet her friends, at her place of nativity; and their persuasion that death was only a removal from their present to their former home—a mere change from a state of slavery to a state of freedom—did not barely alleviate, but wholly prevented the natural grief and affliction arising from the loss of a friend. They confidently expected to hear from poor Jenny, or to know her influence, in the way they most desired, before morning.

“ The faith of these poor ignorant slaves, regarding a happy transmigration, after death, would seem calculated to lead them to the crime of suicide; and, accordingly, this effect of their superstition is said not to have been unfrequent among them. A tale is told of a singular remedy having been practised against this fatal expedient of the negroes. Several individuals of a gang having hanged themselves to escape from a cruel master, and others being about to avoid his severities by similar means, he prevented them, by the happy expedient of threatening to hang himself, also, and to transmigrate, with them, carrying the whip in his hand, into their own country; where he would punish them ten times more severely than he had

hitherto done. The stratagem is said to have succeeded. Finding they could not, thus, escape from the tyrannic lash, they resolved, rather than receive disgraceful stripes among their African friends, to continue their existence under all the hardships of slavery."

The author paid particular attention to the seasoning or yellow fever, and communicated the various facts to his friend as they fell under his observation. These he has recapitulated in a distinct letter. As he had nearly fallen a victim to this fever himself, and had the best opportunities for examining into its nature, this letter may be considered as a valuable document for those who may have occasion to study the disease. This malady he conceives to be the effect of climate acting on exotic bodies. It attacks all, but most severely those whose general vigour, firmness, or density of fibre, offer the strongest resistance. It appears according to circumstances under an intermittent, a remittent, or continued form. In Negroes or Creoles it is frequently an ague; in those who are in some measure accustomed to the climate, a remittent; and in newcomers a continued or yellow fever—preserving in each a distinct type throughout its course, while in other instances of its attack on Europeans it shifts its form in the most irregular manner; for many of the soldiers were brought to the hospital under all the varieties of its intermittent, remittent, and continued form—and although each has been differently attacked, all of them have died with every symptom of the most malignant yellow fever.

There appears to be a certain gradation in the tone or firmness of the animal fibre as we proceed from the hotter through the more temperate regions. But it is necessary that the change in the density or laxity of the fibre, and consequently in the climate, should be gradual, otherwise there is the strongest risk of disorganization and subsequent dissolution. A negro can run over the hills in the West Indies for hours together without feeling any bad effects from the exertion. Were an European to do the same he might be certain that the fever would carry him off in a few hours afterwards. Applying this principle of the density or laxity of fibre according to the climate to which the body has been accustomed, the author finds that the negro is not subject to the fever in its continued form. Europeans who have resided long in the West Indies are seldom attacked with it except in the remittent or intermittent form. The strongest men, and those newly arrived, whose fibres are dense and rigid, it attacks in all its malignity. The fever he thinks is not in the smallest degree infectious, and upon his theory it certainly ought not to be so. He mentions a variety of facts in proof of this, and, among others, that out of the multitudes of black men and women whom he had to attend at the hospitals, there was not a single instance of any of them

catching the disease. The fever therefore is occasioned by the high degree of temperature which is assisted by the noxious exhalations from stagnant waters, and uncultivated grounds. The author mentions a variety of circumstances which go to prove that the intermittent, remittent, and continued fevers are the same disease under different forms. The term "Yellow," he says, is ill applied, for yellowness, though a frequent, is by no means a constant, symptom. If this theory be well founded, and certainly it is plausible enough, the great object of the European who goes to the West Indies, is to avoid exertion as much as possible, to adhere to the most rigid temperance in eating and drinking, and to live in a clear and dry situation. The most effectual mode of treating the disease the author found to be by copious bleeding at the first moment of the attack—for delay was certain death; by cold and warm bathing, and swallowing wine and bark. He thinks that the malignity of the disease among the troops might be much diminished if they were removed from the north to the south by slow and gradual approaches, and, indeed, this evidently follows from his theory. It is a circumstance worthy of remark that the author found, from his own observation, and learnt likewise from the information of others, that the time of the full moon is generally the high season of disease. He himself, after having recovered, was strongly cautioned to beware of the *springs*, and accordingly at the commencement of the spring tides he felt the strongest symptoms of relapse, which in spite of all his precautions continued till the decline of the tides, and then left him. This, perhaps, cannot fully authorise the opinion that the febrile accessions are connected with lunar influence, because the sequence does not appear to be perfectly invariable: but at any rate it is a subject highly deserving of investigation.

Dr. Pinckard gives a variety of particulars respecting the habits and manners of the Indians of Demarara, whose villages in the woods he frequently visited. One of the most striking features in their character is their invincible gravity and want of curiosity. Every possible attempt has been often made to amuse them when they came down from the woods, but nothing ever roused them except the drilling of an awkward squad of negroes. They are very fond of rum which they drink almost as fast as they are able, till they are completely intoxicated; but in their drinking they seem to observe a sort of method for while one party gets drunk, another keeps perfectly sober, in order to take care of their helpless brethren. They have a high opinion of themselves, and cannot be said to have as yet reached that state of civilization when people begin to find out that they have something to learn.

The author hints that some enormous abuses in the military department had fallen under his observation. He does not, as

he certainly ought to have done, enter into particulars; but that a shameless system of fraud and speculation was acted upon there is too much reason to believe.

Though the author has given to his observations the modest title of "Notes" they are certainly deserving of a higher character. There appears throughout an ardent desire for information, considerable industry in collecting it, and much facility and perspicuity in communicating the result of his inquiries. The style is easy and simple and the letters are highly deserving of perusal. Notwithstanding the disadvantages to which we have already adverted, this work will be found generally interesting, as it gives a very good view of the state of the West India settlements; but it will be found more particularly worthy of the attention of those who wish to add to their information with respect to Slavery, and West India diseases. There is one fact which we had almost forgotten but which deserves to be mentioned. It appears that in Barbadoes there is a considerable number of poor white people whose ancestors lived in the island for some generations. These are certainly not less capable of labour than the negroes. This fact clearly proves that our West India colonies might in time be cultivated by European labourers, provided the emigrants from this country could be induced by strong encouragement to brave the climate in the first instance. This would add immensely to the value of our colonies, and it is very probable that the unfortunate expedient of the Slave Trade has been the cause that our West India settlements are not at this moment covered with British labourers.

ART. VIII. *An Answer to "War in Disguise;" or Remarks upon the New Doctrine of England concerning Neutral Trade.* 8vo. pp. 76. 2s. 6d. Originally printed at New York. Reprinted London, 1806. Johnson.

OUR total dissent from the doctrines supported in the pamphlet entitled "*War in Disguise*" is recorded in our Number for December last; and there, as well as in that for March last, will be found some of our reasons for dissuading the adoption of a policy founded upon those principles. At the time when we began to oppose the hostile conduct recommended towards neutrals, the bent of public opinion, and the disposition of government seemed strongly against us. We are happy that since that time the salutary views which we wished to exhibit have been so often and so forcibly recommended to the people as to have produced a deep impression; and that the men who have now the direction of affairs seem to be influenced by the same counsels.

The performance at present before us, professing to be written by an American, is an acute and spirited answer to the

celebrated pamphlet designated in the title page on the injuries this country sustains from the trade of the neutral nations. Our readers are aware that the subject in dispute is the trade of the neutral nations with the French colonies. Though the French, by our superiority at sea, are cut off from trading by their own ships with their colonies, the Americans and other neutral nations trade with those colonies, take off their produce, carry them such commodities as they want, and thus enable them to flourish, while the enemy himself is shut out from them. This advantage to the enemy it has been represented to be for the interest of Great Britain to cut off. This however can only be done by cutting off the trade of the neutrals with the enemies colonies. The question then arises, is this lawful for Great Britain? If the case be stated in the most general way; France derives an advantage from her connection with the neutral nations; is it lawful for a belligerent to prevent all intercourse of a neutral with its enemy from which intercourse that enemy may derive advantage? The question must be directly answered in the negative. It is *not* lawful for a belligerent to interrupt all intercourse of a neutral with his enemy which may be advantageous to that enemy. The neutral's whole commerce with the enemy is advantageous to the enemy. But the commerce of the neutral with the enemy is held notwithstanding perfectly inviolable. Every neutral nation that pleases trades with the ports of France, and with the ports of Britain; and it is acknowledged to be perfectly unlawful for either of those belligerent nations to interrupt or question that intercourse however useful to the one or injurious to the other. This is the general doctrine with regard to the commerce of neutrals; a doctrine which never has been disputed; which is the international law of the civilized world, so clearly founded in reason and general utility, that he would be reckoned a madman who should have any objection to it.

This general law however admits of exceptions. There are two cases which have been recognized by general consent as worthy to form exceptions; 1. the supply of a belligerent with the implements or materials of war; and 2. the traffic with a place under actual investment or blockade.

Now there is another general principle equally well ascertained, and inviolable in all interpretation of law: that the general law is held to include every case invariably but those precise ones exclusively which have been distinctly and clearly recognized as exceptions. We are rather surprised that this plain and universal, and indispensable rule in the interpretation of all law should not have been brought forward by this or any of the other disputants on this subject, whose arguments we have had occasion to peruse; because it appears to us to narrow very much the question.

It brings it precisely to this; whether the trade of the neutrals with an enemy's colonies is a case that has been truly recognized by the great commonwealth of nations as an exception to the general rule which sanctions the freedom of neutral commerce. Now this question will not bear a moment's dispute. It cannot even be pretended that it is a recognized exception. To make it so is a pretension which no nation ever set up but the British alone. With what eye then must those nations regard it against whose interests it would operate? Would it not for them be natural to regard it as mere lawless violence? Let us, indeed, look into the real nature of the case. There is a general law, which it is infinitely for the interest of all nations and of the human race, should be held most inviolable and sacred, and should meet with universal obedience. This is the law of the freedom of neutral trade, from the loss of which such direful calamities would necessarily flow. But a new case arises which a particular nation fancies it would be very much for its interest to have made an exception; and without any consent of the other nations it takes upon itself to make it so. This, as far as that nation is concerned, is a virtual repeal of the law. It gives a right to every other nation to make an exception of every case in which the consequences may be in its own favour, and only against the nation that first made its private exception. Were the example to be followed, every nation would violate the law wherever it supposed the violation of advantage; why should one nation more than the rest have a right to make exceptions at will? Thus it would cease to be a law at all. And the consequence would be the annihilation of a great part of the unspeakable advantages derived by the human race from trade.

But is it not strange that Great Britain should be the nation to sanction the making of arbitrary exceptions to a great principle of international law? Is not this the great foundation on which her plea against France rests? What becomes of all her outcries and virtuous indignation against the aggressive acts of France, if any nation may make exceptions to the general principles of international law when it pleases? France has made these exceptions with a very liberal hand. But if every single violation of a law may be justified, why may not the aggregate? If a nation has a right to commit one violation, it has a right to commit another. If the great principle of obedience to international laws is no longer worthy of respect, that is the wisest nation undoubtedly which can gain most by the infringement. Thus we pronounce a sentence of approbation upon those lawless acts of France, which we have taken so much merit to ourselves for opposing!

If, indeed, there is much danger at the present moment from loosening the foundations of established law; if the interests of

the human race require so firm a consent and union of all good men for the protection of those general principles which have been found for the common benefit of nations, the interests of humanity are little indebted to any nation which for a small apparent benefit to itself would incur even the suspicion of adding its weight to the cause of the general spoilers of the human race. Much more noble would it be to forego even an undisputed right, could this generosity add to the inviolability of law, to the stability of the pillars on which the happy intercourse of nations and the harmony of the world rests. If there is any nation which has been loud above all others in words in favour of law, of established principles, and of social order, it would be shameful, in a peculiar degree, should that nation be found in actions availing itself of its power, rather than consulting its delicacy; and wasting the very substance of the people for the maintenance of international law in one quarter, while for a petty gain in another it makes exceptions to that law at its own discretion.

We have thought proper to state this argument, though it forms no part of the review of the present performance, because it appears to us nearly decisive of the question, with all those at least who think that the established principles of international law should be held inviolable, and that no interests of a particular nation, any more than the outrages of another, should be allowed to sanction any exception.

It has been said however that the nations have recognized and submitted to the exception which the British government has thought proper to make to the freedom of neutral trade. It is indeed easy to assert; but our author has very clearly shewn that there is no ground for the assertion; that what is called their sanction is not even their silence; that the forced submission of one or two weak nations for a limited time, when they were unable to vindicate their right, cannot without a violation of common sense be once named as a recognition of the British pretension. This would be to make the recognition of exceptions to the general principles of international law (one of the most solemn and momentous of human transactions) a light matter indeed. Let us apply this doctrine as liberally in the case of our enemy, as of ourselves, and shall we find many of the French actions liable to condemnation? If the submission, for want of the power of resistance, shall constitute a right to the encroaching party, we lay a new foundation of international law. It is strange what observations will be made by those who think they have the passions and prejudices of their hearers on their side!

"Still, however, it is reckoned a most hateful thing that the French should gain so much by this trade! Is it not lawful for us to inflict an evil upon our enemy? Let those who object to

it prevent it, if they can, and try the consequences." Such are the sapient politics we frequently hear from the mouths of men who ought to be capable of thinking! Do they who utter these patriotic periods, mean to say that we should inflict an injury upon our enemy, though in order to do so, we must first inflict an injury on one who is not our enemy? Let them bethink themselves well: is this the doctrine they would recommend for general practice? If so, on what possible plea can we be required to condemn the violation of the neutrality of Anspach, by which Bonaparte was enabled to inflict so deadly a wound upon his enemies? Is it because we regard the interest of Great Britain with eyes so partial that what we deem wrong in all other nations we account right in her? Will we not allow Bonaparte and his friends however to look upon their interests with similar partiality? And may we not rest assured that all other nations look upon both France and us with nearly equal eyes?

But if it will not be alledged that we are entitled to inflict an injury upon a nation which is not our enemy for the sake of inflicting one upon a nation that is, then we are not entitled to interrupt the trade of a neutral wherever it regards it as its interest to repair. Can it be pretended that such interruption would be no injury? That seems impossible. No sophistry we should suppose would undertake to maintain such a position.

Something however very near it has been maintained. It has been asserted that because France holds the trade of her colonies in monopoly, during peace, the neutrals may be lawfully excluded by the enemies of France from those colonies during war. This assumption can be referred to no general principle which does not involve the most monstrous absurdities. It can therefore be defended by no plea of reason or recognized law. It is most satisfactorily and pointedly exposed in the present pamphlet, and shewn to be inconsistent not only with justice but the established practice of civilized nations. Great Britain and America trade with one another, on such terms as they think for their mutual advantage.* Let us therefore put a case which concerns our own interests. Those nations make alterations in the terms of their mutual intercourse while neither has an enemy, in what number and what manner they please. Great Britain happens to go to war with France: should this circumstance be permitted to make any change in the power of Britain and America to regulate their mutual intercourse? With what indignation should we hear of such a pretension on the part of France? Yet this is the very pretension we set up in regard to France and America. We seem not to consider that we have indispensable occasion for that extension of a neutral's trade which we would disallow. According to our navigation laws we permit the importation of Spanish wool in

time of peace in none but our own ships or those of Spain. When we are at war with Spain however we are obliged to employ the ships of the neutrals. But according to our own rule this is an illicit trade; and every ship so employed might be captured by our enemies. But who has ever heard of such a pretension being set up in Europe?

The undeniable matter of fact is this. The nations of modern Europe, from their ideas of the advantages of monopoly, have all confined to themselves during peace branches of trade, which War compels them to open to neutral nations during its continuance; and by the salutary interference of these neutrals the mischiefs of war are rendered much less severe. Now the extension to the neutrals of one's colonial trade rests on the same foundation exactly as any other branch of trade whatever. In regard to the right of extension there is no shadow of distinction. The vainest sophistry alone could attempt to find any. Is it likely that the nations of the world will quietly permit us to circumscribe their intercourse with one another, and prohibit their industry on the authority of doubtful or unfounded distinctions of this sort? What must they think of the justice, and generosity of a nation which calls herself great, and the patroness of the general interests, and which would yet desire to interfere with the freedom of her neighbours on such futile pretexts?

But as if the patrons of the prohibitory doctrine had been aware that this distinction would be found untenable, they have provided another support, which will be found still more fallacious than the former. They have made a fiction; and on the strength of that fiction they would have Great Britain to attack the neutral nations! They tell us that Great Britain has invested or blockaded the enemies colonies; though she has not invested or blockaded them in any other manner than she has every part of the enemies sea-coast. But with the exception of a few ports which are blockaded in a very different sense, the neutrals enjoy the unquestioned right of trading to that whole coast. Will it be believed that such reasons as these were on the point of being made the foundation of rules of government? On this argument the reader will find some very good illustrations in the pamphlet before us.

The general law with regard to neutral and belligerent nations, is so well stated in the following passage, that it is worthy of being impressed on the memory:

"It results from the state of war, that the property of an enemy may be acquired by capture at sea, but the property of a friend cannot be taken. If, however, the neutral divests himself of his proper character, and takes part in the war, he may justly be treated according to the character he has assumed. His property then becomes lawful prize. He might as well serve in the enemy's fleet or

army, and, when made prisoner, claim his neutral privilege, as claim that privilege for his goods when employed in the war. If therefore he furnishes a belligerent with those means and implements of destruction, which, under the general term of contraband, are variously designated in the several treaties by which it has been defined; or if, when a belligerent has blockaded a town or place, he should attempt to introduce succour or subsistence, the property is lawful prize. In both cases he was engaged in direct hostility. But these cases excepted, there is no right of capture. A belligerent cannot rightfully complain of the remote and indirect consequences of a lawful act. Neither can he impute as guilt to a neutral, acts in themselves lawful, and which, having no direct tendency to injure the belligerent, imply no hostile intention of the neutral. To make this (if possible) a little more clear, take the following instance: If a neutral should let out his ship to transport soldiers for one of the belligerents, this would mark so distinctly his hostile spirit, as to justify capture and condemnation by the other belligerent. But suppose a neutral ship should meet a transport of the belligerent, sinking from stress of weather, and rescue the troops from impending destruction; would this expose the ship to condemnation? Surely not. Nature revolts at the idea: and a belligerent who should make prize under such circumstances, and justify the decree because of the consequential injury he might sustain from the salvation of his drowning foe, would render himself the object of general execration. The right, then, of capturing neutrals, does not arise either from advantages the belligerent may gain, or from injuries he might otherwise sustain. No: it arises, and in reason can only arise, from the guilt of the neutral himself. Where there is no crime there can be no punishment, and where there is no offence there can be no forfeiture. Miserable indeed must be the condition of man, if those who are invested with power can prescribe their convenience as a rule for the conduct of others; measure out rights and duties by their particular interest; bind up the conscience of such as cannot resist to the conclusions of their own reasoning, however false, and at their sovereign will and pleasure change innocence to guilt! Principles like these are fit only for beasts of prey, and for those enemies of the human race who may, like beasts of prey, be lawfully hunted down and destroyed."

With regard to the details and complaints in the pamphlet entitled "War in Disguise," in regard to the false papers, and documents, &c. of neutral ships, our author justly observes, that this only concerns the question, whether the property be that of a neutral, or the covered property of an enemy. The property of the enemy, though in a neutral ship, is lawful prize; but the *bona fide* property of a neutral, though the produce of the enemies colonies, manufactures or soil, is perfectly sacred. If cases can be proved of enemies' property having been protected by false papers, numberless cases, says the author, "can be adduced to shew, that property of innocent men has been condemned by British judges, acting under British instructions." But what does this balancing of offences prove in regard to the question of right?

The following remonstrance on the accusations that the custom-house officers and magistrates of the neutral nations assist in covering, by false documents, the property of belligerents is pertinent and fair :

“ The charge against officers in the American customs, as lending the aid of government to the commission of fraud, ought not to have been lightly made. The author will find, on examination, that they act in mere obedience to the law, which has no view to fraud. The usual course of our trade has been to bond the duty and cancel the bond, on payment of a small part, when the goods are exported. If the duties had been paid, in the first instance, and repaid in the second, the case would not have been materially altered. It is not reasonable to expect that custom-house officers of a neutral country, should go out of their way to insert unusual expressions in the clearances they give ; especially when those expressions would be of no use to their fellow-citizens, but merely serve as a pretext for condemning their property. Is it just, is it decent, to insinuate against men in high public trust, a charge of abetting fraud, because they will not encourage plunder ?

“ The author has laboured to show what is self-evident, that the frequent recurrence of a suspicious circumstance tends to strengthen suspicion. But when, to elucidate a position so clear, he likens neutrals to pick-pockets, we cannot consider it as a happy allusion. Neither can we admit that an illustration is an argument. And when, from that self-evident position, he attempts to show that the frequent recurrence of circumstances, naturally incident to fair transactions, gives ground to suspect fraud ; we not only differ from him, but contend, on the contrary, that a suspicion of fraud would more naturally arise from the defect of those circumstances.

As little can we subscribe to his assertion, that the shipment of colonial produce to Europe, by the importer, is a proof that he imported with intention to make that shipment : inasmuch as Europe is the best market. Merchants aver, that, in distant voyages, the best method can only be known by events ; and that the American market is influenced by that of Europe. Indeed, it appears to us quite natural, that the price of exported articles should be governed by a view to the price likely to prevail, at their arrival in the country to which they are sent. It is equally natural that men of sanguine temper, counting on high markets, should be disappointed to their loss. And it is notorious that many were ruined in America during the last war, by shipping West India produce to Europe. Their imprudent speculations raised prices here at first, and afterwards the loss they sustained, together with numerous bankruptcies in the principal port of Germany, reduced prices below the reasonable standard. In that state of things, merchants who had imported with a view to the high price, rather than submit to loss by the decline, sent on their goods to Europe. Let any well-informed merchant in the city of London be asked, whether this is not a true state of facts. And let any honest man declare, whether the frequency of such adventures, under such circumstances, conveys to his mind a suspicion of fraud. This we say, on the supposition that our merchants had not a right to import with a view to ex-

portation ; which we by no means concede. Neither will we admit that measures taken to conceal a lawful intention, for the purpose of eluding lawless power, impeach the integrity of those whose weakness has no other resource than concealment. Shall it be contended that because a prudent man riding near London conceals his purse and watch, the first highwayman he meets has a right to take them away ?

“ Our author has shown, we think in a satisfactory manner, that an American merchant can (if so disposed) furnish any evidence prize courts may ask, to prove such intention as they may prescribe ; and we draw from his demonstration this clear corollary : that it is equally useless and offensive to abandon the clear and simple principles of public law, for the sake of these loose and unfounded notions. Has it been duly considered, that the inquiry into a merchant's intention, pushed to the extent now contended for, is a violation of our sovereignty ? Has it been duly considered that the property, when once brought within our dominion, is as completely our own as if it had been of our own growth and manufacture ? Has it been duly considered that, even if acquired in contraband trade, the inquiry cannot properly be made after goods have reached our ports ? It has been admitted that, from the time a ship leaves, and until she returns to the ports of her sovereign, belligerents have a right, (notwithstanding any intermediate entries, sales, or dispositions of the cargo, in the ports of other powers) to consider it as one unfinished voyage, and to make prize, if, in any part of that voyage, she has violated the laws of war. If the belligerent may go on and follow her after she has again left the port of her sovereign, as if still engaged in an unfinished voyage, when is the voyage to end ? Is it to last as long as the ship ? Must our government—but we forbear, for we are the advocates of peace ?

In answering some of the miscellaneous observations of his antagonist, our author comes to the remark that the French colonies are flourishing more, notwithstanding the war, by the benefit of the free trade, than they did during peace under the monopoly of the mother country. We wish part of his answer were deeply weighed. “ We neither,” says he, “ dispute the fact nor the inference : nay, we venture to believe that Jamaica would also flourish beyond former example, if permitted to enjoy a free trade with the United States.” We add that the benefit of the mother country would be in the same proportion.

Into the question however respecting the advantages obtained by the enemy, or the disadvantages sustained by Great Britain, in consequence of this colonial trade of the neutrals, we cannot at present enter. Surely, after the question of right is fairly determined against us, that respecting advantages or disadvantages no longer requires consideration. It would, however, be easy to shew that the advantages gained by France in consequence of this trade, in any respect in which they can be turned to our disadvantage, are altogether insignificant ; and

that in real calculation we lose nothing at all by the conduct of the neutrals. France is not in the least degree more enabled to injure us; nor are the inhabitants of Great Britain thereby debarred from a single enjoyment. But were the case ever so much the contrary, we trust that we shall never have to defend the cause of right against advantage in opposition to Great Britain.

On this question, of the advantages or disadvantages to Great Britain attending the neutral trade, the author has not treated very fully. In truth it is no part of an American's plea with Great Britain. It is enough for him to shew that you have no right to molest him. If that is proved he has no concern to enquire whether it would be your interest to molest him or not. Even on this subject, however, he has made some pertinent answers to various unfounded propositions in the pamphlet of "*War in Disguise.*"

In one thing we rather feel humbled at the great superiority of the American over our countryman. The British controversialist abounded in the most arrogant and contemptuous expressions towards the United States; our present author is full of all respectful and honourable regards towards Great Britain and her high functionaries. We are sorry to remark that this want of good manners and decency in speaking of foreign nations, whose interests appear in any degree opposed to our own, is a striking feature of British authors and of British orators; and is only surpassed by that gross adulation which they pour upon the courts and sovereigns who seem to second their views. Of course we state this as only a general remark, to which there are many honourable exceptions. But it is a feature of our literature and of our politics which ought to attract the vigilant regards of the censorship of both. The sooner it can infuse a better taste, the sooner will a great national advantage be gained. We recommend, with this view, an attention to the following emphatic address of our author. He had been noticing an argument of Sir W. Scott, in which he puts some speeches into the mouths of the Americans, which our author denies they would ever think of using. But, says he,

"If it be permitted to address England in our own words, we say:—Great and generous nation! Proud of our common descent, we rejoice that you so nobly sustain the reputation of our valiant forefathers: speaking the same language, educated in the same habits, the same blood in our veins, the same love of liberty in our hearts, we sympathize in your sentiments, and exult in your glory: we know you will neither crouch under menace, nor be dismayed by danger: take care that you be not misled by flattery, and intoxicated by success: listen to the language of truth in the voice of a brother: be persuaded that you can no more destroy your enemy's colonial monopoly, than he can destroy your navigation act: the ne-

cessity of war leads both you and your enemy to relax the system which each considers it for his interest to preserve in peace: we find our advantage in carrying on the trade which each of you permits, for his own advantage: and we entreat you to consider, that if you exclude us from a trade with the colonies of your enemy, because "it is not his will but his necessity, that changes his system," your enemy may, on like ground, exclude us from trading with you, in articles which your necessities require.—Why then drive us to desperate conclusions, by insisting on principles, neither tenable in argument, nor useful in practice?"

After what we have stated, we need hardly add that we recommend this pamphlet to general perusal; and wish that the representations it contains may receive impartial and careful consideration.

ART. IX. *The Birds of Scotland, with other Poems.* By JAMES GRAHAME. 8vo. 7s. pp. 248. Edinburgh, 1806. Blackwood. London, Longman & Co.

MR. GRAHAME is already known to the public as the author of "*The Sabbath.*" In that poem, when it originally appeared in an anonymous form, we were struck with those traits of true poetical genius which unfortunately so seldom present themselves amidst that mass of verse which it is our lot to peruse. The opinion which we then gave of this first production, we are happy to have since found confirmed by the suffrage of the public; and we are also happy that the author has persevered in that species of composition in which he is eminently qualified to excel.

The author has chosen the Birds of Scotland for the theme of the largest poem in the present collection. The subject we consider as on many accounts happily selected. It is new; and novelty is a charm without which the finest poem loses the greatest part of its effect. Instead of considering the field of poetry as exhausted, we are well convinced that some of its richest parts as yet remain wholly untouched; and nothing can be more false than the ideas of those authors who imagine that the praise of novelty cannot be attained without extravagant and grotesque innovations in taste. Besides its novelty, the subject of the poem before us is recommended by other circumstances. The natural history of plants has afforded materials for a poem at least very popular, if not really very commendable; and certainly its imperfections are not chargeable on the subject. But the economy of the animal creation is far more varied, and far more capable of poetical embellishment than that of plants. Indeed there is no subject more curious than the instincts of animals, and it is rather surprizing that the poet has hitherto chiefly employed them in the way of similes. The economy of birds is not less interesting than that of other animals, and is besides free from many circum-

stances attached to particular tribes of the latter which render them less suited to the representations of poetry. It also appears to us that Mr. Grahame, in selecting this subject, has consulted the bent of his own genius. He is an assiduous and accurate observer of nature, capable of seizing the most striking traits in the objects before him, and of communicating them to the reader with the same simplicity as nature originally presented them to himself. These are the qualifications which more particularly fit an author for excelling in descriptive poetry. It is in vain that any one attempts this species of composition, who does not observe nature with his own eyes, and who must have recourse to the works of others to guide his discrimination in the selection of particulars : it is in vain that he attempts to represent to another what he has seen, if the pomp and affectation of his language are perpetually at discordance with the nature of his subject, and if he is for ever more afraid of offending against a mistaken dignity than against nature. Such unfortunately are the usual errors of those who attempt to describe natural objects.

The manner of the poet, as well as his beauties and defects can however only be understood from quotations, and we shall therefore make such a selection of passages as may gratify the curiosity of the reader. The poem is divided into three parts : the first contains a description of the musical birds, the second of those which are not distinguished by this quality, and the third of birds of prey. The poet does not by any means attempt a complete enumeration of these various classes : he only makes a selection from each. The following lines contain the exordium of the poem, and the description of one of the most remarkable musical birds of Scotland :

The woodland song, the various vocal quires,
That harmonize fair Scotia's streamy vales;
Their habitations, and their little joys;
The winged dwellers on the leas, and moors,
And mountain cliffs; the woods, the streams themselves,
The sweetly rural, and the savage scene,—
Haunts of the plummy tribes,—be these my theme!

Come, Fancy, hover high as eagle's wing:
Bend thy keen eye o'er Scotland's hills and dales;
Float o'er her farthest isles; glance o'er the main;
Or, in this briary dale, flit with the wren,
From twig to twig; or, on the grassy ridge,
Low nestle with the LARK: Thou, simple bird,
Of all the vocal quire, dwell'st in a home
The humblest; yet thy morning song ascends
Nearest to heaven,—sweet emblem of his song,*
Who sung thee wakening by the daisy's side!

With earliest spring, while yet the wheaten blade
Scarce shoots above the new-fallen shower of snow,
The skylark's note, in short excursion, warbles :
Yes! even amid the day-obscuring fall,
I've marked his wing winnowing the feathery flakes,
In widely-circling horizontal flight.
But, when the season genial smiles, he towers
In loftier poise, with sweeter fuller pipe,
Chearing the ploughman at his furrow end,—
The while he clears the share, or, listening, leans
Upon his paddle-staff, and, with raised hand,
Shadows his half-shut eyes, striving to scan
The songster melting in the flood of light.

“ On tree, or bush, no Lark was ever seen :
The daisied lea he loves, where tufts of grass
Luxuriant crown the ridge ; there, with his mate,
He founds their lowly house, of withered bents,
And coarsest speargrass ; next, the inner work
With finer, and still finer fibres lays,
Rounding it curious with his speckled breast.
How strange this untaught art ! it is the gift,
The gift innate of Him, without whose will
Not even a sparrow falleth to the ground.

“ And now the assiduous dam her red-specked treasure,
From day to day increases, till complete
The wonted number, blythe, beneath her breast,
She cherishes from morn to eve,—from eve
To morn shields from the dew, that globuled lies
Upon her mottled plumes : then with the dawn
Upsprings her mate, and wakes her with his song.
His song full well she knows, even when the sun,
High in his morning course, is hailed at once
By all the lofty warblers of the sky :
But most his downward-veering song she loves ;
Slow the descent at first, then, by degrees,
Quick, and more quick, till suddenly the note
Ceases ; and, like an arrow-fledge, he darts,
And, softly lighting, perches by her side.”

In this passage our readers will distinctly perceive the pictures of an author who has himself viewed nature with an observant and curious eye. The attitude of the ploughman, the instincts of the lark in the building of his nest and the choice of its situation, the resemblance of the lark towards the close of his descent to an arrow fledge, and the gentle motion with which he at last alights—are all picturesque circumstances which prove the author an actual observer of nature. They are also so simply and naturally delineated that they instantly present to our minds objects on which we have formerly delighted to dwell. The author, indeed, informs us in his preface, that he writes entirely from his own observation, that he

has from his earliest years bestowed particular attention on the economy of birds, and that he felt much pleasure in tracing their various instincts. To this pleasure he has a beautiful allusion in the following passage :

“ Even in a bird, the simplest notes have charms
For me: I even love the YELLOW-HAMMER's song,
When earliest buds begin to bulge, his note,
Simple, reiterated oft, is heard
On leafless brier, or half-grown hedge-row tree ;
Nor does he cease his note till autumn's leaves
Fall fluttering round his golden head so bright.
Fair plumaged bird ! cursed by the causeless hate
Of every school-boy, still by me thy lot
Was pitied ! never did I tear thy nest :
I loved thee, pretty bird ! for 'twas thy nest
Which first, unhelped by older eyes, I found.
The very spot I think I now behold !
Forth from my low-roofed home I wandered blythe,
Down to thy side, sweet CART, where 'cross the stream
A range of stones, below a shallow ford,
Stood in the place of the now spanning arch ;
Up from that ford a little bank there was,
With alder-copse and willow overgrown,
Now worn away by mining winter floods ;
There, at a bramble root, sunk in the grass,
The hidden prize, of withered field-straws formed,
Well lined with many a coil of hair and moss,
And in it laid five red-veined spheres, I found.
The Syracusan's voice did not exclaim “
The grand *Heureka*, with more rapturous joy,
Than at that moment fluttered round my heart.”

The Robin, from his peculiar familiarity with man, and, in this country perhaps more especially from the old ballad of the Babes in the Wood, becomes an early object of affection with every child, and of all birds is regarded by young and old with most sympathy. With our author he is also a particular favourite :

“ How simply unassuming is that strain !
It is the REDBREAST's song, the friend of man.
High is his perch, but humble is his home,
And well concealed. Sometimes within the sound
Of heartsome mill-clack, where the spacious door
White-dusted, tells him, plenty reigns around,—
Close at the root of brier-bush, that o'erhangs
The narrow stream, with shealings bedded white,—
He fixes his abode, and lives at will.
Oft near some single cottage, he prefers
To rear his little home ; there, pert and spruce,
He shares the refuse of the goodwife's churn,
Which kindly on the wall for him she leaves :
Below her lintel oft he lights, then in

He boldly flits, and fluttering loads his bill,
And to his young the yellow treasure bears.

“ Not seldom does he neighbour the low roof
Where tiny elves are taught :—a pleasant spot
It is, well fenced from winter blast, and screened,
By high o'er-spreading boughs, from summer sun.
Before the door a sloping green extends
No farther than the neighbouring cottage-hedge,
Beneath whose bountree shade a little well
Is scooped, so limpid, that its guardian trout
(The wonder of the lesser stooping wights)
Is at the bottom seen.—At noontide hour,
The imprisoned throng, enlarged, blythsome rush forth
To sport the happy interval away ;
While those from distance come, upon the sward,
At random seated, loose their little stores :
In midst of them poor Redbreast hops unharmed,
For they have read, or heard, and wept to hear,
The story of the Children in the Wood ;
And many a crumb to Robin they will throw.
Others there are that love, on shady banks
Retired, to pass the summer days : their song,
Among the birchen boughs, with sweetest fall,
Is warbled, pausing, then resumed more sweet,
More sad ; that, to an ear grown fanciful,
The babes, the wood, the man, rise in review,
And Robin still repeats the tragic line.
But should the note of flute, or human voice,
Sound through the grove, the madrigal at once
Ceases ; the warbler flits from branch to branch,
And, stooping, sidelong turns his listening head.

“ Ye lovers of his song, the greenwood path
Each morn duly bestrew with a few crumbs :
His friendship thus ye'll gain ; till, by degrees,
Alert, even from your hand, the offered boon
He'll pick, half trustingly. Yes, I have seen
Him, and his mate, attend, from tree to tree,
My passing step ; and, from my open hand,
The morsel pick, timorous, and starting back,
Returning still, with confidence increased.

“ What little birds, with frequent shrillest chirp,
When honeysuckle flowers succeed the rose,
The inmost thicket haunt ?—their tawny breasts,
Spotted with black, bespeak the youngling thrush,
Though less in size ; it is the redbreast's brood,
New flown, helpless, with still the downy tufts
Upon their heads. But soon their full fledged wings,
Long hesitating, quivering oft, they stretch :
At last, encouraged by the parent voice,
And leading flight, they reach the nearest bush,
Or, falling short, lie panting on the ground ;
But, reassured, the destined aim attain.

Nor long this helpless state : Each day adds strength,
 Adds wisdom, suited to their little sphere,
 Adds independence, first of heavenly boons !

“ Released from all the duties, all the cares,
 The keen, yet sweet solitudes, that haunt
 The parent's breast ; again the Redbreast's song
 Trills from the wood, or from the garden bough.
 Each season in its turn he hails : he hails,
 Perched on the naked tree, spring's earliest buds :
 At morn, at chilly eve, when the March sun
 Sinks with a wintry tinge, and Hesper sheds
 A frosty light, he ceases not his strain :
 And when staid Autumn walks with rustling tread,
 He mourns the falling leaf. Even when each branch
 Is leafless, and the harvest morn has clothed
 The fields in white, he, on the hoar-plumed spray,
 Delights, dear trustful bird ! his future host.

“ But farewell lessening days, in summer smile
 Arrayed. Dark winter's frown comes like a cloud,
 Whose shadow sweeps a mountain side, and scowls
 O'er all the land. Now warm stack-yards, and barns,
 Busy with bouncing flails, are robin's haunts.
 Upon the barn's half-door he doubting lights,
 And inward peeps. But truce, sweet social bird !
 So well I love the strain, when thou'rt my theme,
 That now I almost tread the winter snows,
 While many a vernal song remains unsung.”

The poet again resumes his description of Robin when painting the winter economy of the birds :

“ Of all the tuneful tribes, the Redbreast sole
 Confides himself to man ; others sometimes
 Are driven within our lintel-posts by storms,
 And, fearfully, the sprinkled crumbs partake :
 He feels himself at home. When lours the year,
 He perches on the village turfy copes,
 And, with his sweet but interrupted trills,
 Bespeaks the pity of his future host.
 But long he braves the season, ere he change
 The heaven's grand canopy for man's low home ;
 Oft is he seen, when fleecy showers bespread
 The house tops white, on the thawed smiddy roof,
 Or in its open window he alights,
 And, fearless of the clang, and furnace glare,
 Looks round, arresting the uplifted arm,
 While on the anvil-cools the glowing bar.
 But when the season roughens, and the drift
 Flies upward, mingling with the falling flakes
 In whirl confused, — then on the cottage floor
 He lights, and hops, and flits, from place to place,
 Restless at first, till, by degrees, he feels,
 He is in safety : Fearless then he sings
 The winter day ; and when the long dark night

Has drawn the rustic circle round the fire,
 Waked by the dinsome wheel, he trims his plumes,
 And, on the distaff perched, chaunts soothingly
 His summer song; or, fearlessly, lights down
 Upon the basking sheep-dog's glossy fur;
 Till, chance, the herd-boy, at his supper mess,
 Attract his eye, then on the milky rim
 Brisk he alights, and picks his little share."

The instances which the author here relates of the Robin's remarkable familiarity with man are greater than we remember to have observed: we have however no reason whatever to doubt his correctness, as he professes to describe only what he has seen.

Our limits prevent us from making so many extracts as we should be inclined to do. The economy of the little wren cannot, however, be omitted. Having described the merle and thrush, the author proceeds:

"These two, all others of the singing quires,
 In size, surpass. A contrast now behold:
 The little woodland dwarf, the tiny WREN,
 That from the root-sprigs trills her ditty clear.
 Of stature most diminutive herself,
 Not so her wonderous house; for, strange to tell!
 Her's is the largest structure that is formed
 By tuneful bill and breast. 'Neath some old root,
 From which the sloping soil, by wintry rains,
 Has been all worn away, she fixes up
 Her curious dwelling, close, and vaulted o'er,
 And in the side a little gateway porch,
 In which (for I have seen) she'll sit and pipe
 A merry stave of her shrill roundelay.
 Nor always does a single gate suffice
 For exit, and for entrance to her dome;
 For when (as sometimes haps) within a bush
 She builds the artful fabric, then each side
 Has its own portico. But, mark within!
 How skilfully the finest plumes and downs
 Are softly warped; how closely all around
 The outer layers of moss! each circumstance
 Most artfully contrived to favour warmth!
 Here read the reason of the vaulted roof;
 Here Providence compensates, ever kind,
 The enormous disproportion that subsists
 Between the mother and the numerous brood,
 Which her small bulk must quicken into life.
 Fifteen white spherules, small as moorland hare-bell,
 And prettily bespecked like fox-glove flower,
 Complete her number. 'Twice five days she sits,
 Fed by her partner, never flitting off,
 Save when the morning sun is high, to drink
 A dewdrop from the nearest flowret cup.

" But now behold the greatest of this train
Of miracles, stupendously minute ;
The numerous progeny, clamant for food,
Supplied by two small bills, and feeble wings
Of narrow range ; supplied, aye, duly fed,
Fed in the dark, and yet not one forgot !"

The second part of the work is very short, and not so highly finished, or at least not so interesting as the first. The description of the swallow however displays the poet's usual accurate observation of nature. Having described the power of the Creator in some of his greater works, the poet takes occasion to turn to the swallow :

" Less loud, but not less clear, His humbler works
Proclaim his power ; the SWALLOW knows her time,
And, on the vernal breezes, wings her way,
O'er mountain, plain, and far-extending seas,
From Afric's torrid sands to Britain's shore.
Before the cuckoo's note, she, twittering, gay,
Skims 'long the brook, or o'er the brushwood tops,
When dance the midgy clouds in warping maze
Confused : 'tis thus, by her, the air is swept
Of insect myriads, that would else infest
The greenwood walk, blighting each rural joy :
For this,—if pity plead in vain,—O, spare
Her clay-built home ! Her all, her young, she trusts,
'Trusts to the power of man : fearful, *herself*
She never trusts ; free, on the summer morn,
She, at his window, hails the rising sun.—
Twice seven days she broods ; then on the wing,
From morn to dewy eve, unceasing plies,
Save when she feeds or cherishes her young ;
And oft she's seen, beneath her little porch,
Clinging supine, to deal the air-gleaned food.

" From her the husbandman the coming shower
Foretells : Along the mead closely she skiffs,
Or o'er the streamlet pool she skirts, so near,
That, from her dipping wing, the wavy circlets
Spread to the shore ; then fall the single drops,
Prelude of the shower."

The birds of prey, which occupy the third part, perhaps furnish a subject less pleasing and less suitable to poetry : the author too has probably had less opportunity of observing their instincts. From whichever of these reasons, this part of the poem seems much less attractive than the first. The description of the falcon is however extremely well executed :

" How fleet the FALCON's pinion in pursuit !
Less fleet the linnet's flight !—Alas, poor bird !
Weary and weak is now thy flagging wing,
While close and closer draws the eager foe.
Now up she rises, and, with arrowed pinions,
Impetuous souses ; but in vain : With turn

Sudden, the linnet shuns the deadly stroke,
Throwing her far behind ; but quick again
She presses on : Down drops the feeble victim
Into the hawthorn bush, and panting sits.
The falcon, skimming round and round, espies
Her prey, and darts among the prickly twigs.
Unequal now the chace ! struggling she strives,
Entangled in the thorny labyrinth,
While easily its way the small bird winds,
Regaining soon the centre of the grove.

“ But not alone the dwellers of the wood,
Tremble beneath the falcon's fateful wing.
Oft hovering o'er the barn-yard is she seen,
In early spring, when round their ruffling dam
The feeble younglings pick the pattering hail :
And oft she plunges low, and swiftly skims
The ground ; as oft the bold and threatening mien
Of chanticleer, deters her from the prey.

“ Amid the mountain fells, or river cliffs
Abrupt, the falcon's eyry, perched on high,
Defies access : broad to the sun 'tis spread,
With withered sprigs hung o'er the dizzy brink.
What dreadful cliffs o'erhang this little stream !
So loftily they tower, that he who looks
Upward, to view their almost meeting summits,
Feels sudden giddiness, and instant grasps
The nearest fragment of the channel rocks,
Resting his aching eye on some green branch
That midway down shoots from the creviced crag.
Athwart the narrow chasm fleet flies the rack,
Each cloud no sooner visible than gone ;
While 'tween these natural bulwarks, that deride
The art of man, murmurs the hermit brook,
And joins, with opened banks, the full-streamed Clyde.”

These extracts will enable our readers to form an idea of the nature and merits of the poem. The author himself expresses a consciousness that the arrangement and general plan are defective ; and from this circumstance we are led to conclude that he will hereafter improve both. The chief circumstance which we regret is that many birds of Scotland, whose economy is equally interesting, still remain unsung. We are extremely fond of poetry which instructs while it amuses ; and we should be glad to have all the instincts of the feathered race displayed to us in such poetry as Mr. Grahame's, even leaving the plan and arrangement entirely to himself.

The occasional episodes or digressions are introduced with more skill than in Mr. G.'s former poem. He is the steady champion of freedom and humanity, and in most of his digressions he proceeds from the cruelty exercised on birds to deprecate that often exercised on man. The description of the linnet will afford an example :

" When whinny braes are garlanded with gold,
 And, blythe, the lamb pursues, in merry chase,
 His twin around the bush ; the LINNET, then,
 Within the prickly fortress builds her bower,
 And warmly lines it round, with hair and wool
 Inwove. Sweet minstrel, may'st thou long delight
 The whinny know, and broomy brae, and bank
 Of fragrant birch ! May never fowler's snare
 Tangle thy struggling foot ! Or, if thou'rt doomed
 Within the narrow cage thy dreary days
 To pine, may ne'er the glowing wire (Oh, crime accursed !)
 Quench, with fell agony, thy shrivelling eye !
 Deprived of air and freedom, shall the light
 Of day, thy only pleasure, be denied ?
 But thy own song will still be left ; with it,
 Dairling, thou'lt soothe the lingering hours away ;
 And thou wilt learn to find thy triple perch,
 Thy seed-box, and thy beverage saffron-tinged.
 Nor is thy lot more hard than that which they
 (Poor linnets !) prove in many a storied pile : *
 They see the light, 'tis true,—they see, and know
 That light for *them* is but an implement
 Of toil. In summer with the sun they rise
 To toil, and with his setting beam they cease
 To toil : nor does the shortened winter day
 Their toil abridge ; for, ere the cock's first crow,
 Aroused to toil, they lift their heavy eyes,
 And force their childish limbs to rise and *toil* ;
 And while the winter night, by cottage fire,
 Is spent in homebred industry, relieved
 By harmless glee, or tale of witch, or ghost,
 So dreadful that the housewife's listening wheel
 Suspends its hum. their toil protracted lasts :
 Even when the royal birth, by wondrous grace,
 Gives one *half* day to mirth, that shred of time
 Must not be lost, but thriftily ekes out
 To-morrow's and to-morrow's lengthened task.
 No joys, no sports have they : what little time,
 The fragment of an hour, can be retrenched
 From labour, is devoted to a show,
 A boasted boon, of what the public gives,—
 Instruction. Viewing all around the bliss
 Of liberty, they feel its loss the more ;
 Freely through boundless air, they wistful see,
 The wild bird's pinion past their prison flit ;
 Free in the air the merry lark, they see
 On high ascend ; free on the swinging spray
 The woodland bird is perched, and leaves at will
 Its perch ; the open quivering bill they see,
 But no sweet note by them is heard, all lost,
 Extinguished in the noise that ceaseless stuns the ear."

The author's fondness for this species of digression, however,

* The allusion here is chiefly to cotton mills.

leads him in one instance into a sameness which is both very perceptible and disagreeable in a short poem. The fate of the lark is lamented in having its young torn from it by the herd-boy; and from thence he takes occasion to digress to the legalised robbery of the press gang. In the description of the merle, exactly the same incidents again occur, except that the herd-boy is converted into a school-boy, and that a child is stolen instead of a youth being forcibly carried off.

In describing the country, the haunt of birds, the author takes occasion to ridicule that absurd and depraved taste which has unfortunately for nature and common sense been lately gaining ground, and which has disfigured so many beautiful country seats, by converting the simple and dignified charms of nature into vile artificial mazes, and clumps of exotic shrubs. The author's ideas in this respect are so just, that we cannot forbear to extract them :

“ There are, who having seen some lordly pile,
Surrounded by a sea of lawn, attempt,
Within their narrow bounds, to imitate
The noble folly. Down the double row
Of venerable elms is hewn. Down crash,
Upon the grass, the orchard trees, whose sprays,
Enwreathed with blooms, and waved by gentlest gales,
Would lightly at the shaded window beat,
Breaking the morning's slumbers with delight,
Vernal delight. The ancient moss-coped wall,
Or hedge impenetrable, interspersed
With holly evergreen, the domicile
Of many a little wing, is swept away ;
While, at respectful distance, rises up
The red brick wall, with flues, and chimney tops,
And many a leafy crucifix adorned.
Extends the level lawn with dropping trees
New planted, dead at top, each to a post
Fast-collared, culprit like. The smooth expanse
Well cropt, and daily, as the owner's chin,
Not one irregularity presents.
Not even one grassy tuft, in which a lark
Might find a home, and cheer the dull domain :
Around the whole, a line vermicular,
Of melancholy fir, and leaning larch,
And shivering poplar, skirting the way side,
Is thinly drawn. But should the tasteful Power,
Pragmatic, which presides, with pencilling hand,
And striding compasses, o'er all this change
Get in his thrall some hapless stream, that lurks
Wimpling through hazelly shaw, and broomy glen,
Instant the axe resounds through all the dale,
And many a pair, unhoused, hovering lament
The barbarous devastation : All is smoothed,
Save here and there a tree ; the hawthorn, briar,

The hazel bush, the bramble, and the broom,
 The sloe-thorn, Scotia's myrtle, all are gone ;
 And on the well sloped bank arise trim clumps,
 Some round, and some oblong, of shrubs exotic,
 A wilderness of poisons, precious deemed
 In due proportion to their ugliness."

We should be unjust to the genuine spirit of virtue and piety which breathes throughout the poem, if we did not extract the following passage, which is truly poetical and approaches to the sublime :

" O nature ! all thy seasons please the eye
 Of him who sees a Deity in all.
 It is His presence that diffuses charms
 Unspeakable, o'er mountain, wood, and stream.
 To think that He, who hears the heavenly choirs,
 Harkens complacent to the woodland song ;
 To think that He, who rolls yon solar sphere,
 Uplifts the warbling songster to the sky ;
 To mark His presence in the mighty bow,
 That spans the clouds, as in the tints minute
 Of tiniest flower ; to hear His awful voice
 In thunder speak, and whisper in the gale ;
 To know, and feel His care for all that lives ;—
 'Tis this that makes the barren waste appear
 A fruitful field, each grove a paradise.
 Yes ! place me 'mid far stretching woodless wilds,
 Where no sweet song is heard ; the heath-bell there
 Would soothe my weary sight, and tell of Thee !
 There would my gratefully uplifted eye
 Survey the heavenly vault, by day,—by night,
 When glows the firmament from pole to pole ;
 There would my overflowing heart exclaim,
The heavens declare the glory of the Lord,
The firmament shews forth his handy work !"

The most objectionable circumstance in the poem is the versification. To be simple and free from affectation is absolutely necessary in a poem of this sort ; but simplicity does not require the verse to be either harsh or limping. The versification is indeed sometimes uncommonly sweet and even elegant ; for it is impossible for a man to think finely and not often express himself finely. But in many instances it is harsh and defective, and abounds with the same faults as that of the Sabbath. The limping lines of eight syllables appear to be a favourite vice of the author. *Delectant veluti Balbinum polypus Agnæ.* Milton, indeed, in some of his pieces, indulged himself freely in this vice ; but it is not on that account the less a vice. Homer's versification is often extremely harsh and incorrect ; but Virgil, while he freely imitated the beauties of that great poet, had the good taste and good sense not to imitate this defect. Julius Cæsar, while he sighed to rival

Alexander the Great in his nobler qualities, did not dream of carrying his head inclined to one shoulder : he left that to the dependants and parasites of Alexander. Mr. Grahame ought to be above imitating the defects of any poet. The affectation of limping lines has of late become very common ; and authors actually seem to think that those defects are calculated to attract admiration. The practice not a little reminds us of those Beauties, who, as Addison informs us, thought to ensnare the hearts of their lovers by lisping, squinting, affecting inability to walk, and imitating various other defects and distempers.

Besides these limping lines, the verse is often very uncouth. What line can be more disagreeable to the ear than the following :

“ New flown, helpless, with still the downy tufts.”

The harshness is the more unpardonable in this instance, that it might be so easily avoided. Our author is greatly mistaken if he imagines that the simplicity which pleases has any connection with slovenliness. There is a graceful negligence, in the dress of a female for instance, which charms : but what emotions would the negligence of that lady excite, who should let her stockings hang loose about her heels ? The blemishes of his versification Mr. Grahame ought certainly to amend, as his poems, in other respects, have a just claim to lasting reputation.

Our author has ventured to introduce Scottish words occasionally in his poem ; and for this practice he offers the following apology :

“ I have, now and then, used a Scotch, or an old English word, where a modern English synonyme, equally emphatic, did not present itself. I am no friend to those *phrases* which are commonly, though often erroneously, called *Scotticisms*, or to any innovation which would tend to destroy the idiom of the English language ; but I could never see any good sense in that indiscriminating anathema, which would proscribe every *word* that happens to be unknown, or little known, on the south side of the Tweed.”

The glossary he subjoins explains the terms he employs ; we are afraid the practice will be considerably objected to by the English reader.

To the poem which we have now examined, succeed several small ones under the title of Biblical Pictures. They contain short descriptions of incidents taken from Sacred History ; and chiefly of such as have been successfully portrayed by painters. They are well executed, if we consider the difficulty of the attempt, and the restraints necessarily placed on the poet's fancy ; but are by no means so interesting as the other parts of the volume. After the large extracts which we have already given, there are none of these which particularly claim a place.

The Biblical Pictures are followed by the Rural Calendar, in which each month of the year is successively characterised

by circumstances peculiarly appropriate to itself. The short compass of each of these poems prevents us from expecting a full delineation of the appearances of each month; but the circumstances selected are chosen with much judgment. The versification is in general much more correct than in the *Birds of Scotland*, and the whole are very pleasing.

Three small poems in rhyme are subjoined to the *Rural Calendar*. That on the Redbreast who flew in at the author's window is a very pretty lyric. The volume concludes with a number of notes, explanatory and illustrative.

After what has been said in the course of this review, we need not add that the perusal of this volume has afforded us a very uncommon degree of pleasure. The true sensibility without any affectation, which the author on all occasions displays, cannot fail to interest every reader: he plainly feels every charm of nature he describes. His sensibility to the distresses both of man and beast throws a tinge of melancholy over all his performances, and leads him to dwell perhaps too often on the gloomy side of the picture. The same turn of mind has led him into some very false political notions, which he is unfortunately inclined to introduce where they might very well be spared. He observes a number of children employed in manufactures, improperly educated and ill attended to, and from thence, and similar abuses, he concludes that manufactures and commerce themselves are a great curse to mankind, and that things will never go well till we become an agricultural nation again. But if he delights to see mankind well clothed, fed, and supplied with the various necessities and comforts of life, why should he thus reproach the only means by which these benefits can be brought about? We could tell him of times, before commerce was known in this country, when an unpropitious season was sure to produce a general famine, when the wretched poor were left to perish of hunger by the way side without the possibility of affording them relief, from the want of all communication with surrounding countries. But we have already often exposed the absurdity of charging on those modes of industry, without which nations cannot be prosperous and happy, certain abuses in carrying them on which the ignorance of mankind has not as yet allowed them to remedy.

ART. X. *Lives of Cardinal Alberoni and the Duke de Ripperda, Ministers of Philip V. King of Spain.* By GEORGE MOORE, Esq. 8vo. 2 vols. in one. 7s. Faulder. London, 1806.

Although we have often had occasion to consider works which were held forth, on the title page, as the lives of particular persons, yet it has not since the commencement of our review been our good fortune to meet with a volume of excel-

lent or genuine biography. This species of writing has indeed of late years been either so feebly and carelessly executed, or so distorted from its proper nature, that every thing bearing its name must have fallen into disrepute and disregard, were it not that it possesses, even in its worst form, many attractions for the reader.

Those perversions of biography, of which we complain, consist in those large masses of motley materials which we have of late seen heaped together without reserve, and then ushered into the world as the life of a particular person, sometimes a private individual. When the historian treats of a personage, such as the sovereign of a mighty empire, who is completely distinguished by public institutions from all its other inhabitants, who forms the principal figure in all its transactions, and whose conduct gives rise to the principal appearances which characterise any particular period, nearly all the more important transactions of society in his time may, without much violence, be introduced as a part of his biography. The Life of Charles V. or Gustavus Adolphus may be nearly the cotemporary history of Europe. In proportion, however, as an individual recedes from this public and conspicuous station in society, the transactions attached to his biography ought to be contracted. The principal figure is otherwise entirely lost; and the treatise, instead of being a piece of genuine biography, degenerates into a mere miscellaneous account of cotemporary events without any leading circumstance to give them a proper connection. We could name several late instances of this sort of spurious biography, where the life of one private individual is made to contain equally the lives of many others, and nearly all the cotemporary circumstances on which the author could lay his hands.

But while this species of redundant biography has of late been brought, by some popular instances, very much into fashion, there have not been wanting perpetual examples of those meagre, uninteresting sketches, which merely afford a barren detail of a few events of a man's life, without conveying any adequate idea of his character, or the circumstances in which he is placed. Such are those sketches usually prefixed to the works of authors, and such is that tissue of living public characters with which we are yearly presented. The ancients seem to have usually erred on this side: the circumstances recorded of each personage by Cornelius Nepos are extremely well chosen, but then they are too few: they seldom convey a complete idea of the individual's character, and for the circumstances of the society in which he was placed we have to seek almost wholly in other histories. The sketches of Pliny the younger are still more exceptionable in this point of view; they merely contain a dry enumeration of a very few events, and we cannot point out

even one instance where the character is delineated in a satisfactory manner.

Of legitimate biography, the examples which we possess are few indeed, and yet no species of writing can be considered as more interesting or instructive. It ought to be the object of the biographer to give so distinct an idea of the character of his subject, and the part he acted in life, that the reader may enter compleatly into the process of his transactions, and be enabled from thence to deduce useful lessons for his own conduct. Nor can this be fully done, without giving occasional sketches of the manners of the times, of cotemporary transactions, and of the individuals with whom the personage described lived and associated. But in introducing these, the biographer should ever be careful to use them merely for the purposes of illustration, and never to allow them to distract his own or the reader's attention from the principal subject. There are particular circumstances which are far more appropriately introduced in the life of one individual than of another; and in selecting these, one great portion of the biographer's skill is displayed. An account of the state of poetry, particularly epic poetry at Rome in the Augustan age, would be introduced with much propriety into the life of Virgil, and would indeed be necessary to give an adequate idea of his merits: but an account of the state of oratory at the same time would be quite out of place in the same life. On the other hand the biography of Cicero would not be complete without a sketch of the state of oratory, while with the state of epic poetry it has no connection. Some conspicuous authors of our own days seem to have no idea of such a selection, and the life of a poet is loaded with long disquisitions on all the arts both fine and useful, which could be supposed to have been cultivated in his time.

These few observations are sufficient to point out our ideas of legitimate biography, and of the prevailing errors in this species of composition. So very prevalent have these errors become, that the public taste, with regard to biography seems to be much corrupted; and a writer is allowed to fall without censure into either of the extremes which have been described. It therefore appeared necessary to premise a few hints with regard to the principles of biographical writing, before proceeding to examine a work of this class.

The volume before us contains the lives of two very remarkable men, who made a most conspicuous figure on the political theatre about the commencement of the last century. Their extraordinary characters and numerous adventures render them subjects peculiarly suitable to the biographer; they afford the most ample exercise for his talents, and the plainest narrative of their variegated transactions must interest the reader. Mr. Moore seems to have a more correct idea of

legitimate biography than we often meet with: his main and distinct object is to delineate the character and transactions of the individual whose life he writes, and not to collect a mass of cotemporary matter. But the merits and defects of his work will be best understood by examining each of his characters separately.

Julius Alberoni was the son of a poor gardener of Placentia. He very early displayed an eager ambition to ingratiate himself with his superiors, and by this means to raise himself above his original condition. No indignity or difficulty seemed sufficient to restrain this propensity; there was nothing so mean to which he would not stoop to gain his ends. He first engaged the notice of a parish priest by his forward officious behaviour. The priest taught him to read and write, and the rudiments of the Latin tongue. His artful obliging demeanour in the same manner made him a favourite with the Canons of the cathedral; and by sagaciously singling out those who possessed the ear of the bishop, as the peculiar objects of his officious attentions, he at length got himself ordained a priest. Having got into orders, he quitted his native city to seek for more propitious prospects. The versatility of his genius, a great proficiency in buffoonery and gross humour, a sagacious discernment in discovering the weak sides of those to whom he gained access, and a determination to take nothing amiss, but to lend himself to every caprice and vice—successively procured him the patronage of many distinguished personages, and at length introduced him to the court of Spain. An impotent despotic court, with a weak uxorious prince at the head of it, was exactly the scene where a person of Alberoni's character could not fail of success. Having been instrumental in bringing about the marriage of Philip's second queen, he continued to recommend himself so well to her that he soon obtained a compleat ascendant over her mind, and consequently over her husband's. At Madrid he became all-powerful: he compelled the Pope to admit him into the college of Cardinals, and as Prime Minister he openly wielded the influence of Spain in whatever manner he pleased. He was ambitious to distinguish himself in the eyes of the world by dazzling exploits; and the achievement on which his mind was particularly bent, was the final expulsion of the Emperor from Italy. In this attempt he fruitlessly expended a portion of the remaining resources of Spain; and by his rashness, and the sanguine hopes which he entertained of the success of the most extravagant schemes, quickly threw all Europe into a flame, and brought on a general combination against the country he governed. His schemes had in them something daring and magnificent; but they were ill-arranged, and the means prepared for their execution were totally inadequate. While Great-Britain, France, and the other powers

leagued against Spain, were pressing her on every side with irresistible fleets and armies, Alberoni was attempting to avert the danger by the feeble and infamous expedient of exciting insurrections in these countries. The bad success of all his enterprises, and the great danger to which Spain was exposed from the progress of the French arms, at length rendered the King and Queen his enemies: he was suddenly stript of all his power, and banished from Spain. After wandering for some time with imminent danger through the different parts of Italy, he was at length favoured by the court of Rome, and appointed Legate at Ravenna. He terminated his career at his native city of Placentia. The fortune which his various employments enabled him to amass, honestly it is said, afforded him the means of living in splendour: and when all his schemes of restless ambition were disappointed, he applied himself to the more useful occupations of rearing seminaries, and constructing canals.

Such is a short sketch of the transactions of Alberoni. The particulars which fill up the picture are numerous and interesting. It remains to say how the biographer has executed his part. The narrative is perspicuous, and conducted with considerable judgment. The picture of the circumstances in which Alberoni was placed is, however, often very imperfectly filled up: the fault of the author is not redundancy; he is rather apt to degenerate into a dry and meagre detail. His reflections, whether moral or philosophical, are by no means profound and often common place. A ridiculous and very lame discussion at the end, whether Alberoni deserved the name of *Great*, would be omitted with much advantage.

The story of Ripperda is not less remarkable, and still more replete with adventures than that of Alberoni. He was a native of Groningen, one of the United Provinces of Holland; and was descended from the antient nobility of the province. Early in life he married a rich heiress; and finding himself in possession of great wealth, he became anxious also to have himself invested with important public employments. To qualify himself for these, he renounced the Catholic religion in which he had been brought up, and embraced Protestantism, the religion of the government in Holland. After passing through some civil and military appointments, he was employed to adjust some important commercial arrangements between Spain and Holland, which remained unsettled at the peace of Utrecht. He arrived in Spain a very short time before Alberoni became the acknowledged Prime Minister. The situation of that court, the field which its caprice and despotism opened to the intrigues of every adventurer, awakened his ambition, and made him form the resolution of seeking for promotion in that quarter. Accordingly as soon as he had completed his

mission, he returned to Holland, resigned his employments, and then emigrated to Spain. There he again changed his religion, as no one but a Catholic could aspire to any office in that quarter. Although counteracted by Alberoni, who looked upon him as a rival adventurer, he found means to procure secret interviews with the king and queen, and to insinuate himself into their good opinion. He also recommended himself to the religious cabal, which had great influence at the court of Philip, by feigning a sincere conviction of his former errors and great apparent devotion. To increase the opinion which began already to be entertained of his knowledge and capacity, he employed himself incessantly in drawing up plans for the improvement of the Spanish commerce and marine. Alberoni could not perceive the restless industry of his rival without uneasiness; and therefore to give his activity a more innocent direction, he gave him the superintendence of a large woollen manufactory which was to be established at the expence of government; and added a pension and estate to this employment. Ripperda procured proper master workmen from Holland, and executed the trust committed to him in a creditable manner. The establishment was not carried to the extent he intended; it still however continues to subsist, and exhibits almost the only extensive scene of active industry in Spain. After the fall of Alberoni, Ripperda did not immediately succeed to power: he however at length found an opportunity to pay his court to the queen in such an effectual manner as to be raised by her assistance to the chief management of the Spanish affairs. He was appointed to negotiate the conclusion of a treaty with the Emperor, by means of which the Queen expected to procure a proper settlement for her son Don Carlos, and also one of the Archduchesses in marriage to him. Being allowed to conclude this treaty on any terms, he hastened to bring it to a termination: the terms were very unfavourable to Spain, but the Queen, provided her views were accomplished, was regardless of the rest. He was not, however, able to procure the main object, the marriage of Don Carlos with an Archduchess; but he knew that if his failure in this respect should be discovered, his influence with the Queen would be at an end. He, therefore, resolved to earn a short-lived importance by assuring her that he had actually succeeded. Nothing could exceed her joy at this intelligence, and Ripperda was immediately raised to uncontrouled power: he was created a Duke, a Grandee of the first rank, and formally acknowledged as Prime Minister. His greatness, however, did not last even as long as his imposition could be concealed. He was precipitated suddenly from his uncertain station, and confined in the castle of Segovia. From hence he made his escape by the assistance of a young lady, who fell passionately in love with him, old and gouty as he now was.

He passed over to England, disclosed all the secrets of his government to our ministers, and with his usual sanguine presumption expected a place in our ministry. He, however, found himself wholly neglected as soon as he had nothing more to reveal. He passed over to the continent, but found no door immediately open to his ambition. Incapable however of rest, he at length resolved to seek among the piratical states of Barbary that employment which he in vain aspired to in Europe. Having passed over to Morocco, and having again changed his religion from Catholic to Mahometan, he soon became Prime Minister and General to Muley Abdallah, Emperor of Morocco. He had formed a plan for combining all the piratical states in an attempt against Spain; but a sudden revolution, common in those countries, dethroned his master, and put an end to his projects. He retired to Tetuan, where he was protected by the Bashaw, and lived in private, amusing himself with agriculture and building. The last political transaction in which we find him concerned was lending money to Theodore, the would-be king of Corsica. At length he was deserted even by this adventurer; and died overcome with chagrin at the disappointment of all his ambitious schemes, and the total neglect of mankind.

Such is a short outline of the wonderful life of Ripperda, whose transactions seem more like those of a hero in romance, than a personage who actually existed in the eighteenth century. The same observations which have been made on the author's merits in the life of Alberoni, apply with little variation to that now before us. The narrative is interesting; it cannot well be otherwise; but the most is not always made of the materials. The author has been at pains to collect information with respect to the states of Barbary, and has given a sufficiently neat view of their present condition.

The style of this work is in general perspicuous; but there is an affectation of conciseness and point, by no means pleasing. The author seems extremely desirous to indulge the reigning predilection for short sentences and periods. To secure still greater favour with his reader in this way, he breaks his paragraphs into numerous pieces; so that almost every sentence, that can at all be separated from the preceding, forms a paragraph by itself. The consequence of this is that a paragraph, which is intended to denote a more important break in the train of ideas than a sentence, loses its effect: and the reader has always to cast his eye over the succeeding paragraph before he can discover whether it is proper for him to prolong his pause, or whether the sentence be still unfinished. We observe another curious piece of affectation: although the whole work only forms a very moderate octavo of 335 pages, yet we find it ornamented with two title-pages, one at the beginning and the

other at the middle, of the volume; the one marked vol. i. and the other vol. ii. Each life by this means is held forth as a volume. We merely mention these little tooleries, as from such trifles the measure of an author's good sense, if not of his abilities, may be discovered.

ART. XI. *A Vindication of Mr. Windham's Military Plans: with Remarks on the Objections of his Opponents.* Ridgeway, 1806. 2s. 6d.

MR. WINDHAM'S projected alterations in our military establishment have excited the strongest sensation throughout the kingdom, and the arguments for and against them have been warmly canvassed, both in and out of parliament, even before the measures themselves have come to be regularly debated. An uncommon number of pamphlets has already issued from the press on the subject, and yet—strange as it may seem—the present is the only one which has attempted a regular defence of any part of the measures proposed by the minister. We select it as the vehicle of our observations, because it takes a wider and more systematic view of the points in dispute than any of the preceding pamphlets have done. Its professed object is to defend some of the principal positions of the minister against the arguments which have been urged by his opponents; and, in the prosecution of this design, the author divides his observations into six sections. We shall follow the order which he has marked out, in offering our thoughts on the points he has discussed; and at the same time observe on some which he has omitted.

I. The first section is employed in examining the *Necessity of Reform*, a necessity which, the author observes, has long been universally acknowledged, and only at length denied when measures of reformation have been proposed. This necessity he endeavours to maintain in the following manner. That a large and efficient army is at present necessary for the maintenance of our security and independence, is allowed on all hands: but such an army can neither be procured, nor retained in a complete state, unless proper provisions are made to obtain an adequate supply of recruits from something better than the mere dregs of the society. If such provisions already exist, then Mr. Windham's measures, which profess to have the attainment of this object in view, are nugatory and useless; but if such provisions do not exist, then a reform is necessary, whether Mr. Windham's measures be or be not calculated to attain their professed object.

The author then proceeds to consider the efficacy of the provisions at present existing for the supply of the regular army. Immediately preceding the commencement of the present war, recruiting by bounty was the only provision in activity for the

supply of the army; but although not then opposed by any competition for limited service, it was found totally incapable of procuring an adequate number of men of any description. In spite of all the exertions of numerous recruiting parties, the renewal of hostilities still found many regiments in the same skeleton state in which they had remained for years; and it appeared plainly impossible to procure by this method a supply of troops in such numbers, and with such rapidity, as the exigencies of the state demanded. The compulsory measure of the ballot was then had recourse to; but as ministers could not venture to propose its enforcement for the direct supply of the regular army, it was employed to augment the militia, and to raise another force for limited service, the army of Reserve. But although the number of troops for limited service was by this means augmented, the recruiting for the regular army was reduced to a still more deplorable condition than before. It was impossible, in the present state of this country, to enforce the ballot without allowing those on whom the lot fell to serve by substitute, or to excuse themselves by a fine: but this permission being granted, the prevalent ideas of military service rendered every one who could, eager to escape by one or other of these modes. As the payment of the fine did not take away their liability to a new ballot, those who could afford it were willing to give any price for substitutes; and the bounty for limited service rose in consequence to forty, fifty, sixty, and even seventy pounds. In this state of things, it was naturally found impossible to procure recruits for the regular army at a bounty of ten or fifteen guineas.

To remedy these evils, and procure a more efficient supply for the regular army, Mr. Pitt introduced the Additional Force Act, better known by the name of the Parish Bill. To do away the enormous bounties which so greatly obstructed the recruiting for the regular army, this act provided that the ballot should be entirely suspended, unless to supply casual deficiencies in the old complement of the militia. The Army of Reserve was attached, in the form of second battalions, to the different regiments of the line, in the hopes that by this means the men might be more readily allured from limited to general service. The supply of the Additional Force, as the Army of Reserve was henceforth to be called, was at the same time provided for by a new mode of assessment on the several counties and parishes of the kingdom. Each parish was obliged to procure a certain number of men, or to pay a fine for each man deficient of its quota. To prevent the competition of the parishes from obstructing the recruiting for the regular army, they were restricted to a low bounty which they were not on any account to exceed. These provisions for the supply of the Additional Force, produced exactly the effects which might

have been expected; the parishes could not procure the men, but prepared to pay the stipulated fine. In the course of a whole year from the passing of the Act, only 8000 men were procured; and of such materials was this scanty supply composed, that a whole fourth of the number deserted within the year. From the remainder, not above 3000 had been tempted by bounties into the regular army.

From this historical review of facts, the author concludes that without the introduction of much more effectual provisions, it is impossible to procure an adequate supply of recruits for our regular army. At the same time he adverts to the enormous desertion to which our forces are at present subject, and which adds so greatly to the difficulty of maintaining their numbers complete. In the first twenty months of the war, no less than eight thousand soldiers had deserted; and of those raised under the Additional Force Act, two thousand out of eight thousand had deserted in the course of one year. But the real inclination to desert was much greater than might be supposed from these numbers; since all who desert, and are afterwards recovered, are not reported as deserters but merely tried as absent without leave. To secure the maintenance of a large and efficient army, this dangerous evil no less loudly demands a remedy than the deficiencies in the provisions for recruiting; and from both these circumstances the author infers the necessity of adopting measures for the reform of our military institutions.

II. The second section treats of the propriety of *repealing the Additional Force Act*. The author shews that the advantages arising from the abolition of the ballot, (that part of the act which operated most beneficially on the recruiting for the regular army by removing the competition for substitutes,) will be reaped in a still greater degree by means of Mr. Windham's proposed measures, since the ballot is now to be wholly put an end to, even for the militia. As to the junction of Additional Force battalions to the regiments of the line, this measure will be rendered unnecessary by the improvements about to be introduced into the condition of the soldiers, which will render general service more desirable than limited service formerly was.

With regard to the parish assessment, as a measure which ultimately had in view the recruiting of the regular army, he contends from indisputable facts, that it was wholly inefficient; that it was altogether unable to procure an adequate supply even for the preliminary limited service, although vagabonds, boys, and men under the standard of the regular army were all eagerly admitted. At the same time, he shews that the measure operated as a most unequal, oppressive, and vexatious tax, which produced great mischief to the people at large without

any solid advantage to the government. He therefore concludes that it must be beneficial to the country to have this measure repealed, even if no substitute whatever were provided in its room; a conclusion in which we believe the great majority of the nation heartily coincides.

III. The third section is employed in considering the propriety of *abolishing the ballot*. The arguments by which the author endeavours to expose the injustice of the ballot, are as follows:

“The principle on which the ballot rests is in direct opposition to the dictates of justice. It goes on the supposition that one portion of a community has a right forcibly to seize upon another portion, to drag them from their private occupations, and compel them to expose their limbs and lives for the rest. No portion of a community *can* have such a right. Every individual member has an equal title to have his person and property secured against violence; and if any other portion of the community, whether one or many members, attempt to infringe this equal right, it is direct injustice. If my neighbour is allowed to augment his wealth without interruption, and to roll in undiminished splendour and luxury, while I am forcibly dragged from employments by which I hoped to better my condition, and compelled to expose my limbs and life that his security may remain unbroken, then farewell, equal rights! farewell, every shadow of freedom! One part of the community acts the consummate tyrant, and another the destitute slave. If any portion of the members of a community desire to enjoy themselves, without interruption to their business or their ease, without endangering their limbs or their lives, justice demands that they should give up such a share of their wealth, or relinquish their claim to such honours and privileges, as may induce another portion of the community to hazard life and fortune for their gratification.

“But it has been urged in defence of the ballot that it does not really act in the partial manner which has been represented: it has been said that every one is equally liable to the lot, and every one has an equal chance of escaping. Were even this statement true, still it would not prove the ballot to be otherwise than unjust. If instead of the community at large being obliged to contribute an equal portion to the expences of the state, a certain number of individuals were selected by ballot to pay the whole, while all the rest should go free—would not these individuals have reason to complain that they had been most unjustly, most nefariously dealt with? Could any sophistry be found to justify their being thus reduced from affluence to beggary, while those for whom they suffered were left to enjoy their wealth undiminished? Yet the operation of the ballot in respect to military service is exactly similar. Certain individuals are picked out by lot to have their prospects in life ruined, and to be exposed to every hardship and danger, while the rest, who profit by the infliction of those evils, are not obliged to part with any portion of their enjoyments for a compensation to those devoted victims of public injustice.

“It has, indeed, been alledged that these hardships are sufficiently

mitigated by allowing those on whom it falls to serve by substitute: no one is under the necessity of quitting flourishing prospects, or encountering danger and death, unless he chooses, since he may excuse himself by providing a substitute. But this permission, while it makes the ballot bear very light on one portion of those who are liable to its operation, only serves to aggravate the misfortunes of another portion, and to render its operation still more partial and unjust. Although the price of a substitute may amount to fifty, sixty, or seventy pounds, this is so mere a trifle to the man of ten thousand a year, that the ballot can scarcely be considered as in any degree vexatious or oppressive to him. But to the man who cannot command this sum, the permission to serve by substitute is perfectly nugatory; and even to him who cannot procure fifty or sixty pounds, without disposing of every thing he has in the world, it may bring little less than utter ruin. He has only to choose between saving his little all, while he abandons himself to a situation where he can have no hope of ever bettering his condition; or saving himself from bondage and poverty, by giving up those means which might render his efforts successful. No one will dispute the general principle that a tax is most equitable when all who are liable to it are made to pay in proportion to their means; and that it is most unjust when it falls with the same weight on all, however disproportionate their ability. But the ballot, while attended with a permission to serve by substitute, is exactly a tax of the latter description. It makes a demand to exactly the same amount on the richest and the poorest man in the kingdom; and hence, while it is altogether unfelt by the one, it reduces the other, and all who depend upon him, to misery and ruin. It is easy to discover that those who advocate an institution so partial, and so cruel, are themselves of that class whose wealth exempts them from feeling its severity. Had they even been seized upon by the ballot, without being able, by any effort, to raise the price of a substitute, or rescue their prospects in life from premature destruction, they would not, probably, have endeavoured to ridicule a minister as sentimental, romantic, and whimsical, who should endeavour to deliver the poorer and more defenceless classes of his countrymen from such flagrant oppression."

The author goes on to shew that all the members of the community have *not* an equal chance of escaping the operation of the ballot; that a small class, those of a certain age, are selected as its exclusive victims; that the class thus selected is not the most able to bear the exaction thus laid upon it; that if it falls to the young men themselves to provide substitutes, it must ruin one while it is a matter of indifference to another; that if this charge falls to their parents, the operation of the exaction is no less unjust and oppressive, since the poorest parent has to pay equally with the rich, and even among persons of the same condition one parent may have to pay the fine or provide substitutes successively for ten sons, while another parent, who has but an only son, can be liable to this exaction but once.

The *efficacy* of the ballot, when enforced without distinction

on all on whom it falls, the author allows ; but he contends it ought to be no argument with the British government, that violent, compulsory, arbitrary measures may prove a very ready and efficacious method of raising an army ; if a sufficient army can at all be raised by means consistent with the British constitution. On the necessity of having recourse to the ballot on any occasion, he has the following observations : “ In an empire so extensive and so situated as Great Britain, it seems to be owing to a most criminal neglect, if it is almost ever found necessary to have recourse to compulsory measures for recruiting a sufficient army. If, indeed, no preparations are made in the season of tranquillity against the day of peril ; if no permanent provision is made for having at hand an adequate and well disciplined army against every exigency ; when the hour of urgent danger at length arrives, every more rapid, more energetic measure, however oppressive or destructive, must be had recourse to, in order, if possible, to bring together a large levy of men, and to make up by numbers for their want of discipline.”

But although the ballot, if enforced as an indiscriminate conscription, would unquestionably prove efficacious, the author contends that as it has hitherto been employed in Great Britain, it has never by itself raised a single soldier for the regular army. It has merely raised men for limited service, and has thus perhaps placed them in a more likely situation to be tempted by bounty to enter the general service. But it has obstructed general recruiting in another way, much more than it has assisted it in this, in consequence of the necessary allowance to serve by substitute, and the immense bounties and the competition for recruits to which this circumstance gives rise. Such was the ruinous effect of this competition on the general service, that Mr. Pitt found himself obliged, almost wholly to suspend the operation of the ballot. “ Let those, therefore,” adds the author, “ who contend for the continuation of the ballot, contend for its enforcement in such a manner as may be efficient for the supply of our army. Let them call upon his Majesty’s ministers boldly to *lay their hands* upon the people, according to a phrase lately introduced ; but let them at the same time find some security for ministers, that, while they *lay hands* on the people without discrimination and without mercy, the people will not in their turn lay hands upon *them*.”

IV. The fourth section treats of the propriety of *improving the condition of the soldier*. The author observes that even if it should be allowed that the condition of the British soldiery is superior to the condition of any other soldiers in the world, still this is no proof that their condition does not demand improvement. When we estimate whether the condition of a certain class of the population of any country is as comfortable

and prosperous as it ought to be, or whether it requires improvement, our decision is not to be guided by comparing it with the condition of the corresponding class in another country. Because the Russian peasantry are bondmen, mere transferable appendages of the soil they cultivate, without property, civil rights, or hopes of emancipation, it is not surely therefore to be argued that the English peasantry are placed in by much too good a condition; and that whatever grievances they may endure short of absolute slavery, their condition still would call for no amendment, since it would still be better than that of the Russian peasantry. The condition of any class of men is to be estimated by the condition of the other classes in the same community: if the condition of any one class be considerably worse than that of the others, it requires amendment, without any reference to the condition of the corresponding class in any other community. The same reasoning which holds good in respect to any other class of a community, holds equally good in regard to that class which is employed in the national defence. We are not to estimate the condition of our soldiers by comparing it with that of the Prussian, or Austrian, or Russian soldiers: we are to compare the condition of our soldiers with that of the other classes of our community; and if we find that the former is considerably worse than the latter, we are to conclude that it requires amendment, however much it may be superior to the condition of soldiers in other countries. The same circumstances which may render the soldiers not only comfortable, but proud and triumphant, in a country where artizans and merchants are plundered and degraded, and the peasantry held in bondage, may leave the soldiery in misery and degradation in a country where the merchants, the tradesmen, the peasantry, are comparatively princes in freedom and affluence. A Russian peasant may be raised far above his condition and expectations, by being placed in a situation which, to a British peasant, would be downfal and degradation. We are therefore to appreciate the condition of our soldiery by comparing it with that of the other classes in this country; and, in as far as it is found to be worse, in so far are we to decide that it requires amendment. But in order to arrive at the result of this comparison, it is not necessary to enter into any detail. We have only to appeal to an obvious test, which at once decides the question. If the condition of a soldier be as good as that of the other classes in the community, then individuals will enter this profession as eagerly, and in as great numbers as other professions. But is this the fact? Is there any other profession for which it is so difficult to procure a sufficient supply of hands? Is there any other into which it is necessary to allure men by enormous bounties, to ensnare them by the arts of crimps, and drag them

by open compulsion? Is there any other profession, from which men make their escape, while the penalty of death is suspended over their heads?

"A regard to justice," continues the author, "and a desire to equalise the happiness of all ranks in the community, and especially not to suffer those who stand in the breach, ready to sacrifice themselves for the rest, to be placed in the worst condition of all—ought of itself to induce the statesman to improve the condition of the soldiery. But this improvement is at present demanded by a call which must be attended to, even if that of justice and humanity should be disregarded. Without bettering the condition of the soldiery, and thus rendering men less averse to enter the ranks of the army, it is found impossible either to procure a sufficient supply of recruits, or to prevent them from deserting after they are procured. This improvement is therefore not a measure of *sentiment*, as it has been called, but a measure of urgent expediency; not something which may amuse in theory, but something which the public good requires to be immediately carried into practice."

As the professed object of the author is merely to defend certain prominent parts of Mr. Windham's plans against the arguments of his opponents, he does not consider all the improvements which may be just or even indispensably necessary in the condition of the soldier: he confines himself to the two chief improvements proposed by Mr. Windham, the enlisting of men for a term of years, and the increase of military rewards.

V. To the first of these improvements the fifth section is devoted. This measure has been particularly singled out by the opponents of Mr. Windham as an object of attack; and a Number of Mr. Redhead Yorke's Journal, in which the subject is very largely treated, has been circulated with great industry. The author therefore enters very fully into this question, and seems to have had in view more particularly a refutation of the arguments advanced in the paper alluded to, although this intention is not directly expressed. Our limits will not permit us to give so full a view of his arguments as we could wish; but we shall endeavour to present our readers with an abstract of the most prominent parts of his reasoning.

His first object is to shew that perpetual service is felt as a severe hardship by the soldiers, that it produces a reluctance to enter the service, and a strong inclination to escape. These positions indeed scarcely require the aid of reasoning for their support, nor has any thing but mere assertion been advanced in opposition to them. It has indeed been alledged that the soldiers have no particular cause of complaint, since all the lower order of the community are fixed to their several professions, by the necessity of their circumstances, no less immoveably than the soldiers are by the penalties attached to desertion. This allegation, however, observes our author, proves precisely the reverse of what it is brought to prove. Not only

the poorer, but the richer classes of the industrious part of the community are bound to their respective professions by necessity, if it can be called necessity when a man adheres to that mode of industry from which he can derive the necessities and gratifications of life in greatest abundance. The physician, the lawyer, the clergyman, the taylor, the shoemaker, the weaver, are all bound to their professions by exactly the same ties. It is rare indeed to find them, after a certain period of practice, passing from the one to the other: yet none of them are confined to their professions by the fear of death. No—each adheres to his profession because he finds that he can thus better procure what he desires, and that if he quitted it for another, in which he was less skilful, he would certainly procure the gratifications of life in less abundance. To suspect the penalty of death over his head could not bind him more firmly to his profession: the revolting idea of an indissoluble engagement could only serve to deter him from entering his profession at first, or produce a longing desire to escape from this bondage. What conclusion is to be drawn, with regard to the soldier, from this adherence of the other orders of the community to their respective professions? Certainly this, that the soldier, even if his profession were no better than that of the meanest and most unprosperous mechanic, would continue firmly to adhere to it, without even an inclination to change, unless his mind were continually haunted by the revolting idea of perpetual bondage. The soldier, by his habits, is peculiarly fitted for his own profession, and unfitted for every other, as well as the weaver or the carpenter: he as well as they will, after a certain period, find it the easiest and most certain means of procuring a livelihood, and will dread to quit it for uncertainties. The additional penalty of death is unnecessary to retain either in their respective situations: it can only serve to alarm and agitate their minds.

The author next adverts to a very different species of reasoning to which the antagonists of Mr. Windham resort; the danger which may arise from the soldiers' quitting the service in numbers on the expiration of their terms. This objection, the author observes, is in direct opposition to others advanced on the same side of the question, and both cannot be valid. If the condition of the soldiers requires no improvement, why apprehend that they will quit it in numbers, a circumstance which never happens in other employments as long as work and wages can be procured? But if this apprehension be well founded, why deny that an improvement of the soldiers' condition is necessary? "The idea of bondage for life," adds our author, "is one of the most revolting circumstances attached to the condition of the soldiery: if this, and some other circumstances were removed, if their condition were brought to a level even with

the most inferior trades, every apprehension of soldiers quitting the service in crowds at any stated period would be chimerical. Where would they go? Where could they procure subsistence? Could they expect to procure equal rewards to their industry in professions of which they were wholly ignorant as in that to which their habits were already formed?"

The author proceeds to shew that the soldiers, if their condition were rendered even moderately comfortable, would be less likely to quit their profession than any other class of the community. There is perhaps no profession which is not more allied in its operations to some other professions, than that of a soldier is to any one in civil life; and consequently the soldier will of all others have the least temptation to quit his own profession after having his habits formed to it. For various considerations which are urged on this head, we must refer our readers to the pamphlet itself. The author points out several very striking advantages to the service which must arise from the proposed change; and shews that by some very simple expedients the inconvenience and dangers apprehended to the colonial service may be avoided. He enters very fully into the principal objection which has been urged against enlisting for a limited period, the dangers to which it may give rise during the period of war. He shews that unless the soldiers are permitted to quit the service when their term expires, during war as well as during peace, the proposed arrangements would for the most part be perfectly nugatory. At the same time he contends that the alarm with respect to the danger of permitting the soldiers to quit the service during war is wholly unfounded. If there be no danger of the soldiers quitting the service during peace in numbers, still less will there be so during war, when there is generally less occasion for an additional number of hands in other sorts of industry, and when in consequence the soldiers would find most difficulty in procuring preferable employment. If the soldier had any motive whatever for entering the army, he will certainly be least apt to quit it in such circumstances. With regard to the idea that the soldiers may not really intend to quit the army, but may hold out to procure an advance of wages at a period when the government cannot dispense with their services, the author observes that in a dispute between the masters and the workmen about an advance of wages, the former are almost always successful; but the nation has greater advantages over the soldiers than perhaps any other master has over his workmen. They are more unfitted by their habits for other employments than almost any other class of workmen: their very scanty wages do not enable them to lay up any fund from which they could derive a subsistence while out of employment, nor have they any such institutions as friendly societies which afford support to other workmen when holding out

against their masters. Their whole provision, both immediate and more remote, depends upon government. But even taking into account the most improbable contingencies, the danger which could at any given time arise to the nation would be very trifling. When the system should be properly arranged, only a seventh part of the army could be entitled to quit the service in one year, and perhaps only a twelfth part of that seventh in one month. The number, therefore, who could combine to hold out for an increase of wages would necessarily be very small. He suggests that any inconvenience in this respect might be entirely avoided by the simple expedient of requiring the soldiers to give half a year or a year's warning of their intention to quit, as in other employments. He goes on to shew that more danger would arise to the nation from deferring the period of quitting till the conclusion of peace: since in that case, if the war had continued a considerable number of years, nearly the whole army would be entitled to quit at once, and that at a time when the reviving vigour of every branch of industry, on the return of peace, would enable them to procure employment more readily than usual. These circumstances might leave the nation quite defenceless, and afford an opportunity to an insidious enemy to strike a most dangerous blow. The author concludes the section with some observations on the weight which ought to be given to the opinions of general officers in the decision of this question.

No allusion is made in the course of this section to the question respecting the propriety of giving the troops already levied the option of quitting the service after a term of years. This is, however, a point which will be found of much importance. Although the troops already levied cannot complain that faith has been broken with them, by withholding from them the advantages held out to new recruits, yet it is not in the nature of things that this arrangement should not produce discontent and increase desertion. But if the reasoning in the pamphlet before us be correct, which we see no reason to doubt, there can be no danger from placing the troops already levied upon the footing of service for a term of years. The proposal of General Stewart, to place the troops already levied on some year of the period in which they happen respectively to be found, would at once prevent discontent, and obviate every inconvenience.

The measure of enlisting for a term of years we consider as likely to be productive of the most important advantages to the service. We shall be sorry if it is not fully carried into effect by ministers. If any thing is left discretionary with government, in respect to the dismissal of the soldiers, if they chuse, at the end of their period, we apprehend that the whole effects of the measure will be lost.

VI. In the sixth section the author considers the propriety of

increasing the rewards of the soldiers in the manner proposed. He ridicules the idea entertained by some officers, that the dissipation of the army would be dangerously increased by the additional allowance of a penny a day after a service of seven years. He shews that whatever can be gained in the reduction of bounties, by the increase of annuities, must have the happiest effect on the morals of the army. In reply to those who object to the smallness of the rewards held out to the soldiers in civil life, after their periods of service are completed, he contends that all rewards of this sort have a bad tendency, as they directly prove a temptation to the soldiers to quit the service; and that all the soldier's rewards should, as far as possible, be within his own profession.

With this last principle we most cordially agree, but we cannot see that Mr. Windham has at all acted up to it in the rewards he has held out to the soldiers. The increase of their annuities may have some effect, but a much less effect than is perhaps imagined by ministers. While no prospect but this very limited increase of pay is held out to the soldier, the military profession can never be an object but with the lowest dregs of the people, and perhaps not even with them. To make the course of promotion flow from the ranks is the only effectual means which the nation can afford of rendering the army a tempting object to a respectable class of men. This is a measure which would add nothing to our expences, which could lead to no danger, and which can only be opposed by prejudices too contemptible to be avowed. It is by means of this efficacious measure that Bonaparte has given his armies an energy which renders them so strikingly superior to the dispirited troops of Austria and Prussia. If we do not follow his example in this instance, it is in vain that we can expect to procure forces of equal efficacy.

There are various other improvements in the condition of the soldier which must be introduced before the military profession can at all be rendered an object of desire to any class of the community. Corporal punishment must be done away, and many other reformatations introduced into the criminal jurisprudence of the army.

The author confines his attention to the immediate alterations in the regular army; he does not advert to the changes in the Volunteer system, or to the projected *levy en masse*. These points have however excited very general attention. As to the Volunteer system, Mr. Windham proposes to withdraw all pecuniary allowances from the corps, and also the rank which they have hitherto held from the officers. To the former of these measures we have no objection: one great defect of the Volunteer system was its subtracting from the productive industry of the country the labour of a number of persons, who could not

have afforded this waste of time without allowances from government: when the Volunteer Corps are composed of men who can themselves afford the time and expence, this evil will be remedied. As to the other measure, withdrawing from the volunteer officers the rank they have hitherto held, we cannot but look upon it as one of those vexatious and puerile measures which, without doing any good, produce much discontent and mischief. If the Volunteers can be brought to bestow a portion of their time and fortunes in acquiring military skill, merely by their patriotic feelings, with such very cheap additions as the applause of their countrymen, the thanks of parliament, and the permission to embody themselves in the same manner as the regular army, what more could possibly be expected or desired? As to the childish complaints of some officers of the line, that their appellations and dresses are shared by the volunteer officers, we are astonished at the silliness of those who make such complaints, and still more astonished that they should meet any attention from government. The boyish contempt, which the officers of the army have been taught to express for the rest of the community, is one great cause why the latter have not hitherto interposed more efficaciously to procure the improvement of the condition of the army: it is time that these ridiculous prejudices were at an end. Our officers have been too much accustomed to pride themselves on their titles, and their dress, and their trinkets, and such things as have no effect in rendering them more efficient in the defence of their country. We should be truly happy to see the day when a Colonel of the Regulars should neither be, nor wish to be distinguished from a Colonel of Volunteers, unless by the superiority of his professional skill. We shall be truly sorry to see an institution, which might be of lasting advantage to the country, thrown into confusion and ruined merely to foster silly prejudices which cannot be too quickly eradicated. As to volunteer officers commanding those of the line, or indeed having any interference whatever with them, it must have the worst effects, and should explicitly be provided against. Unless in case of actual invasion, and indeed of great consequent losses, there can be no reason why the two sorts of troops should ever be embodied together.

With regard to the *Levy en Masse*, were our voice to have any effect in dissuading the measure, it should be decided and loud. Without any of the merits of the Volunteer system, all its defects, and many from which it is free, are included in this impotent substitute. The Volunteer system was pernicious in alluring from their employments the more industrious part of the community, who were unable to bear the expence either of time or money: the *Levy en Masse* drags all persons of a certain age to military exercises, without any regard to their ability or modes of industry. The Volunteer system was ill orga-

nised; proper attention was not paid to the establishment of a regular subordination, or to the classification of its members in such a manner as that those of congenial habits in civil life should be appointed to act together: the Levy en Masse is to have no organization at all; without any discrimination, men of all ranks, professions and habits are to be huddled together; no gradation of officers is to be appointed; a drill serjeant alone is to preside over the motley assemblage. The Levy en Masse has besides this unspeakable disadvantage that it is *compulsory*; and that, in consequence, it must often be vexatious and oppressive in a high degree. But what degree of military skill is to be expected in men thus dragged and huddled together? What powers are to be entrusted to the drill serjeant for the maintenance of order and attention during the time of drill? Is he to be allowed to *can* the refractory or careless at his discretion? But it is needless to argue further against a measure which, we are convinced, can never be carried into execution, unless in consequence of modifications of which we can at present form no conception.

ART. XI. *Leçons sur le Calcul des Fonctions, Nouvelle édition, revue, corrigée et augmentée par l'Auteur. Paris, 1806. 8vo. pp. 501. Deboffe, London.*

Lessons on the Calculus of Functions, &c.

OUR ingenious countryman Mr. Lauden was, if we are not mistaking, the first who proposed to treat the Method of Fluxions as a branch of pure Algebra, independently of any metaphysical considerations, or of such as are drawn from the principles of motion. Soon after him M. Lagrange, the author of the volume now before us, endeavoured to establish the analytical principles in a Memoir published in the Berlin Acts for the year 1772: and the farther developement of his ideas in a complete treatise was exhibited in 1796, under the title of *Theorie des Fonctions Analytiques*, a work in which it is the object of its author to lay down the principles of the Differential Calculus, independently of the consideration of infinitely small, or vanishing quantities, of limits, or of flowing quantities. The present Lessons are destined to serve as a commentary and supplement to the first part of the *Theorie des Fonctions Analytiques*, and offer a course of analysis on that branch of modern calculus which is commonly called *infinitesimal* or *transcendental*, and which, in the estimation of this very distinguished mathematician, is alone properly the Calculus of Functions.

The lessons are in number twenty two, and contain, as it is natural to expect from a writer of such celebrity, a great variety of important, curious, and profound investigations, applicable to the different parts of the modern analysis. As this, however, is only a new edition of a work, and that, one which is supplementary

to an earlier and more extensive performance, it will not be necessary for us to give more than a succinct account of it. After explaining the object of the Calculus of Functions, M. Lagrange enters upon the developement of the function of a variable when an augmentation is attributed to it, shews the general law of this developement, and proceeds to that of any power whatever of a binomial. He treats of the derivative functions of exponential quantities, and of logarithms, and shews the developement of these quantities in series: then follow the functions of sines and co-sines, and their equivalent expressions in series, the doctrine of vanishing fractions, the limits of several series, and the rigorous method of introducing the derivative functions into the theory of curves, and into that of variable motion. The use of derivative equations in the transformation of functions is then shewn, and applied to the analysis of angular sections. The theory of the factors of derivative equations is succeeded by that of the equations which Brook Taylor in his *Methodus Incrementorum* first called primitive singular equations; and the different problems connected with the theory of this kind of equations are then considered; such was the question which consisted in finding the curve whose perpendiculars have a given relation with the parts of the axis intercepted between the origin of the abscissæ and the normals, and many others which occurred in the celebrated war of problems between Leibnitz, Newton, the Bernoullis, Taylor, &c. The history of the chief of these problems leads to a digression relative to the equations of finite differences, the passage of these differences to differentials, and the invention of the differential calculus. Our author proceeds next to explain the Functions of two or more variables, and their derivative functions, derivative equations containing several variables, and the equations of condition by which we may know whether a function of any order whatever with many variables is an exact derivative function; he traces the analogy of these equations with those of the problem of *Isoperimeters*, relates the history of that problem, and concludes with a pretty copious explication of the method of variations.

In the first lesson M. Lagrange states the principal objections to the methods of fluxions, of differentials, and of limits, and then presents some general notions relative to analytic functions, which, as this calculus is but little followed by English mathematicians, and has not, we believe, been described in any scientific publications on this side of the water, may be acceptable to some of our readers;

“The earlier analysts have only employed the word Functions to design the different powers of the same quantity; it was afterwards extended in signification to every quantity formed in any manner whatever from another quantity; and it is now generally adopted to

denote that the value of a quantity depends, according to a given law upon one or many other given quantities.

“ Under this point of view Algebra must be regarded as the science of functions, and it is easy to see that the resolution of equations consists, generally, in finding the values of the unknown quantities in determinate functions of known quantities. These functions represent, then, the different operations which must be performed upon known quantities to obtain the values of those which are sought, and they are, properly, only the ultimate result of the calculation.

“ But, in Algebra, we only consider the functions inasmuch as they result from arithmetical operations, generalised and transferred to the letters; while in the calculus of functions, properly speaking, we consider the functions which result from the algebraic operation of the developement in series when we attribute to one or to several quantities of the function indeterminate augmentations.

“ The developement of functions, viewed in a general manner, gives rise to *derivative* functions of different orders; and the algorithm of these functions once discovered, they may be considered in themselves and independent of the series whence they result. Thus a given function being regarded as primitive, we may deduce by simple and uniform rules, other functions which I name derivative; and when we have an equation between several variables, we may pass successively to the derivative equations, and return again from these to the primitive equations. These transformations correspond to differentiations and integrations; but in the theory of functions they depend alone on operations purely algebraic, founded upon the simple principles of the calculus.

“ The derivative functions present themselves naturally in geometry, when we consider areas, tangents, radii of curvature, &c.; and in mechanics, when we consider velocities and forces. If we regard, for example, the area of a curve as a function of the abscissa, the ordinate is then the first derivative function, or prime function; the relation of the ordinate to the subtangent is expressed by the prime function of the ordinate, and of consequence by the second derivative function or second function of the area; the radius of the osculatory circle depends upon two prime derivative functions of the ordinate, and so of others. In like manner, regarding the space run over as a function of the time, the velocity is then the prime function, and the accelerating force is the second function. It is not, perhaps, one of the least advantages of the calculus of functions, that it furnishes for these elements of the geometry of curves, and of mechanics, expressions as simple and intelligible as are the algebraic expressions of powers and roots.

“ When we look upon a function with respect to one of the quantities which compose it, we make an abstraction of the value of that quantity, and consider it only as to the *manner* in which it enters the function, that is to say, in which it is combined with itself, and with the other quantities. Thus the function is considered as remaining the same, while this quantity varies in any manner whatever, provided that the other quantities with which it is blended remain constant: hence is introduced naturally, with respect to functions, the distinction of quantities into variable and constant quantities.

" In ordinary algebra quantities are simply distinguished into known and unknown, and it is customary to denote the former by the first letters of the alphabet and the other by the latter. The application of algebra to the theory of curves first caused the distinction of the quantities which enter the equation of a curve, into given ones, such as the axes, the parameters, &c. and indeterminates, such as the co-ordinates. Afterwards these quantities became viewed under the more natural aspect of constant and variable quantities; and the consideration of functions leads us naturally to regard the quantities which compose them under the same point of view.

" We call therefore, simply, a function of one or of several quantities, every expression in which these quantities enter in any manner whatever, connected or not with other quantities considered as having given and invariable values, while the quantities of the functions are deemed capable of receiving all possible values. ●

" We ordinarily design the variable parts of functions by the final letters of the alphabet x, y , &c. and the constant parts by the initial letters a, b, c , &c. And to denote a function of a single variable as x , we merely place before that quantity the characteristic letter f or F ; but when we would design the function of a quantity already composed of that variable, as x^2 , or $a + bx$, &c. we include this quantity between two parentheses. Thus $f\ x$ indicates a function of x , $f\ (x^2)$, $f\ (a + bx)$, &c. denote functions of x^2 , and of $a + bx$.

" To express a function of two independent variables as x, y , we write $f\ (x, y)$, and so of others.

" If two functions of two different variables, x, y , that is to say, the one of x , the other of y , are composed in the same manner, and with the same ~~constant~~ quantities; these functions will be similar, and may be designed in the same investigation by the same characteristic; thus $f\ x$, and $f\ y$, will be two similar functions, which become identical when $x = y$. But if, while the two functions are composed in the same manner, the constant quantities which they contain are different, then we can no longer, generally speaking, represent them by the same characteristic in the course of the same calculation. Still, however, if the two functions differ only, for example, by the value of a constant quantity, which will be a in the one and b in the other, we may yet design them by the same characteristic, representing them by $f\ (x, a)$, and $f\ (y, b)$, as similar functions of x, a , and of y, b . Thus, in this case the quantities a and b enter likewise into the expression of the function, since, though they are constant quantities in each function, they may be regarded as variables from one function to the other."

The preceding extract may suffice to convey an idea both of the nature of analytic functions and of part of the notation adopted by Lagrange: as to his fundamental propositions, it may be thought presumptuous in us to assert it, yet we do affirm without hesitation that they are by no means possessed of that perspicuity and evidence which ought to mark every proposition in a scientific work. In fact it appears to us that throughout this performance, as well as in the *Theorie des Fonctions Analytiques*, M. Lagrange generalises with too much

rapidity, and that he often argues in a circle ; for he has virtually included in his general formula and demonstration properties which ought to be, and are indeed spoken of as consequences deducible from the demonstration itself. This it would be easy to shew by adducing examples ; but as such a procedure, while it would be irksome to the general reader, would be attended with no utility, we shall barely refer those who are conversant in these studies to the beginning of the fourth

lesson, where it will be seen that in expanding a^{x+1} by making $a = 1 + b$, this author requires the previous establishment of the binomial theorem. Indeed it can hardly be expected that any general reasoning can produce much conviction in the mind of an unprepared and unprejudiced student, as applied to the general expression $f x$, when that expression may comprehend under its signification quantities which differ so considerably in their nature and formation as $n z$, z^n , e^z , $\log. z$, $\sin. z$, $\cos. z$, &c. If some mathematicians are so scrupulous as to think there has scarcely yet been offered an irrefragable demonstration of the theorem for expanding a binomial, how much less will they be satisfied with a bare induction of a theorem which is to regulate the expansion of all the kinds of functions enumerated above ?

We are very ready to acknowledge that the late improvements of Lagrange, Laplace, and other French mathematicians, in analysis, have enabled them to push their researches in physical astronomy farther, than could have been done with equal facility by the methods followed by the philosophers of a century back ; but we apprehend that, while the process has been facilitated, the evidence which ought to accompany every step has been frequently sacrificed. Thus, while we admit that the *Mecanique Analytique* of Lagrange, and the *Mecanique Celeste* of Laplace, are very profound and valuable works of their kind, we must observe that a student may peruse them both attentively, and after all know extremely little of either Mechanics or Physical Astronomy ; these works exhibit a vast body of science, and furnish a system of able and remarkably ingenious analytical calculation ; but they do not unfold to the mind the principles of the sciences upon which they profess to treat : he who expects to learn from them alone all that is necessary to be known respecting the more important topics discussed in them, will be much disappointed ; he may possibly become an expert and ingenious calculator, but that is a widely different thing from an accurate mechanical philosopher. There is always danger of being seduced by splendid examples ; so that when we see some of the continental mathematicians so completely mistaking their way as to introduce the abstruse consideration of functions into professedly elementary treatises of geometry, it becomes a duty to make our protest : we do not altogether

object to the calculus of functions, being convinced that in the hands of such exquisite analysts as Lagrange and Laplace, it may accomplish wonders; but we protest against the improper application of it to subjects which may be more distinctly and naturally treated without it. We are not so prepossessed in favour of simplicity as to contend for the absolute exclusion of difficult and abstract disquisitions, being aware that they are often necessarily introduced in philosophical investigations; but we always wish to trace an obvious appropriation of the method to the subject under discussion; and therefore, while we readily pay the tribute of our admiration to the powers of M. Lagrange, we must be permitted to observe that many of the problems which fall under his notice in these Lessons on the Calculus of Functions have been treated by Euler, the Bernoullis, Maclaurin, and other mathematicians, in a manner more calculated to stamp conviction on the inquiring mind, or, in other words, better calculated to answer that end which alone renders mathematical speculations of any value.

MONTHLY CATALOGUE.

POLITICS.

ART. 13. *A Letter addressed to the Right Honourable William Windham, Secretary at War, on the Subject of exercising Volunteers on the Sabbath Day.* By a LORD of Parliament. 8vo. pp. 24. 1s. Cadell & Davies. London, 1806.

ART. 14. *Observations on the Plan for training the People to the Use of Arms with reference to the Subject of Sunday Drilling.* By THOMAS GISBORNE, M.A. 1s. Cadell & Davies. London, 1806.

We have taken these pamphlets together because they treat of the same subject, and in much the same manner. Their object is to point out the impropriety of drilling men on the sabbath day, where no necessity for it exists. Although the subject is by no means treated with the utmost perspicuity or force by either of the authors, although many of the most important arguments are omitted, and although the strong points which are mentioned are almost lost by the meagre and feeble manner in which they are stated, yet in the general conclusion we most entirely agree with both. The design of Sunday drilling, supposing *absolute necessity* out of the question, which we may safely do, is to train the people to arms in the shortest time, with the least possible injury to the industry of the community. The whole resolves itself into this, whether the subordinate object be to benefit the master or the servant, or both, by leaving the other six days of the week entire for ordinary labour. Now suppose this advantage to be completely gained by this regulation, we have to set off against it the diminished reverence for the sabbath, which in the nature of things must be the result of it, and the immorality and dissipation that must be the unavoidable consequence. Will the undiminished labour be cheaply retained at such a price? But this is not all. The regulation has a tendency to destroy its own

object. That object is to preserve the labour of the country undiminished—but the means are an encouragement to immorality and dissipation: these are the bane of national industry, prosperity, and spirit. Though the object then is to encourage industry, the means serve to promote idleness and vice, and that too to a greater extent than can at first be easily conceived. The result of the whole is, that this Sunday drilling is one of the most glaring of the political absurdities for which this nation, and most others have in a remarkable degree distinguished themselves.

ART. 15. *The Warning: a letter to the King; developing the Ruinous Consequences as well of the Present System of War, as of a Separate Peace.* By J. P. FESSEMEYER. 8vo. pp. 30. 1s. Jordan and Maxwell. London, 1806.

The author of this letter asserts that we are in a very dangerous situation. It required no ghost to tell us that—but then he says that we may easily conquer France by a plan of his of which he says nothing, but that he has sent it to the Secretary for the Colonial Department. This we doubt. Then he says that the plan of the late premier will soon wipe away the whole mass of the national debt. This we most violently doubt. Still Mr. Fessenmeyer seems to consider these things as self-evident truths, for he has made no attempt to prove them. It would be vain to criticise such a production as this, only the reader will observe that it has the advantage of being very widely printed, and that consequently there is much less of it than he might at first be apt to suppose.

THEOLOGY.

ART. 16. *Sermons.* By ALEXANDER HALLIDAY, M. D. 8vo. Anderson, Edinb. Longman & Co. London, 1806.

It is but seldom that doctors of medicine are found to devote any part of their time to the writing of sermons, but where their leisure permits it, there seems no good reason why they should not extend their care of the human subject to the soul as well as to the body. The author of the present volume annexes to his name the designation of M. D. though medicine does not seem to have been the first object of his studies; but rather he seems to have relinquished the clerical for the medical profession, which accounts for the sermons in the shape in which they come.

The volume consists of seven sermons, which, as it appears, were not originally intended for publication, but which were left, however, as a parting testimony of respect for a profession that the author had found it expedient to relinquish.

The subjects of discourse seem very well chosen, and the mode of discussion sufficiently methodical; and if there is but little to be met with that is new in illustration, or original in remark, perhaps it is because the subjects have been already so frequently discussed that novelty of illustration is no longer to be attained. The style, however, if not entitled to a high rank in the scale of excellence, is at least correct and perspicuous, and less inflated than that of many volumes of sermons which we meet with. The author seems to labour hard in his efforts to affect the feelings, and if his manner was judicious and impressive, perhaps he might have been successful in affecting the hearts of his hearers from the pulpit; but it is doubtful

whether he will equally affect the heart of his reader in the closet. When he intends to be very pathetic he generally addresses himself to the reader in the form of interrogation. It is no uncommon thing to meet with two or three pages of questions all in a string, which has made us suppose, that it might be no bad plan, for a pathetic preacher to write a sermon occasionally, consisting of nothing but questions, which might be answered in any succeeding one, as should be found most convenient.

But while Dr. Halliday directs his chief attention to the management of his appeals to the heart, he does not at the same time neglect to inform the understanding; and we think that the reader who will take the trouble to peruse his sermons, will find them calculated to instruct the mind as well as to move the heart. The third sermon which treats of the happiness of a future state, is perhaps the best specimen of Dr. Halliday's talents as a writer of sermons. It is no great objection to them to say, that we occasionally meet with a sentence in them, which is either altogether unintelligible, or which we have not been able to comprehend. But we are afraid that Dr. H. will not be reckoned sufficiently orthodox in his account of the personal character of Christ which he gives in his last sermon, not because he says any thing that is not orthodox, but because he does not say all that an orthodox reader may happen to expect.

ART. 17. *Christian Sympathy. A Sermon. 8vo. pp. 31. 1s. Baynes. London, 1806.*

The object of this sermon is to recommend sympathy with those who weep over the calamities of war, and charity to those who have suffered by them. There is nothing extraordinary in the style, or the manner of ~~treating~~ the subject. The discourse is of that ordinary kind which merits little praise and deserves little blame.

ART. 18. *A Sermon, preached at Christ-Church, Bath, on Wednesday, Feb. 26, 1806, being the day appointed by Royal Proclamation for a General Fast. By the Rev. CHARLES DAUBENY, Archdeacon of Sarum. 8vo. 1s. Rivingtons. 1806.*

Of this sermon, it is perhaps sufficient praise, that it is not unworthy of the well-known abilities of its author. No man can expect fame from compositions of this kind; but Mr. Daubeny has attempted something better, to be useful; to inform his flock of their duties, and point out their failings, and the urgent necessity of national repentance in connection with national events. We were particularly pleased with the distinction he forms between sacred and profane history, and the preference given to the former, as to all purposes in which the humble and teachable Christian is concerned.

ART. 19. *The Importance of Right Sentiments concerning the Person of Christ: a Sermon, preached at Essex Chapel, April 10, 1806, before the London Unitarian Society, for promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books. By THOMAS BELSHAM. 8vo. 1s. Johnson. 1806.*

The importance of right sentiments concerning the person of Christ will readily be allowed, and the title of this Sermon plainly points out what Mr. Belsham understands by such sentiments. What the Unitarian Society choose to believe on this subject is here

very perspicuously laid down, and in a manner which we doubt not the members of that society will consider as very satisfactory. We see however nothing new in Mr. Belsham's creed; and as to the old tenets of his party, our readers will probably not be sorry to be released from any farther notice of them.

SURGERY.

ART. 20. *Cases and Observations in Surgery.* By WALTER WELDON, Surgeon. 8vo. pp. 123. 3s. 6d. London. 1806. Cox.

Our author informs us that these cases are intended chiefly to illustrate certain diseases, the symptoms of which have not been so accurately described as to enable the practitioner to employ timely means for their remedy. They are detailed in a very neat and perspicuous manner, and are calculated to be very useful to the surgeon. Two of them, which from their rarity are peculiarly remarkable, we shall extract. We do not recollect to have ever seen any previous description of the distemper related in the following case:

CASE OF INFLAMMATION EXTENDING THROUGH THE CIRCULATING SYSTEM.

"SARAH ANDREWS, a lusty young woman, about twenty-three years of age, who was very subject to hysteric fits, had just recovered from a slight fever; when, without any external cause, that was apparent, she was attacked with pain which extended all over her body, and gradually increased to a great degree of violence. It was attended with a hot dry skin, great prostration of strength and spirits, and an inattention to external objects. She laid moaning and crying out with pain, and very unwillingly answered any questions that were put to her, but her answers were perfectly rational.

"Her pulse was a very peculiar one: I never felt such a pulse before nor since. I hardly know how to describe it: it was extremely hard, quick, unequal, and irregular, having at the same time a peculiar tremulus. On applying my hand to the region of the heart I found its action exactly correspond to the pulse. I took away sixteen ounces of blood in different cups. The first portions gave a very thick buff upon the coagulum, which was very firm and cuppid. The pulse was lowered and became softer, and the patient faint, but the peculiar tremulus continued.

"This woman was a patient to my friend Mr. Slater of Margate;—a week passed before I had an opportunity of seeing her again. At this time the universal pain had greatly abated, the patient was extremely low, the extremities, both hands and feet, were cold and œdematous. The pulse was very low, but still it retained the same irregular trembling action, and so did the heart. Her respiration was quick and short, an horizontal posture was extremely disagreeable to her, although it did not, as she said, increase the difficulty of her respirations. From this time she gradually sunk, the œdema became general, and she died in about three weeks.

"On dissection I found all the viscera of the thorax and abdomen in an healthy state, no adhesion of the lungs to the pleura, no fluid in the cavities of the pleura, nor of the abdomen, and very little in the cavity of the pericardium. The heart had undergone no change in its structure, nor yet its valves. But the internal surface of both

ventricles and auricles of the heart was of a florid red colour, evidently produced by inflammation, with small-irregular patches of coagulating lymph, adhering to it.

"In the aorta these appearances were more remarkable, from being contrasted with its natural colour. The small vessels on its inner surface were so completely injected with red blood, from preceding inflammation, as to give the whole surface an uniformly florid red colour; small patches of coagulating lymph had been thrown out by the vasa vasorum, and were adhering to the surface in the form of a thin delicate membrane, as in the heart.

"I examined one of the carotids, the internal and external iliacs, the popliteal artery, and one of the axillary arteries: they were all in the same inflamed state. The inner surface of the pulmonary arteries and veins, of the vena cava, of the axillary and popliteal veins also were inflamed, although in a less degree, but there was no effusion of coagulating lymph adhering to them. The head was not opened.

"The body had no appearance of wound in any part of it. The wound from bleeding had healed in a few days."

The following distemper is not so rare, or at least has been more frequently attended to than the former: We, however, believe that some of the circumstances are very unusual:

CASE OF HYDATID IN THE ORBIT.

"A woman of Wilton, was brought to me when I happened to be at Salisbury, whose eye was considerably protracted from its usual situation in the orbit.

"About two years before she felt a fullness of the eye, a stiffness of the eye-lids, they moved with difficulty; as these symptoms increased, a sense of pressure and uneasiness was felt on the ball of the eye, which gradually became painful, especially on moving it. These appearances gradually increased, the eye became immovable, the sight disappeared, and the pain increased to such a degree of violence that she at times became delirious.

"When I saw her, the eye was considerably protruded forward, and rather upwards, towards the inner angle, in a manner easily to be conceived by supposing a tumor in the orbit to press it directly forward, while the optic nerve firmly resists the pressure. It was immovably fixed, the eye-lids were open and immovable, with a general fulness of the surrounding integuments.

"The sight had been lost about twelve months. The iris was motionless, moderately dilated; and had a number of fissures in it of various depths; some of which extended three-fourths through it. The blood vessels of the eye were full and turgid, but not inflamed.

"The pain she described as being intolerable, and almost without remission; extending at times over the whole head: but generally speaking, it was pretty much confined to the globe of the eye, and the situation of the optic nerve, and appeared to be a sense of pressure and great distension.

"On feeling the integuments that covered the orbit beneath the eye, the sensation to the finger was that produced by feeling a loose fatty substance, but on examining the part more attentively, a deep seated fluctuation was very evident, and the parts were free from any tenderness or pain on pressure.

" A day or two after, she came and took lodgings at Southampton, to be under my care.

" With a common cataract knife I made a puncture into the tumor, from the middle of the lower edge of the orbit, and pressed out a small quantity of transparent fluid. I then extended the wound for near an inch towards the outer canthus, taking care to keep the point of the knife sufficiently deep and to carry it forwards at the same time, so as to open the hydatid very freely. About two table spoonfuls of a clear transparent fluid, which was slightly adhesive, came away, and was followed by instantaneous ease, and the eye sunk nearly into its natural situation.

" The lips of the wound were kept asunder, and in five or six days the sac or coat of the hydatid appeared at the outer edges of the wound, and was withdrawn. This coat was spherical, rather thicker than the coats of hydatids of a corresponding size usually are, with a smooth shining surface. The discharge gradually lessened and the wound healed without further trouble in the course of three weeks.

" All pain and affection of the head totally ceased, and the eye, to a common observer, appeared as the other. The iris remained motionless, and the sight was totally lost.

" I met with another case in a man who lived in the neighbourhood of Portsmouth; this case was in all respects so similar to the above, that it would be useless to relate it. It was of about three years duration; the sight was totally lost. The hydatid contained about three table spoonfull of transparent slightly viscid fluid. I opened it in the same manner as the former. The cyst came away in about a week, and the wound was healed in about five weeks."

The other cases detailed in this short treatise are— a case of division in the Ischiatic nerve; of wounded femoral artery; of popliteal aneurism; of disease from ossification of the valves of the heart; of urinary calculus of an enormous size; of bony deposition in the pleura of the ribs; of ulcer in the pylorus; of cancerous breast which was removed by an operation; of cancer originating in a cicatrix of the arm. Besides observations interspersed in regard to the treatment of these diseases, the author adds, under a separate head, Observations on the manner of dividing the cornea for the extraction of the cataract, with a description of a knife for that purpose.

POETRY.

ART. 21. *Poems* by EDWARD RUSHTON. 6s. Ostell. London, 1806.

The author of the present volume is perhaps a sailor. He seems at least to be well acquainted with the manners and habits of sailors, and introduces into his poems a great variety of sea terms. His similes are often borrowed from naval subjects, and the reader is occasionally presented with the scenery of a calm or of a storm at sea. " When the tall ship floats on the smooth expanse, and the canvas hangs supine"—or " when lightnings dart and thunders roll" across the gloom. The bustle and uproar of battle is also described, and the tender scenes of the sailors' departure and

return. If the poems are not to be placed in the first ranks in the scale of excellence, the greater part of them are such as will be read with considerable interest, and this, considering the present low ebb of the waters of the Pierian spring, of which our modern poets stand so much in need, and obtain so little, is perhaps no small praise. The poems on Lucy and Mary le More, are in our opinion, the best.

ART. 22. *The Harper and other Poems.* By **QUINTIN FROST, Esq.**
pp. 104. 5s. 6d. Longman. 1806.

The author of these poems publishes under a fictitious signature, for he informs us that he has many reasons for not giving his own name to the world. We have also found reason to commend his prudence. As an apology for the defects of the poems, the author informs us that they were all written before the age of twenty-one. This apology is certainly not unnecessary, for, whatever poetical powers the author may hereafter display, the poems before us discover nothing which might not be expected from a boy. The author expresses great admiration of the poems published by Moore under the signature of Tom Little; and seems to account his own of the same description. But although most of Moore's poems are abundantly trifling, yet Mr. Quintin Frost is much mistaken if he imagines that he has in any instance attained the prettiness and agreeable flippancy of Moore. The best parts of the Harper, apparently the most laboured poem, are imitations, or rather direct plagiarisms from Mr. Scott's Lay of the Last Minstrel. The following lines will prove that we do not rashly accuse the author of plagiarism :

“ The weary Minstrel ceased his lay,
The brilliant echoes died away ;
He own'd his touch had lost the truth
Which us'd to mark his early youth,
When wond'ring warriors crowding round,
Enraptur'd, listen'd to the sound,
And prais'd the Harper's skilful pow'r
Who brighten'd many a dreary hour.
E'en those whom memory mark'd so well,
Were laid within the narrow cell ;
Yet still he hop'd each hero's name
Would live in the records of fame.
Much did the maid applaud his art,
Which could such pleasing pain impart,
And strove to check the starting tear :
The Minstrel felt her praise sincere,
And view'd the glittering dew-drop flow
A tribute to his tale of woe ;
He seiz'd the sounding Harp again,
And breath'd once more a gentle strain.”

We would advise the author to study a more manly and correct style of poetry than that to which he seems to have addicted himself.

ART. 23. *A Poetical Cock Turned, and 460 Rhymes let out thereat; being an Attempt at English Verse-Making; or a Piece of Moral Conversation, wherein vice is roundly claw'd off, between a very Great Lord and a very Little Poet. Song the First.* By THOMAS EQUINOX. 8vo. pp. 22. 1s. Jordan and Maxwell. London, 1806.

Though the rhymes of this Mr. Thomas Equinox, to use his own style, are sufficiently dark and unintelligible, yet for sundry reasons to be found in these verses us thereunto moving, we do pronounce that the said Mr. Thomas Equinox is no conjuror but hath a soft place in his cranium; and furthermore we do aver that the said name of *Equinox* is well applied, not because the light here is equal to the darkness but verily because all is equally dark, and there is no light at all. And whereas the said Mr. Thomas Equinox, not having the fear of shame before his eyes, doth threaten the public with another turning of his poetical cock, we do hereby advise, request, desire, solicit, and importune the said Mr. Thomas Equinox to keep his said cock shut, he having already let out thereat 460 rhymes more than enough.

DRAMA.

ART. 24. *A Hint to Husbands: A Comedy in Five Acts, now performing at Covent-garden Theatre.* By RICHARD CUMBERLAND, Esq. 8vo. 2s. 6d. Lackingtons. 1806.

We have perused this comedy with a considerable degree of regret. It appears to us deficient in most of the requisites of the legitimate drama. The characters are mere sketches, and yet placed in situations of extreme improbability, while the dialogue falls so much beneath the language of genteel life as to ~~approach~~ the vulgar and farcical in almost every scene. But what seems most unaccountable, is its being printed (we cannot say written) in the form of blank verse. Does Mr. Cumberland consider blank verse as adapted to the genius of English comedy?—But let us see how it reads:

p. 22. *Pliant*. ————— We have no wives;

We don't ride double as your lordship does.

Sir Harry. Come, *Pliant*, *Pliant*, you have got your charge;

Keep your pan down, nor let your priming flash.

Lord Transit. Oh?, stop him not—he is exceeding pleasant;

There is much argument in his discourse;

For what escapes so fast as pleasure does?

And would not you, who chase it, be thrown out,

If you pull'd up for breath?

Again, p. 23.

Lord Transit. The only man you know is Charles le Brun.

Pliant. He is a damn'd honest fellow.

Lord Transit. I should doubt

If he has honesty enough to damn him.

We could wish some of Mr. Cumberland's friends had had "honesty enough" to prevail on him to suppress a peevish "Address to the Reader," which can answer no purpose except to remind the public of a certain character in the Critic.

violent prejudices by which it continues to be opposed. We have the satisfaction to think that it is daily making converts among the most enlightened, and reflecting part of our countrymen. Its value has repeatedly been proclaimed by some of the best philosophers on the Continent; and the presumptuous decisions of gratuitous theories will not long be able to withstand its influence in the land which gave it birth. This is the second work on the subject of the human mind, in the true inductive mode of philosophising, and it is but the second, since the publication of Dr. Reid's Essays. The first was the production of the pupil and friend of that illustrious philosopher, and is worthy of a man who enjoyed that distinction. The writer of this article who has been under the painful necessity of expressing but little approbation of some late *polemical* writings of Professor Dugald Stewart, is happy at this opportunity of paying the tribute due to his great merits as a philosopher. He regards his work on the Human Mind as a highly successful effort to advance the science of mind; and he has had access to know that it has been peculiarly instrumental in disseminating a conviction of the absurdity of hypothetical speculation in mental inquiries. As an academical teacher of the philosophy relating to man, in his intellectual, moral, and political capacities, he thinks him completely unrivalled. He has no hesitation in pronouncing him the most eloquent speaker to whom he ever listened; and if he may judge by his own experience, the passionate love of science which the lectures of Professor Stewart inspire, must have had the most decided influence on the lives of many.

The pretensions of Mr. Scott, a very unusual case among authors, are below his merits. He professes no other object than to deliver the most sound doctrines of intellectual philosophy in an elementary form for the use of learners. But Professor Scott is not a mere compiler; he is a thinker; and one of no ordinary class. In the first place, his views of the Philosophy of the Human Mind, and of the mode of prosecuting the science are truly just; and small as the number has yet been of those who have attained a just conception of this important circumstance, even this is a matter of distinction and praise. In delivering the doctrines of those who have preceded him there is internal proof that he has not satisfied himself with a passive assent to the evidence which others have adduced. These have in all cases become the object of his own accurate consideration. He has perpetually had recourse to the stores of his own reflection; and seems never to have been satisfied with any decision till he could bring forward the testimony of his own independent meditation on the objects of his own consciousness. Though in the greater part of his conclusions, therefore, he agrees with Dr. Reid, and Mr. Stewart, those conclusions are

still in a very important sense to be considered his own. His view of the whole subject is entirely his own; that aspect under which he has displayed it is both peculiar and instructive; nor has he failed to make improvements which entitle him to high rank as a philosopher.

The objects of all philosophical inquiry are twofold: the laws of the material world; and the laws of the intellectual. The first is the object of physical or natural philosophy; the investigation of the latter has been called metaphysical philosophy, and also moral and intellectual philosophy; and very absurd ideas are often attached to these names. After distinctly explaining in this manner the object of intellectual, or metaphysical philosophy as it is sometimes called, he makes, in his introduction, some very pertinent observations on the utility and dignity of this great division of human inquiry, in which he acknowledges himself in a great degree superseded by Dr. Reid and Mr. Stewart. The object to which he principally adverts, as it is that peculiar end to which the details of the book are chiefly directed, is the knowledge of the natural progress of scientific discovery; a knowledge which can only be derived from the due cultivation of intellectual science, and from a discovery of the origin of those false principles of inquiry which have vitiated the different branches of human knowledge. The nature and value of this great division of knowledge is well understood by very few, which may chiefly be ascribed to the low and corrupted state in which the science so long remained. The causes of this very late improvement of intellectual philosophy were first clearly pointed out by Dr. Reid. Nor is this, and the exemplification of the inductive mode of philosophising in mental subjects, with the real progress he made in discovery, the only obligations which we owe to that great philosopher. He set an example more striking and conspicuous than had ever yet been witnessed of precision in language respecting mental subjects. The importance of this improvement is greater than can be expressed. And so distinguished are the writings of Dr. Reid in this respect, that they form as yet the great school where this invaluable lesson may most effectually be learned. Whoever, therefore, wishes to form a habit of thinking or speaking with accuracy on the great subjects relating to the intellectual, moral, or political nature of man, cannot be too thoroughly versant in the writings of Dr. Reid. No where else can the young mind acquire the discipline of precise language with equal certainty and perfection.

On the distribution of his subject it is proper to attend to the author himself:

“ In conducting our analysis of the intellectual powers, it is proposed to adopt the following arrangement: 1st, To treat of Con-

consciousness, or that faculty or mode of human thought, by which the various powers of our minds are made known to us. 2d, Sensation, or the faculty by which we experience pleasing or painful effects from various objects through the medium of the senses. 3d, Perception, the faculty by which we are informed of the properties of external objects, in consequence of the impressions they make on the organs of sense. 4th, Abstraction, the faculty by which we analyze objects of Consciousness, Sensation, or Perception, &c. and contemplate their various properties apart from each other. 5th, Association, or Combination, the faculty by which we connect together these objects, according to various relations, essential or accidental, so that they are suggested to us, the one by the other. 6th, Conception, the faculty by which we represent to our minds the objects of any of our other faculties, variously modified. 7th, Memory, the faculty by which the mind has a knowledge of what it had formerly perceived, felt or thought; and, 8th, Reason, the faculty by which we are made acquainted with abstract or necessary truth; and enabled to discover the essential relations of things."

This arrangement differs from those of both Dr. Reid and Mr. Stewart; and in some respects we think it superior to either. There appear to us considerable advantages in taking that faculty first by which we are made acquainted with all the other powers of our mind, and without which we could have no notion at all of mental powers and operations. It is that faculty besides which has been least involved in controversy, and of which a clear idea may be most easily conveyed. The consideration of it becomes in some measure, therefore, a natural introduction to the consideration of the other faculties. After this the faculty or faculties by which we acquire our ideas of the material world come first to be explored; and when these are examined an important progress is made. We are then acquainted with the two faculties by which all the direct intimations are conveyed to us of both worlds, the intellectual and material. These direct intimations conveyed to the mind are in common language denominated ideas. After these original ideas are lodged in the mind, it can exert several operations in regard to them. In the first place, if any of them are compound, it can separate them, and contemplate each part by itself: this is Abstraction. In the next place, it can take its ideas, either those which it immediately derived from consciousness and perception, or those which in some sense it had formed by analysing the ideas derived from consciousness and perception, and these it may combine according to various relations; this is another faculty which Mr. Scott would distinguish by the name of Association or Combination. Thus far we can distinguish the application of an arranging principle, which if the author's opinions respecting the faculties included are just, will be deemed good. By the faculties appointed by nature to give us intimation of material and intellectual objects

we acquire immediately certain ideas; and these the mind can either analyse or combine. This is clear and satisfactory. But we can perceive no combining principle which regulates the distribution that follows. It stands on the same basis with any other arbitrary arrangement, and is only useful till a more philosophical arrangement can be discovered.

1. The author uses the word consciousness in a sense different from that in which it is taken by Dr. Reid and Mr. Stewart; and to us appears to misapprehend in some respects that part of our constitution by which we become sensible of our mental operations. He represents consciousness as a word of the same import with reflection, according to the definition of Mr. Locke, that it is "The power by which the mind turns its view inward, and observes its own actions and operations." If there is any difference between consciousness and reflection he says it is in kind, not in degree. Reflection denotes a sedulous and careful notice of the operations of the mind, consciousness that slight notice by which we merely recognise their existence. But he thinks that both take place in consequence of immediate volition and exertion. Dr. Reid and Mr. Stewart consider consciousness as a necessary attendant upon all our mental operations. Mr. Scott thinks that our mental operations are very often not attended with consciousness; that all the mental operations of brutes and infants are unattended with it. If Mr. Scott is not here imposing upon himself by an ambiguity of language of his own creating, we must consider his doctrine as erroneous. Every body will allow that brutes and infants do not *reflect* upon the operations of their minds; (if that be all he means); do not turn the mind's view inward and make its operations the object of deliberate contemplation. It is equally true that they do not *reflect* upon the qualities of matter which yet they perceive. But it will hardly be allowed that brutes and infants are altogether insensible of what passes in their minds, have no discernment, no feeling, no intimation whatever of their mental operations; that with regard to every thing but the perceptions of sense, they are as if they were dead. Whence it would follow that whenever they are not perceiving some external object they have no sense of existence, any more than a log of wood; and though exerting memory or combination, with all the other faculties they possess, have no more sense, feeling, or perception of it, than the wood when it is sawed, burnt, or cut. If this conclusion be unavoidable, and if it is a conclusion which our experience respecting brutes and infants will not allow us to admit, we must in this particular declare our preference of the doctrine of Reid and Stewart; "That consciousness is a necessary attendant of all our mental operations." Indeed, it appears to us equivalent to a contradiction to talk of a mental operation of which the mind is not conscious. May we not

ask Mr. Scott how he can make it appear that the reflection of which he speaks could ever be excited unless by consciousness? How could a man will to reflect upon that of whose existence he had no intimation, no knowledge, no perception? (This accumulation of words is used for want of a word that is appropriate.) It is consciousness alone which affords the materials of reflection, that upon which it acts. Reflection presupposes consciousness, or some feeling, some intimation of that on which we are to reflect. We are called by an act of memory to turn the mind's view inward and contemplate the operation. But how could we be so called if this act of memory gave no intimation of itself, if the mind had no sense of it, but remained as if the act had not been? We believe, independent of these arguments, that attention to what passes within us will convince most men that there is an intimation which accompanies all the operations of the mind, a feeling of their existence, which is altogether different from reflecting upon these operations, from making them objects of contemplation, and curiosity. The truth is that the term reflection is one of those complex words the meaning of which has not yet been properly analysed, and which continues to do much harm in metaphysical speculations. Had Mr. Scott accomplished this analysis, had he exactly ascertained what the mind does when it reflects, he would most probably have written on the subject of consciousness in a different manner. As he considers consciousness and reflection the same thing, and has treated of it as a separate head in his analysis of the intellectual powers, it is peculiarly unpardonable in *him* not to have fully explained reflection. Locke's explanation is to the last degree vague, "That the mind turns its view inward and observes its own actions and operations." What is meant by observing? To observe is to look at with the bodily eye. But what is meant by the mind's observing its own operations? When the mind singles out any of its operations as an object of thought, it is to inquire about it; it is to get some particular knowledge, and is a very complicated operation. It is very extraordinary indeed if Mr. Scott looked upon reflection, in the sense in which it is defined by Locke, as a *simple* operation. But into this interesting subject the nature of a review precludes us from entering. It was Mr. Scott's business to enter into it, and had he attempted an analysis of reflection he would have written a much more instructive chapter on that subject than we have received from him; for according to him there is no power of consciousness in the sense of Reid and Stewart. In one respect however, he is entitled to our praise. He has treated of Consciousness under a separate head, which neither Stewart in his *Elements*, nor Reid in his *Essays* has done, though Reid expressly enumerates it among the powers of the mind which he

proposed to elucidate. By starting a controversy too with regard to this part of our constitution, he will probably be the cause of its receiving more complete illustration. The observations which we have here made are very loose. But they are sufficient to explain the objection we have to the doctrine of Mr. Scott; and to display the evidence of the opposite opinion would require more space and meditation than the present occasion admits of. When a man, however, of the acuteness and candour of this author, is liable so much to mistake that evidence; it is plain, if the doctrine be just, that it has not yet been placed in the best possible light.

There are certain processes of thought which from their rapidity, or some other cause, are instantly forgot. Of this a very remarkable example is found in the judgement we form of the distances of visible objects. Of these trains of thought Mr. Scott thinks we are not conscious; and he strangely misapprehends the doctrine of Mr. Stewart on this subject. "Mr. Stewart," he says, "considers intellectual processes of this nature as objects, not of *consciousness* but of *attention*." Nothing can be more incorrect. Mr. Stewart *does* consider them as objects of consciousness. He only considers them as not objects of memory, unless they have been in some degree objects of Attention, that is, according to Mr. Stewart, the power by which the mind stops to fix itself for a time on any of the operations of which it is conscious, a power which seems to be nearly equivalent to Mr. Scott's reflection or consciousness. Under this acceptation of the terms Mr. Scott might with reason say "that there was no necessity for calling in the aid of attention," because in fact he had called it in already, only under another name. But he had left out what Mr. Stewart understands by Consciousness, or he had included it in his Reflection, in which it is no otherwise included than in all our other mental operations.

2. & 3. After consciousness, or that faculty of the mind by which we become acquainted with mental objects, the author treats of those faculties by which we acquire our knowledge of the material world. The great discovery by Dr. Reid of the compound nature of the intimations by the senses has shed the clearest light on this part of the subject, and left to his successors little but the task of presenting his doctrine in the shape best adapted to their particular purposes. The view which this author gives of it demonstrates that full comprehension of the subject which he every where displays; that spirit of original reflection which we have already described, and a very happy talent of detailing with conciseness, perspicuity, and simplicity the doctrines of intellectual philosophy. Of the two mental faculties, of which the external senses are the organs, he treats of *Sensation* first, under two sections, 1. General Remarks upon

Sensation, 2. Of the primary and secondary Qualities of Body ; and secondly of *Perception*, under two sections likewise, 1. Theories concerning Perception, 2. Of the Evidence of Perception or of the Senses.

Dr. Reid and Mr. Stewart confined the term sensation to that mental feeling which accompanies an operation of the external senses, and which is always conjoined with a perception. Mr. Scott extends the meaning of the word sensation, in our opinion unwisely, and to the danger of a confusion which the limited sense in which it is used by Dr. Reid and Mr. Stewart is calculated to avoid. Thus he applies it to the thrilling which accompanies certain affections of the mind, to the feeling of hunger and the like. It is very obvious that this is only changing the meaning of a word. But if those feelings which are produced by our perceptive senses deserve to be distinguished by a particular name, and if that name is already appropriated, it is wrong to make that name common, and bring back an indistinctness which had been happily banished.

The extent to which our knowledge of the operations of sense reaches, is so well explained, and his observations are so well calculated to remove certain erroneous opinions which have been gratuitously taken up, but which many people are eager to adopt, that we are well pleased to transcribe the following passage :

“ We may consider the five senses as the media by which all sensation is communicated to the mind, taking the sense of Touch in its most extensive application, as diffused over our whole corporeal frame. But in what manner these organs contribute to excite the various sensations which we are capable of experiencing, or how the communication between material objects and our immaterial thinking principle, is carried on, are questions which, however much they may have excited the curiosity, have hitherto entirely eluded the ingenuity of inquisitive men. Anatomists have carefully analyzed the various organs of sense, as well as the structure of the nerves and brain ; and are able to shew us that, in all the senses, the peculiar impressions seem to be communicated to the nerves ; and as all the nerves terminate in the brain, the impressions are probably finally conveyed thither. This is all the real insight they have given us into the matter. But philosophers are by no means satisfied with this ; and have endeavoured to inform us of the peculiar manner in which these impressions are conveyed by the nerves to the brain. According to some, this is by means of a fine animal spirit with which the nerves are filled ; and this is the most ancient opinion upon the subject. According to others, the nerves are solid filaments, which, by means of various vibrations, dependent upon their length and tension, communicate their impressions to the brain. This last hypothesis seems to have originated with Dr. Briggs ; and it was espoused by Sir Isaac Newton, under the modification, that the impressions on the solid filaments of the nerves were propagated by the undulations of an elastic fluid or æther,

which was supposed to pervade all space. (See 23d Query subjoined to his Optics.)

“It must be remembered, that such speculations are merely hypothetical: as no anatomist has yet been able to establish, whether the constituent filaments of the nerves are of a tubular, or solid structure. Sir Isaac Newton, indeed, is careful to state the matter merely as a conjecture, or hypothetical query. But Dr. Hartley pursued a very different course; and, in his ‘Observations on Man,’ founds the whole of his system upon the doctrine of these supposed vibrations of the brain and nerves, joined with that of association. Of such a system it may be observed, that not only it is a mere hypothesis, and therefore of no real value as a work of science; but that it is likewise an anatomical, and not an intellectual system; for its object is to trace, a few steps further, those changes which take place in our bodily structure, in consequence of impressions made upon the organs of sense; and, granting that the real existence of vibrations, and vibratiuncles, could be established, we should be as far as ever from comprehending the nature of the action of body upon mind, or of mind upon body. The same remark may be made upon the various hypotheses which have been offered concerning the immediate seat of the intellectual principle, or soul; which some have placed in a particular portion of the brain; some in the heart or præcordia; some have considered as diffused over the whole system; and which, it is well known, Descartes considered as situated in the *pineal gland*; finding that to be the only part of the brain which was not double, or belonging to both lobes. Such hypotheses are, in fact, mere anatomical fancies, and, even if established, could throw little light upon the constitution of our intellectual principle.”

In a question of arrangement we would object to the consideration of the distinction between the primary and secondary qualities of matter, before the discussion of Perception, the faculty of which these qualities are the objects.

With these inconsiderable exceptions the view which Mr. Scott has exhibited of the philosophy of the senses appears to us to possess great merit. It is wonderfully complete, considering the narrow space which it occupies; and wonderfully perspicuous considering how much it contains.

4. The author begins by explaining very distinctly what he means by abstraction. The different objects which we contemplate in nature are, for the most part, not simple, but made up of various parts and qualities. The power of taking these parts and qualities asunder, of dividing in the mind the actual assemblages of nature, and of considering the ingredients one by one is what he denominates abstraction.

Every object which nature presents to us is an individual, distinguished in some respects from every other object. But the mind possesses a remarkable faculty of generalization, by which it considers the different objects of nature as forming classes, and thus extends the conclusions which it forms with

regard to an individual to all the objects of a class. Mr. Scott does not pretend to say that the faculty of combination, of which he afterwards treats, is not necessary to this process of generalization as well as the faculty of separating, or analysis. He thinks, however, that no material inconvenience will arise from considering the nature of this process here. In this, however, we differ from him widely. In the view, indeed, which Mr. Scott has taken of the process, it was a matter of indifference. But had he intended to analyse it, which he ought to have done, and if Combination formed any part of it, he would surely have found it inconvenient not to have treated of combination in the first place.

When these classes of objects, to which we assign names, as *tree*, *house*, *man*, become the subject of reasoning and contemplation, it has been disputed what, in such cases, is the object of our thoughts. Is there some idea, or conception, corresponding to the terms, *tree*, *house*, *man*, which the mind has the power of forming to itself, and which in all its general reasonings and contemplations is the object of attention? Or has the mind no power of forming such general idea, but conducts its general reasonings without any such object?

This is the celebrated dispute between the Realists, and Nominalists, of the history of which the author gives a very good abstract. The Realists were divided into two kinds, of whom the one believed the objects of general reasoning to be actual images or pictures in the mind; the other, denominated Conceptualists, only supposed there were certain conceptions, corresponding to our general terms, which were the objects of general reasoning. He justly observes that if the theory of images and pictures in the mind be, as it certainly is, completely exploded, the only question now is between the conceptualists and nominalists. He enters into an account of the controversy and adopts the side of the Conceptualists.

We were long ago very fully convinced by the reasonings of Mr. Stewart that there can be no general conceptions; and all the reflections we ourselves have been able to make have tended only to confirm us in the same opinion. We shall here offer a few of the most obvious reflections which occur to us upon the view of the controversy which Mr. Scott has held out. In the first place if his account of general reasoning be just, here is an error of arrangement; for surely an operation which depends upon conception should not be treated of before that faculty.

In what our author has advanced on this subject we can find but two arguments in favour of his doctrine of general conceptions. The first is that we can attach a meaning to general terms. The second is that we can speculate to a certain extent concerning classes of objects without general terms. But we

are surprised he did not perceive that these observations are really part of the doctrine which he seeks to oppose. We can most assuredly assign a meaning, a conception, to a general term, by applying it to any individual of the class to which it belongs; and it yet remains to be shewn that we can any other way. We can reason too, no doubt, concerning classes of objects, without general names, by adhering steadily to the conception of any individual of the class. If Mr. Scott can shew that we can so reason by any other means, he will greatly instruct us; for at present we believe there is no other possible means. He is too modest and candid to require us to take his assertion; and we assure him we can find nothing else.

But let us enter into our own minds a little, and see what kind of conception can be formed of the object of a general term. The word tree, for example, is the name of a large class of natural objects. There are only two suppositions we can make with regard to the conception ascribed to it. In the first place it may refer to the whole class collectively; and then it means a certain indefinite multitude of trees. But the idea of a multitude of any thing, is a different idea from that of the thing itself. The idea of a forest is surely one thing, and the idea of a tree another. This cannot, therefore, be the conception they mean. The other supposition then is the only one which remains. The objects which are classed together under the general name have all certain properties which are common to the whole, by reason of which it is that they are classed. Now the mind we are told has the power of leaving out, in its consideration of this class of objects, all the particulars in which the individuals differ, and, retaining only those in which they all agree, can form to itself a conception out of the qualities which remain; and this conception is the object of our general terms. Let us see then what sort of a conception can be formed out of those qualities in which all trees agree. No tree agrees with another in shape, size, or colour; yet they all agree in having shape, size, and colour. Therefore, we must form a conception of a shape which is no shape, of a size which is no size, of a colour which is no colour. If our conception of colour, size, and shape, be a conception of any colour, of any size, of any shape, it cannot belong to all trees, and therefore is not the conception we want; but if it be a conception of colour, size, and shape, which yet is of no colour, size, or shape; what sort of a conception is it? Can any *demonstratio ad absurdum* be more complete?

It appears to us that the force of Mr. Stewart's reasoning on this subject is so seldom felt, chiefly on this account, that enamoured with the happy illustration of the process of general reasoning which is afforded by the language of Algebra, he confined his attention rather too exclusively to this example,

without sufficiently explaining an important diversity between Algebraic reasoning, and that with general terms of ordinary language. In algebra long deductions are made purely by the symbols, without any recurrence to the things which the symbols denote. In our other general reasonings the mind perpetually recurs to the thing signified by the general term; at every step brings in the conception of the object itself. Now it is their knowledge of this exercise of conception in their general reasonings which seems to mislead a great part of those who adhere to the doctrine of general ideas. These conceptions of which they are conscious they take to be the general ideas which they defend. But it may be easily shewn that they entirely mistake the nature of these conceptions. They are nothing but the conceptions of an individual to which the mind has recourse. In reasoning about horses, it conceives an individual horse; in reasoning about men, an individual man. It may not indeed be any horse, or any man, that the reasoner ever saw. It may be entirely an imaginary horse, an imaginary man. But still it is no less an individual horse, an individual man, than any horse or man he ever saw. Every thing is indeed left in this conception as indefinite as possible. The mind forbears as much as possible to conceive exactly the colour, dimensions, or other properties of the individual. It is that kind of obscure conception which it forms of an actual individual when it only thinks of it in a cursory, general manner. We are all surely conscious of forming at one time an indistinct, indefinite conception of an actual object, and at another time a clear and distinct conception. Now this conception of an indefinite, imaginary individual, is that conception which is mistaken for a general idea, but which is just as much a particular idea as any other which the mind can form. We think we may safely appeal to the consciousness of any man, who will take the trouble to reflect upon this operation, for the correctness of this description.

The invaluable discoveries of Mr. Horne Tooke with regard to the nature of language afford another remarkable illustration of the same doctrine. He has proved that abstract general terms are in all cases, or almost in all, participles or adjectives, used without any substantive expressed, because applicable to an indefinite number, and which are therefore, in construction, considered as substantives. The very explanation of those terms proves their application to individual objects. Thus *speech* is the past participle of the Anglo-Saxon verb *spæchan* to speak, and means something, any thing, *spoken*.

An *act* (aliquid) *act-um*

A *fact* (aliquid) *fact-um*

A *debt* (aliquid) *debit-um*,

and so on. This important speculation cannot be too closely

examined by those who are slow in apprehending the force of the metaphysical argument.

Thus we differ from Mr. Scott in regard to general ideas, or conceptions. But we have further to complain that the adjustment of this controversy is the only point relating to the faculty of generalization which he has attempted to illustrate. In regard to generalization, however, we surely want to know much more than what is the nature of the general terms we make use of. What are the principles by which the mind is directed in that operation? How does it proceed? What are the limits by which its exertions are bounded? In establishing the principles of a just logic, which Mr. Scott professes to have had in view, the elucidation of this important subject is a matter of first importance. This faculty is so deeply concerned in what he very aptly denominates, "the natural process of discovery," that in an attempt to illustrate that process, it should have received the most minute and careful investigation. We may add that the subject is even yet in a great measure new, after all that has been written on the human mind; and promises a rich harvest to the successful cultivator.

With regard to that part of abstraction too, which he describes as consisting in analysis, not a little which he has omitted, as well as his predecessors, yet remains to be explained. Thus it has been asserted by Mr. Horne Tooke that there are no complex ideas, that all our ideas are simple, and nothing complex but terms. The evidence of this seems very convincing, if we examine the two faculties, from which all our ideas both of mind and matter are derived. It is very certain that we acquire nothing but simple ideas, either from the senses, or from consciousness. Every idea we derive immediately from the eye is a simple idea of colour, from the touch, of hardness, or softness, or figure. Every idea, in the same manner, we derive from consciousness, is a simple idea of sensation, or memory, &c. That the idea of hardness and figure may both be got by one touch does not make them to be, instead of two simple ideas, only one complex idea. But in assigning names to our ideas, for the sake of communication, we are obliged to include groupes of ideas under one name, that our names may not be too numerous, and the business of language impracticable. In all languages, accordingly, we find men directed in assigning their names by those groupes of ideas, of which they had most frequently occasion to make mention, as man, house, river, tree. But it is as improper on that account to talk of the complex idea of a man, a house, &c. as to call a constellation, says Mr. Horne Tooke, a complex star. If this account of complex terms be just, (and if it is not, it should be demonstrated that it is unfounded), what is to be understood by the analysis, in which abstraction is said to consist?

Since it cannot be the analysis of ideas, it must be either the analysis of words or of things.

These remarks are sufficient to shew how much yet remains to be explained concerning the faculty, or faculties which are denominated by the term abstraction; and to this our present observations must be limited.

5. In the chapter on Association, or Combination, we are sorry to find some confusion. The author states this faculty as the counterpart to abstraction; and as that consisted in disjoining; so this consists in grouping, or classing ideas. Under this description he includes actually, though not professedly, both our power of generalising, and that part of our constitution which regulates the train of our thoughts. But these are two subjects exceedingly different. He omits, however, entirely the investigation of that part of our constitution which is concerned in grouping, or classing our ideas, the only part which could with propriety be considered as the counterpart of abstraction or of the analysing power, and he fills the chapter with an account of the laws which regulate the train of our thoughts. We do not deny that the laws which regulate the train of thought are, in some respects, subservient to our operations of generalization and combination. But Mr. Scott has neither shewn us wherein they are so, nor where those operations depend on other circumstances. In truth we consider the faculty of combination as left by him in a great measure unexplained.

6. Mr. Scott uses the term Conception in the same sense with Dr. Reid, to denote the power of forming a notion of the objects of all our different faculties. Mr. Stewart confined the term to the notion we are able to form of an absent object of perception, or of a former sensation. Mr. Scott thinks there is no advantage, but the contrary, from this limitation; and we are much disposed to agree with him.

He explains what he means by the term imagination, in this place. It is sometimes used as synonymous with conception, but it is more properly confined by philosophers to the power of making "a selection of qualities and of circumstances, from a variety of different objects, and, by combining and disposing these, to form a new creation of its own." We agree that there is no occasion for considering this, with Mr. Stewart, as the province of a separate and independent faculty of the mind; and that it is more philosophical to consider Imagination as a particular mode of Combination. But if that is the case we cannot think that Mr. Scott acted well to treat of it under the head of Conception, and not under that of Combination to which it properly belonged.

Mr. Scott combats the new opinion of Professor Stewart that conception is necessarily accompanied with a momentary

belief of the existence of its object. On this point we have not been able to form a very decided opinion. The evidence we can find for the notion of Mr. Stewart, either in his arguments or our own consciousness, does not satisfy us. But neither can we establish very satisfactorily the contrary opinion. The observations of Mr. Scott, however, are very sensible, and we confess our partiality to his side of the question.

Under this head too, the author treats professedly of the train of thought, or what is commonly called the association of ideas. He had already treated of the principles of this association, or of the relations according to which the mind passes from one idea to another, under the head Combination; and he seems not to have formed any very distinct notion, of the difference and mutual relations of those two parts of our constitution. It is plain he considers them as different, by his treating of them under different heads. Yet the whole explanation nearly which he gave of combination consisted of the usual account of the relations by which our ideas succeed one another in the train of thought. And here his observations are few and very general. He is of opinion that the mind is passive with respect to the succession of its thoughts, an opinion which we are strongly inclined to controvert. This is a question which has never yet been examined, but which deserves, in a peculiar manner, to be so, and we recommend it warmly to the consideration of those philosophers who are engaged in the study of mind. Since, however, the mind is passive in the train of thought, what then is the cause of the succession of ideas? This question our author puts and answers. "It is," he says, "the relations or combinations previously established among the objects of thought, in consequence of which one of these suggests another *in infinitum*." An answer as completely void of meaning as any thing we remember to have met with in the whole course of our reading. How does it come that relations previously established should make thoughts succeed one another? This is only putting the elephant on the back of the tortoise. Again, how are these relations and combinations established? We cannot allow an author to explain Combination by the succession of ideas, and then the succession of ideas by Combination. If this is not what Mr. Scott has done, it appears to us to be something very near it. He concludes this part of the subject with a very good illustration of the power of the mind over the train of its thoughts.

7. The chapter on Memory is a very favourable specimen of the author's abilities; whether we consider the soundness of the views, or the very happy talent of communication. In the section denominated the analysis of the faculty, a most distinct account is given of the nature and laws of the faculty, as far as they are yet discovered; and in that on the improvement of

memory, an excellent compend of the best observations on this subject.

It is under this head that the author takes occasion to examine Mr. Stewart's doctrine with regard to Attention. It is well known to those who are conversant in these subjects that Mr. Stewart considers Attention as a distinct and independent faculty of the mind; and though Mr. Scott shews that he committed a mistake in regarding himself as the only author who had viewed it in this light, he is the only author who has endeavoured particularly to prove that opinion. Mr. Scott fully admits the ingenuity, and usefulness of many of Mr. Stewart's illustrations; but cannot admit that they establish his conclusion. "I can find no peculiar objects," says he, "for the employment of this faculty, which do not belong to some one or other of those whose existence seems to be certainly established." "I would be inclined," he adds, "to reject the existence of the faculty altogether, and consider the meaning of the term *Attention*, or of *doing a thing attentively*, to be no more than a sedulous and steady exertion of the particular mental power then in question, whether it be Perception, Abstraction, Combination, or any other." We could wish that the author had more fully illustrated and proved this opinion. We have long been convinced that this is the true account of attention. But Mr. Scott, so far as we recollect, is the first person who has distinctly expressed it in print. Most people, with regard to this faculty, entertain an opinion which is either extremely vague, or erroneous; and it is not without full illustration they can be expected to perceive the evidence of a different doctrine. We own, indeed, that subjects of this nature are not easily illustrated. But on this account the author derives the greater honour who does it well. We shall here make an observation or two chiefly with a view to convey our idea of the species of illustration which is wanting. It would be highly useful to make an exact classification of the objects of attention. If this were done, some important conclusions would probably then be very obvious. In the mean time we may arrive at some conclusions without it. The present objects of the senses may be regarded as one great class of the objects of attention. Now what can be understood by an act of attention to a present object of the senses? Suppose it to be something which attracts the attention greatly. Let it be some extraordinary species of fruit from a newly discovered country. Let us analyse the attention we bestow upon it. First we look at it, till we are completely satisfied with regard to its colour; then we touch it, to know its hardness or softness, smoothness or roughness, &c.; we afterwards apply it to our nose to perceive its smell, next probably we taste it to discover its taste. But in the whole of this process we can discover nothing but

the exercise of our senses; nor any difference between this and any other series of acts by the senses, but in degrees of intensity. Surely, however, different degrees of intensity are recognized in all our mental acts; and when this is sufficient to account for any appearance, it must be unphilosophical to introduce a new faculty for that purpose.

When we attend to an absent object of the senses, the process is somewhat different. The first act is an act of conception. We endeavour to conceive the object as clearly and distinctly as possible; and this is very often all that is meant in common language by attending to an object. When any thing more is included, it is always some inquiry with regard to the object, which can easily be resolved into separate acts of the mind, having merely the epithet attentive applied to them, when they are more than usually intense. A man attends to a proposition of Euclid, when he goes over the demonstration with his reasoning faculty in keen exercise. He attends to a description of Milton when his imagination with liveliness portrays the images of the poet. To do this subject justice a number of instances, involving the exercise of attention, should be skillfully chosen from our processes of thought; and these instances carefully analysed. What is meant by attention would then be evident. We must, however, content ourselves with pointing out the inquiry to others.

8. We come now to the last head, under which the author has divided the analysis of the intellectual powers, distinguished by the title Reason. In the analysis of this faculty the author endeavours to make it appear that Reason and Judgment ought not to be considered as different faculties, but different exercises of the same faculty. A judgment is a determination of the mind, expressed in a single proposition, as, "the whole is equal to its parts." But a process of reasoning is acknowledged to be merely a chain of these determinations. Mr. Scott therefore, is of opinion that no new faculty is concerned in this process, which consists merely of repeated acts of judgement. We acknowledge that there is much appearance of soundness in this observation. But we have not been able to investigate the point sufficiently to form a decisive opinion.

We have less hesitation, however, in deciding against the author in his definition of Reason, which he would confine to abstract notions, and the discovery of general truth. It is but justice to that modesty and candour by which he is uncommonly distinguished, to say that he expresses great diffidence in stating this opinion; and we cannot help thinking that something in regard to this particular must have been the occasion of a more than usual oversight. For until he can shew what other faculties they are to which we owe all our deductions and propositions respecting actual existences, we can hardly

permit him to confine judgment and reasoning to abstract and necessary truth, while so great a field of our knowledge is left altogether unappropriated. We entirely agree with him that the evidence of sense, memory, and consciousness, is independent of judgement or any other faculty. But there are many deductions and mental processes with regard to contingent objects which appear to us at present impossible to be resolved into mere acts of sense, memory, or consciousness.

Under this head the author inserts his account of first principles. After explaining the nature and use of first principles he gives a short and distinct history of the inquiries into the subject which have been made by philosophers from father Buffier to Dr. Reid; and afterwards, instead of enumerating, or classifying the propositions which may be held as first principles, he endeavours "to ascertain what are the faculties, which, according to the constitution of man, are each accompanied with intuitive belief; at the same time examining under which of these the first principles enumerated by other authors are naturally comprehended, and how far all the particulars contained in their classifications are really entitled to the appellation of first truths. He gives the following enumeration of these faculties: 1. Consciousness, 2. Sense, 3. Memory, 4. Reason, 5. The Moral Faculty. This subject the author has treated in his usual instructive manner. But he has not gone very far in adding to that improvement of which it stands so much in need. There are several of his positions of which we would express our doubts, had we not extended this review to such a length already.

The last section, by which the work is regularly concluded, is on definition, and the various kinds of proof. This we consider as the lamest part of the book. From the promises of the author to render his analysis of the powers of the understanding subservient to the elucidation of the natural process of discovery, and to the laying down of the principles of a rational logic, we might have expected a satisfactory delineation of the inductive mode of philosophising, a delineation which was left imperfect by Lord Bacon, and which has never yet been completed, while science continues to suffer so deeply from the want of it. Our disappointment was truly great, when, after some very good remarks on the accounts given of Definition by Aristotle and Mr. Locke, we found nothing but some common observations on the hackneyed division of probable and demonstrative evidence. Or if there is any thing else, it is so vague as to answer very little purpose.

These defects are intended in some measure to be supplied by an Appendix, containing a sketch of the methods of investigation peculiarly adapted to the three great sciences, Mathematics, Physics, and Metaphysics. We are sorry that the au-

thor intended no more than a sketch. The article on mathematical reasoning has very considerable merit; but those on the induction of physical science, and on the induction of metaphysics contain merely a few of the more important general observations on the inductive mode of philosophising. The author, indeed, is abundantly sensible of what he has left undone; and he pleads an excuse for himself which few authors advance—the want of ability. But we are by no means prepared to admit his excuse. We know no undertaking in the philosophy of mind, which the author of this book needs to decline. It is the want of diligence not the want of ability, if he yields not important services to the science. And we should be truly happy to learn that he had seriously undertaken to execute that rational system of Logic, of the utility of which he has so high and just an estimation.

We have already expressed a high opinion of the manner in which the book is written. It unites in a very uncommon degree the different merits of the scientific style. It excels in perspicuity, and in that precision of language which distinguishes the Reidian school, and which Reid conferred so great an obligation on science by introducing. With this is joined that simple elegance which gives amenity to philosophical discourse, and aids the communication of knowledge by rendering it agreeable. We found, however, a good many expressions which would admit of improvement. Thus *ascertainment* is very often used, which, if it be a word, is certainly not an agreeable, or a necessary one. The different applications of the relative, in the following sentence are contrary both to elegance and to perspicuity: “To Dr. Reid we owe the clear ascertainment of the distinction between these terms, *which*, in fact, appear to denote different faculties of the mind, *which*, though generally, are not constantly conjoined.” We were surprised to find an author of his taste guilty of such a vulgarity as the following: “Berkeley, though he denies the existence of a material world, yet, as became his *cloth*,” &c. [instead of profession] an expression, which, besides its vulgarity, is both affected, and implies a disrespect for a particular order of men, which, if it were just, had no business to be here expressed. What is the use of the word *that* in the following passage? “And the more visible *that* the exertion of these is rendered, the more perfect is the work reckoned,” &c. “It is not *to be wondered*,” he says, “that so much investigation has been bestowed,” &c. But *to wonder* is a neuter verb, and therefore cannot have a passive voice. To *wonder at* is the active verb, and only that can be used in the passive form.

Those who are aware of the great importance of the subject, will not be surprised at the attention we have bestowed upon this work. We consider it as a publication calculated to be

extremely useful, as containing within narrow limits a clear and for the most part a just view of the best doctrines of intellectual philosophy; and as thus likely both to aid the inquiries of the young, and to engage the attention of many grown persons who might be deterred from looking into a more voluminous performance.

ART. II. *Surgical Observations, Part the Second: containing an Account of the Disorders of the Health in General, and of the Digestive Organs in Particular, which accompany Local Diseases and obstruct their Cure:—Observations on Diseases of the Urethra, particularly of that Part which is surrounded by the Prostate Gland: and Observations relative to the Treatment of one Species of the Nævi Materni.* By JOHN ABERNETHY, F.R.S. &c. &c. pp. 245. 6s. Longman & Co. 1806.

IN our Number for January last, we had occasion to review a work of Dr. Hamilton's of Edinburgh, in which he proves the intimate connection between the cure of fevers and the restoration of a healthy action to the digestive organs. Mr. Abernethy has employed himself in observing the connection between those local diseases, which fall under the care of the surgeon, and the state of the digestive organs as well as of the system in general. The results obtained from a long course of experiments, by these two eminent practitioners, are exactly the same, if we allow for the difference of the diseases which they have had in view. From their united observations we derive the most satisfactory proof that disorders of the digestive organs frequently produce, and perhaps always aggravate and obstruct, the cure both of fevers and local diseases; and that the restoration of the digestive organs to a healthy action always alleviates and often radically cures these diseases.

These observations must necessarily be considered as of the first importance in the practice of medicine. The connection of the state of the digestive organs with the various diseases of the human body has hitherto been too little attended to by medical men in Great Britain; and yet it is evident that their state must have a very intimate connection with, perhaps, every disease. When the digestive organs do not perform their part properly, whether the nourishment they afford be too scanty, or whether the aliment when carried into the system by the absorbents be not properly prepared, the system must be either wasted from the want of a sufficient supply, or disordered by the introduction of unassimilated substances; and hence a disease, either general or local, must necessarily be engendered. On the other hand, when the system is disordered either by a general or a local disease, some portion of those organs, by which the nourishment is distributed throughout the body, must be thrown into disorder, and cease to perform their

proper functions, and this disorder must more or less affect the action of the digestive organs with which they directly communicate. There is also a still more immediate and powerful connection maintained between the digestive organs, and the other parts of the body, by means of the nervous system, as appears from a multitude of circumstances, although the process be very little understood. The sudden sickness which arises often from a blow at the most distant extremities of the body, cannot otherwise be accounted for. But while the digestive organs thus share in the disorders of other parts of the body, the disorder hence produced in them will in its turn become a cause, and aggravate and obstruct the cure of the disease from which it has originated. In this manner it is evident that the state of the digestive organs must have a direct connection with almost every disease of the body, and ought in consequence to be strictly attended to in the intentions of cure.

But these conclusions, however natural they may appear, could only have been plausible theories unless confirmed by actual experiments, and fortunately these have of late been conducted extensively and with much accuracy. The experiments related in this volume by Mr. Abernethy are particularly intended to illustrate the reciprocal influence of constitutional and local disorders on each other, and particularly the connection which the latter have with the state of the digestive organs. These subjects have hitherto been very much neglected, owing in a great measure to the absurd subdivision of the healing art into the medical and surgical departments. In consequence of this division the physician has bestowed his attention almost exclusively on those constitutional and internal disorders which chance and custom have allotted to his care; while the surgeon has as exclusively devoted his attention to those local diseases which have fallen to his share. But the connection between constitutional and local disorders, being assigned by custom to neither branch of the profession, has been equally neglected by both, although the origin, the continuance, and the removal of one of these classes of disorders often entirely depends on the other. The patient is thus left to pine under a protracted disease, because neither his physician nor his surgeon have been commanded by custom to search for the means of cure where alone they can be found. These consequences of this absurd division of the objects of the profession, Mr. Abernethy has distinctly perceived and attempted to remedy: yet, perhaps, even *he* is to be blamed for the scrupulous delicacy with which he avoids encroaching on the department which custom has assigned to the physician, although he seems perfectly aware of the bad effects to which it has in this instance given rise.

The work before us commences with a preliminary disser-

tation "On those Disorders of the System in General, and of the Digestive Organs in Particular, which accompany Local Diseases, and which, whether they be Sympathetic or Idiopathic, considerably obstruct the Cure of these Diseases."

The author in the first place produces two cases to shew how the digestive organs may be affected from local disorder. The one is an instance of a gentleman whose stomach and bowels became violently affected in consequence of his having undergone an operation for adherent omental hernia; as soon as the functions of his bowels were restored, the severe symptoms which had attended their disorder soon disappeared. The other is an instance of a gentleman whose leg had been accidentally bruised and broken: his general health, however, continued good for three or four weeks, and the leg seemed likely to get soon well, when the injury was by some unnoticed circumstance converted from a simple to a compound fracture: a high delirium, and afterwards a violent affection of the stomach were the consequences, and the disorder speedily terminated in death. In both these cases the digestive organs seem to have been affected through the medium of the nervous system.

The author shews that slighter disorders of the digestive organs take place in consequence of less violent local diseases, such as cancerous complaints, ulcers, teething in children, &c. This slighter disorder of the chylopoietic organs is, in general, manifested by a diminution of appetite and digestion, flatulence, and unnatural colour and fœtor of the excretions, which are generally deficient in quantity. The tongue is dry, whitish, or furred, particularly at the back part; this symptom is most apparent in the morning. As the disease advances, a tenderness is felt when the epigastric region is compressed, and the patient breathes more by the ribs, and less by the diaphragm than in the healthy state. The urine is frequently turbid. These symptoms the author imputes to an irritable state of the chylopoietic organs, which is accompanied by a deficiency or depravity of those secretions, upon the healthy quality of which the right performance of their functions depends. The absorption of morbid poisons, which directly affect the nervous system, produce similar effects on the digestive organs as local diseases.

In order to render the object of his mode of treatment in these disorders of the digestive organs more comprehensible, the author here gives an account of the various processes through which the food passes in the course of digestion, and the symptoms which denote disorder in the different classes of the digestive organs. The changes which the food undergoes in the digestive organs of the more complicated animals are threefold; and distinct organs are allotted to each of the three processes. Digestion, properly so called, takes place in the stomach, chylification in the small intestines; and a third pro-

cess, which hitherto wants a name, is performed in the large intestines. It is probable that in some cases, one set of these organs may be more disordered than the others, and of course one of these processes may fail more than the rest. The change which the food undergoes in the stomach is attributed to the action of the succus gastricus; and therefore any deficiency in the quantity, or depravity in the quality, of this juice will naturally give rise to improper digestion. The symptom from which the existence of disorder in the state of the stomach may most certainly and constantly be inferred is the state of the tongue: a white furred tongue generally denotes some disorder in the stomach. When matter improperly prepared is thrown from the stomach into the smaller intestines, it is not to be supposed that these intestines, whose functions are intended for a different purpose, are capable of remedying the evil. There are many circumstances, such as the effects produced by different substances in the urine, which shew that the lacteals may carry much unassimilated matter into the circulation.

The immediate cause of chylification is not well understood; it seems however probable, from analogy, that the succus intestinalis is a principal agent in this change. Since the bile and pancreatic liquid are poured into the intestines at a small distance from the stomach, it is natural to consider these fluids as contributing to the formation of the chyle. The chyme, or aliment digested by the stomach, being viscid, the pancreatic juice has been considered as a useful and necessary diluent. The uses of the bile have of late much engaged the attention of physiologists. Mr. Hunter observed that it did not seem to incorporate with the chyle; and it certainly cannot do so and retain its own nature, since its colour and taste are so intense, that it would impart these properties to the chyle, if mixed with it in the smallest quantity. The difficulty of conceiving that the two fluids can be agitated together by the peristaltic motion of the intestines, without becoming incorporated, has led to an opinion that the bile may combine with the alimentary matter, and lose its original properties; but nothing of this kind is ascertained. Fourcroy thinks that the alkali and saline ingredients of the bile may combine with the chyle, and render it more fluid, while the albumen and resin may combine with the excrementitious matter. It is, indeed, evident that the bile combines either totally or partially with something separated from the chyle, and exists formally in it, and in a state of health uniformly dyes it of its peculiar colour; and therefore it has of late been supposed that the bile may serve to purify the chyle, by precipitating and combining with its feculent parts. Our author considers the colour of the fæces as generally depending on the bile, for this powerful reason, that all the secretions, which are poured into the alimentary canal, except the bile,

are colourless or white; if, therefore, this fluid were wanting, the residue of the aliment would be of the colour, which might be expected to result from some of its undigested parts combined together. When, for instance, the secretion of the bile is stopped by the irritation of teething in children, whose diet is chiefly bread and milk, the fæces are white; when this secretion is obstructed in adults, the stools are pale like whitish-brown paper. The colour of bile itself in the healthy human subject is, according to our author, generally of a deep yellow brown; the brown seems to be the result of the yellow colour concentrated. It appears to him to be of the colour of wetted rhubarb; for, if a small portion of either of these substances be put into a large quantity of water, they will dye it of a bright yellow colour, which is actually the colour of these substances although so concentrated in the mass as to appear brown. Where the secretion of the bile is healthy, the fæces are also exactly of the same colour, a deep yellow brown, convertible by solution in water into a bright yellow: whenever the fæces are in any respect of a different colour, it indicates either a deficiency in the quantity or depravity in the quality of the bile. The author, however, states a variety of circumstances which are to be attended to in estimating the state of the biliary secretion from the colour of the fæces.

The residue of the alimentary matter, mixed with the bile, passes from the small into the large intestines, and there undergoes a sudden change; it acquires a peculiar fætor, and becomes what we denominate fæces. This change is so sudden, that it cannot be ascribed to spontaneous chemical alterations, (which would be gradual,) but to some new animal agency. If the contents of the small intestines at their termination, and of the large at their commencement, be examined, they will be found totally different, even within a line of each other; the former being without fætor, and the latter in all respects what we denominate fæces. The fæces quickly suffer chemical decomposition out of the body, although they often remain in the bowels without undergoing the same kind of change. Their chemical decomposition is attended with the sudden formation of ammonia; yet if they be examined when recent, they are found to contain acids which ammonia would neutralise. The inference, therefore, naturally arises, that this third process, amongst other purposes, may be designed so to modify the residue of the alimentary matter, as to prevent it from undergoing those various chemical changes, which might be stimulating to the containing organs, as well as injurious to the general health. The means by which this modification of the residue of the food, which takes place in the digestive organs, is effected, are but little known. Analogy leads us to refer it to the effects of a secretion from the lining of those intestines in which it takes

place. Now if this secretion deviates from the healthy standard, in consequence of an irritated or disordered state of those organs, we may reasonably expect a corresponding derangement of the process, by which the residue of the food is converted into *fæces*.

Such are Mr. Abernethy's opinions with regard to the functions of the chylopoietic viscera, or digestive organs. As the processes in the three different classes of these organs seem to be principally carried on by the same means, by fluids secreted from the internal linings of the viscera, it is reasonable to conclude that the same general causes, such as affections of the nervous system, must have a tendency to disorder the secreting vessels in one of these classes as well as another: the cure may therefore be conducted on the supposition that the whole of these organs are disordered, since the same remedies would have to be employed in removing the disorder of any one class of them. It is also evident that independent of a general cause, one portion of the digestive organs cannot be disordered without communicating this disorder in a considerable degree to the whole; since the alimentary matter, if improperly prepared in the higher organs, will be apt to irritate and produce disorder in those through which it afterwards descends; while any obstruction or other disorder in the lower must disturb the function of the higher organs. The sympathy which, by means of the nervous system, exists between all these different organs, also increases still more the disorder which is communicated from one of these sets of organs to the other.

But if the diseases of these organs are to be considered as generally affecting the whole, and to be treated in this point of view, then the more evident symptoms of disorder in some of these organs are sufficient to direct us in the process of cure. The whiteness of the tongue, the colour and quantity of the *fæces*, and some other symptoms of disorder in certain parts of the digestive organs are sufficient to prove that these organs are not in a healthy state, and to point out the nature of the remedies which must be resorted to. After a number of other interesting observations on this subject, our author sums up the conclusions deducible from the facts he has stated, in the following manner;

“ 1, Sudden and violent local irritation will produce an equally sudden and vehement affection of the digestive organs.

“ 2, A slighter degree of continued local irritation will produce a less violent affection; the ordinary symptoms of which are recited in page 18.

3, This affection is a disorder in the actions, and not a disease in the structure of the affected organs; although it may, when long continued, induce evident diseased appearances; both which circumstances are proved by dissections.

4, A similar disorder of the digestive organs occurs without local

irritation, and exists as an idiopathic disease; in which case, it is characterized by the same symptoms.

“ 5, There are some varieties in the symptoms of this disorder, both when it is sympathetic and idiopathic. These are enumerated in page 46.

“ 6, The disorder probably consists in an affection of all the digestive organs in general, though in particular cases it may be more manifest in some of those organs, than in others.

“ 7, That disorder of the digestive organs frequently affects the nervous system; producing irritability and various consequent affections. This is proved by the effects of blows on the belly, in persons previously healthy; and the same consequences are often observed from whatever cause the disorder originates. At the same time weakness must be produced from imperfect digestion; and from the combination of these causes, *viz.* weakness and irritation, I deduce the origin of many local diseases, and the aggravation of all, as will be seen in the relation of the cases.”

Our author, having concluded from many facts that the disorder of the digestive organs arises from a weakness and irritability of the affected parts, accompanied by a deficiency or depravity of the fluids secreted from them, proceeds to describe the mode of treatment by which these symptoms may be remedied. An attention to diet, air, and exercise is one of the principal circumstances on which the cure depends. A regular diurnal evacuation of the bowels is particularly necessary, and this must be effected by means of gentle medicines which do not purge, since all strong purgatives rather increase the disorder. The improprieties of the biliary secretion are to be corrected by small unirritating doses of mercury, which has a peculiar effect in diseases of the liver. The preparation of mercury which our author employs he calls *pil. hydrarg.*—we believe it is peculiar to himself. For further particulars on this important subject, we must refer our readers to the work itself.

After this preliminary dissertation, in which Mr. Abernethy explains his system, he proceeds to exemplify it by a variety of important cases classed in different sections. The first section contains various instances of paralytic affections in the extremities, which were accompanied with disorder of the digestive organs, and relieved in proportion as that disorder was removed. The second section is occupied with cases, in which local disorders of the head, produced by blows, were kept up and aggravated by affections of the digestive organs. In the third section our author exemplifies some diseases of the throat, skin, and bones, which so much resemble venereal complaints, that they are frequently treated as such; but which take place without any reasonable ground for attributing them to the absorption of any morbid poison. A disorder of the digestive organs constantly exists in these cases; and produces, or at least aggravates and protracts a state of weakness and irritability

of constitution; to which the origin of the disease must undoubtedly be referred. The fourth section relates to unhealthy indurations, abscesses, and sores, which are seldom, if ever, unattended with disorder of the digestive organs: and the fifth to disorders of parts which have a continuity of surface with the alimentary canal. In the sixth section the author relates the information which he has obtained by dissection, relative to the causation of other diseases by those of the digestive organs. The whole of these sections are interspersed with observations which must be of infinite utility both to the surgeon and the physician, and we cannot too earnestly recommend them to their attention. The views which are here opened of the causes and cures of many obstinate diseases, are new; and if they be just, which a large collection of experiments proves them to be, they point out the means of removing, with the greatest ease and the most simple treatment, disorders which have resisted the most painful and tedious applications.

The next division of the volume relates to Diseases of the Urethra; particularly of that part which is surrounded by the Prostate Gland. Much obscurity hangs over the subject of Strictures in the Urethra: sometimes they are readily and permanently removed by the introduction of common bougies; while in other instances the bougies have scarcely any effect, and the strictures return as soon as the means employed for relieving them are discontinued. This variety in different cases may, in some instances, depend on the kind and duration of the disease in the strictures themselves; yet, in many others, a number of cases has convinced Mr. Abernethy that their existence and recurrence depend upon a diseased state of the urethra in its passage through the prostate gland, a circumstance which has hitherto been unattended to. For the cure of the disease in this part of the canal, the most effectual expedient he has found to be the passing of bougies through the part. This generally seems to deaden both the morbid and natural sensibility of the part, and thus removes the irritation on which the disease depends. Sometimes, however, the introduction of the bougie seems to increase the inflammation; and in such cases it is necessary to desist from this measure, and to attempt to relieve the patient by the application of warm bathing to the perinæum. He particularly cautions young surgeons against the indiscreet use of bougies, as they are often in danger of injuring the parts and consequently aggravating their diseases. The observations in this part of the volume are highly important, as they elucidate a subject which has hitherto remained involved in obscurity, to the cruel affliction of patients whom their surgeons have in vain attempted to relieve.

The third part of the volume relates to the treatment of one species of the *Nævi Materni*. The object of the author is not

to discuss the general treatment of this disorder, but to point out means which he found effectual in two cases for stopping its progress, where the removal of the unnatural structure could not be accomplished. The first case related is that of a child about two months old, which had this unnatural enlargement of the vessels distributed every where beneath the fore arm, from the wrist to the elbow. In a short time it had swollen to that degree, that the circumference of the affected fore arm was twice the size of the other. Mr. Abernethy determined to try whether a permanent and equable pressure would not prevent the distension and consequent enlargement of the turgid vessels, and whether reducing the temperature of the limb would not diminish the inflammatory action, upon which their repletion seemed to depend. A many-tailed bandage was employed to accomplish the first of these intentions, and wetting the limb with water to accomplish the latter. The success of this treatment exceeded his most sanguine expectations. In the other case, a child had this unnatural state of the vessels in the orbit of the eye. They gradually increased in magnitude, and extended themselves into the upper eye-lid, so as to keep it permanently closed. The clustered vessels also projected out of the orbit, at the upper part, and made the integuments protrude, forming a tumour as large as a walnut. The removal of this disease by an operation did not appear practicable; and pressure to any extent was evidently impossible. The only thing that could be attempted was the abstraction of heat, and the consequent diminution of inflammatory action. For this purpose folded linen, wet with rose water saturated with alum, was bound on the projecting part, and kept constantly damp. Under this treatment the disorder as regularly receded as it had before increased. After about three months it had gradually sunk within the orbit, and the child could open its eye. Shortly afterwards all medical treatment was discontinued, and no appearance of this unnatural structure remains. Mr. Abernethy has been informed of another case of the same disease which got well by the same treatment. From these he concludes it to be probable that if the preternatural distension of the vessels could be prevented, the blood might coagulate in them; and thus this unnatural contexture of vessels being rendered impervious might become obliterated.

We have now given a short analysis of the valuable work before us. The merits of Mr. Abernethy's former publications have already been acknowledged by the public, and his present treatise cannot fail to add to his reputation. Instead of any farther comment on its design or arrangement, we shall extract his own concluding sentences:

“The best mode of obtaining and increasing professional knowledge is, in my opinion, to pay that strict attention to cases, which

enables us to note those nice shades of difference, which distinguish diseases from each other; and also to form some regular arrangement of them; so that, ultimately, we may be able to discover their natural series and order. This method I have pursued from the beginning of my professional studies. Whenever the opinions, which an attention to cases had impressed on my mind, differed from those which seemed to prevail amongst other practitioners, I published the cases, and the inferences which I drew from them; because I thought the cases, at least, deserved attention, and that the justness of my opinions would either be confirmed or confuted by those of the public. It is also of acknowledged utility to the promotion of science, to excite investigation, and even publicly to announce the deficiencies of our knowledge. Such were the considerations, which induced me to lay before the public my former and the present essays and observations. I am induced to mention my motives, though indeed they are sufficiently apparent, because I suspect that I may, on this occasion, be again censured for producing unfinished performances, and for not paying sufficient attention to the records of similar cases, which are contained in books. The very design of the work includes in it, however, a degree and acknowledgement of imperfection; and what I wish to observe on this subject will be best expressed in the words of Horace:

‘ Est quôdam prodire tenus; si non datur ultra.’

“ For my apparent inattention to reading on the subjects, which it is the intention of these essays and observations to illustrate, I have formerly assigned, what appeared to me to be an adequate apology—

“ In proportion as we advance in knowledge, we are led to remark many circumstances in the progress of a disorder, which had before passed without notice; but which, if known and duly attended to, would clearly point out the nature of the complaint. Hence the records of former cases are of much less value; as the symptoms, about which we are now anxious to inquire, have, in them, been entirely overlooked.” To adduce cases without opportunities of identifying them, would only lead to controversy.

“ Again then I publish a work, with all these imperfections, regardless too of my own reputation, whilst I am conscious of performing a duty in not secreting knowledge, or making it merely subservient to private views; but in publishing information, which could not be collected without opportunities that few possess, and which may, in various ways, contribute to promote the advancement of medical knowledge.”

ART. III. *An Examination of the British Doctrine which subjects to Capture a Neutral Trade not open in Time of Peace.* 8vo. pp. 200. America. Reprinted in London, 1806. Johnson.

HAD the present performance come into our hands before the remarks on this subject contained in our last Number [see page 505] were written, they might more properly have been incorporated with an analysis of this work, which contains a far more complete view of the controversy.

Having already as fully expressed ourselves on the questions both of policy and of right as our limits would permit, we must in a great measure content ourselves with stating the judgment we have formed of the present treatise, leaving the evidence to be deduced from a perusal of the work itself. It appears to us to contain one of the most complete discussions of a complex political question which we have ever had the pleasure to read or hear. Whether the subject is to be considered in an historical light and to be decided by an appeal to practice, or in a legal point of view to be determined by acknowledged laws, and diplomatic stipulations; or in the light of pure reason, to be determined by the judgment of right and wrong between nation and nation, the pamphlet is equally satisfactory and decisive. Nothing is wanting to place our judgment on a firm foundation.* The author has condensed a vast quantity of historical, legal, and diplomatic information, which he has brought to bear with irresistible force upon the question. He has examined with acuteness, and refuted with perspicuity all the pleas advanced in favour of the British claim. And whatever in this country may be the opinion in the Courts of Admiralty, or elsewhere, we are well assured that there is not another civilized nation by whom the question will not be considered as determined unanswerably by the present performance.

The author divides his argument into five parts, and examines the principle of the British claims:

“ 1. By the writings most generally received as the depositaries and oracles of the law of nations.

2. By the evidence of treaties.

3. By the judgment of nations other than Great Britain.

4. By the conduct of Great Britain herself.

5. By the reasoning employed in favour of the principle.”

1. Under the first of these heads we have a distinct and accurate commentary on the doctrine which has been laid down on the subject of neutral commerce by all the most respectable writers on the law of nations—Grotius, Puffendorf, Bynkershoek, Martens, Vattel; the passages relating to the subject in their writings are extracted, and explained; and it clearly appears, that the whole weight of their authority is fairly placed in opposition to the British pretensions.

2. Under the second head the author considers the relations which treaties bear to the law of nations. One case is when they actually establish that to be a law in this universal code, which but for them, could not be so considered. This case is constituted, when the treaties are so general, so uniform, and of such duration as to attest a general and settled concurrence among nations regarding any principle or rule of international transaction. Now the British pretension is not opposed by the stipulations of only one or two of the more remarkable treaties

of modern Europe. It is opposed by such a general, and emphatic consent, as decidedly constitutes that law of nations of which the author speaks. He adduces a series of examples: first, from those treaties which have taken place between other nations, and in which Great Britain was not a party. Of this sort are the treaty between the United Provinces and Spain in 1650, the Pyrenean treaty between France and Spain in 1659, a treaty between France and the United Provinces in 1662, the treaty of Buda in 1667, a treaty between France and Sweden in 1672, a treaty between Sweden and the United Provinces in 1675, a declaration made by Spain and the United Provinces in 1676 confirming the treaty of 1650, another treaty between France and the United Provinces in 1678, another treaty between Sweden and the United Provinces in 1679, another treaty in the same year between France and the United Provinces, a treaty between Denmark and the United Provinces in 1701, a treaty between France and the Hanse Towns in 1716, a treaty between the Emperor Charles VI. and the King of Spain in 1725, a treaty between Naples and Holland in 1752, a treaty between France and Hamburgh in 1767 and between France and the Duke of Mecklenburg in 1779. Every one of these treaties contains something expressly hostile to the British pretension, while nothing can be found in any treaty during that whole period which affords it the smallest countenance. This induction itself affords a pretty satisfactory proof of an universal, permanent, and fixed consent.

This proof becomes irresistible when the treaties to which Great Britain herself has been a party are taken into the account. The author enters into a pretty full commentary on these, as far as they prove that the pretension of England to interrupt the colonial commerce of neutral nations, is different from those stipulations she has ratified with her maritime neighbours during a series of ages. We are sorry that we can follow our author in this satisfactory exposition no farther than barely to enumerate the treaties which he takes under consideration. These are the treaty with Sweden made in 1654, and confirmed and explained in 1656, a treaty of alliance with the same country in 1661, a treaty with Spain in 1667, a treaty with the United Provinces in the same year, confirmed on a fresh occasion the year following, a treaty with Denmark in 1669 followed by a treaty of alliance the succeeding year, a maritime treaty with the United Provinces in 1674 with an explanatory declaration bearing the same date, a treaty with France in 1677, the celebrated treaty of Utrecht in 1713, a treaty with Sweden 1720, with Spain 1721, with France and Spain 1729, with the Emperor of Germany and the United Netherlands 1731, with Russia in 1734, a convention with Spain 1739, the treaty of Aix la Chapelle in 1748, that between

Great Britain, France, and Spain in 1763, with Russia in 1766, with Denmark 1780, with France 1783 and 1786 and a convention 1787, and the treaty with Russia in 1801. That in all these treaties there is something to discountenance the idea of any claim to interrupt the neutral commerce of other nations in colonial produce, and that in many of them any such claim is directly renounced, while nothing of a contrary tendency is any where to be found, certainly proves, as far as the proof of treaties can go, that this pretension is contrary to the law of nations. "Such," says the author, "is the accumulated and irresistible testimony borne by Great Britain, in her own treaties, against the doctrine asserted by her." He makes a few separate observations on the treaties of 1780 and 1800, and on the treaties which the United States of America have made with different nations, which all tend to confirm the same conclusion.

3. It appears that no nation, but Great Britain alone, ever pretended, on the ground now assumed by that power, to interrupt the trade of neutral nations. It is therefore a law of nations entirely of her own making.

4. From the practice of Great Britain herself the author next proceeds to argue against the doctrine which she advances. She defends her interruption of the neutral trade with the French colonies by saying that a trade which a belligerent keeps shut to the neutral during peace she may refuse to let the neutral enjoy during war. But the author shews that she does not regulate her own conduct by the principle that a trade shut to the neutral during peace is unlawful to him during war. On the contrary various branches of her trade, of which she holds the monopoly during peace, she opens to the neutral nations during war. Thus she encourages the neutrals in one branch of business to do the very thing for which she seizes and confiscates their property in another. It must be owned, if it be a law of nations which she thus vindicates so zealously in one quarter while she violates it in another, a delicate attention to international law is not one of her ruling principles.

But her delicacy is placed in a still more extraordinary point of view by another circumstance. Though she pretends that it is the advantage reaped by her enemy whence alone she is induced to wish this trade interrupted, and not at all any aversion to the gains made by the neutrals, to which she dares not say that she is not friendly; yet she trades with the enemies colonies herself, and makes express regulations of commerce for that purpose; while she pretends to exclude the neutrals. Thus instead of destroying the enemies gains without hurting those of the neutrals, she herself continues those of the enemy, and only cuts off what belongs to the neutral. Such is her admirable consistency! While she talks of the colonies of her enemy

being invested places, which she means to starve out, she herself is carrying them supplies. It would thus appear that she only upholds the fiction of their being invested places that she may have the privilege of supplying them without a rival. For this noble end she attacks, captures, and confiscates the vessels of nations with whom she is in friendship!

Her own practice is still farther at variance with the doctrine, in as much as it is a doctrine which she has but for a short period pretended to set up. During the short interval of the war of 1750 it was maintained. But as previously to that period it was never heard of, so from that time till the administration of the present judge, Sir William Scott, it lay in a great measure dormant. With him it has grown up from a very feeble state to one of great maturity. Our author shews how far short his first pretensions were of those which afterwards he proceeded to maintain. On this part of the argument a variety of details and criticisms are presented, into which we are sorry that we are altogether unable to enter.

5. The last part contains an answer to the reasons which have been urged in favour of the British doctrine. As we have given a review of those reasons, in our articles on the pamphlet of "War in Disguise," and the Answer to it, already treated of, in this number, we must restrain ourselves from enlarging any farther on that topic here. The author has treated this part too with his usual sufficiency. He has not only proved the inadequacy but exposed the futility of the arguments employed to defend the British doctrine. He has shewn it to be weak as well as unreasonable. We trust the period is fast approaching when it will never more be heard of in this country.

ART. IV. *Traité Élémentaire d'Astronomie Physique*, par J. B. BIOT. *Membre de l'Institut National de France; Professeur au Collège de France; de l'Académie de Turin, et de la Société Philomatique de Paris: Destiné a l'enseignement dans les Lycées Nationaux et les Ecoles Secondaires.*

An Elementary Treatise on Physical Astronomy, &c. Paris, 1805. 2 vols. 8vo. pp. 582. and 16 Plates. Imported by Deboffe.

PHYSICAL astronomy is that department of mathematical science in which we deduce from the observation of the celestial phenomena and the motions of the heavenly bodies, those inferences respecting their supposed causes which constitute the philosophy of the astronomer. It requires as preliminary, the extrication of reality from illusions of various kinds, the determination of absolute from apparent motions, and the establishment of the general laws to which those motions correspond: it consists in the developement and application of the universal principle on which those laws depend.

The glory was reserved for our illustrious countryman, Newton, to trace out and establish the general principle of the celestial motions ; in the language of the poet,

——— “ To bind the suns
And planets to their spheres ! th' unequal task
Of human kind till then.”

This extraordinary man, gifted by nature with a profound and penetrating genius, had likewise the good fortune to live at a period highly favourable for the direction of his enquiries to the most exalted and important subjects of scientific research. Descartes had changed the aspect of mathematics, by the fruitful application of algebra to the theory of curves : the geometry of infinites had extended its advantages in every direction : Wallis, Wren, and Huygens, had determined the leading laws of the collision and motion of bodies : the discoveries of Galileo on the descent of heavy bodies, and of Huygens on involutes and evolutes, and on central forces, paved the way to the theory of motion in curves : Kepler had determined the nature of the planetary orbits, and thrown out some hints respecting the effects of gravitation : and Hooke had suggested it as probable that the motion of the planets was the result of a projecting force, combined with the attractive force of the sun. Still it required a mind of far more than ordinary powers, to seize these isolated particulars, to blend them with well-conducted observations and original discoveries, to reduce to order and system what had before floated in confusion and uncertainty, and to demonstrate the existence of a universal regulating principle, the principle that every particle of matter attracts all bodies in the direct ratio of its mass, and the reciprocal ratio of the square of its distance from the body attracted. All this, however, and much more than this was effected by Newton ; and the result of the whole was exhibited in a series of propositions rigorously demonstrated, in his immortal work “ *The Mathematical Principles of Natural Philosophy.*”

It is not our present business either to trace the steps by which Newton was led to these important discoveries, or to shew the effects produced by them in moulding the future investigations of philosophers : suffice it to say, that although enlargements, modifications, and improvements, have been made upon them in consequence of the laborious and profound researches of the ablest philosophers in Europe for more than a century ; yet the grand principles not only remain unimpeached, but are more completely established, and confirmed beyond all doubt, by the more careful examination of the celestial motions, by the various discoveries of present astronomers, aided by instruments of astonishing powers, and by the singular circumstance that every new fact is found to add a

new link to the chain of evidence and conviction on which this system hangs. Notwithstanding these advantages attending the system of physical astronomy, it was much to be lamented that no treatises had been published since the time of Maclaurin, Keill, and Whiston, in which this department of so fascinating a science was attempted to be explained after a manner intelligible to those who were not acquainted with the abstruser parts of modern mathematics. We were, therefore, much gratified to receive a treatise on physical astronomy, professedly elementary, in which the principles of our countryman, enriched and confirmed by modern discoveries and subsequent investigations, should be fitted to the capacities of those who possess merely a moderate acquaintance with algebra and geometry.

M. Biot supposes his pupil to possess no absolute knowledge of astronomy, or even of cosmography. He supposes, farther, the existence of all the prejudices respecting the figure of the earth and the celestial motions, which spring from the habitual testimony of the senses, and leads his pupil to discover by a gradual process of reasoning, the true mechanism of the system of the world. He does not arrive all at once at this point; but in commencing the discussion of these truths, so opposite to the evidence of the senses, he guards against indicating any decided opinion. He first throws some doubts upon those particulars which appear unexceptionable; he shews that the phenomena *may* be explained by hypotheses contrary to those which our sight leads us to form; that these pretended testimonies or evidences are of no absolute weight; and that it would be contrary to the rules of just reasoning to draw from them any decisive consequences. After this he produces the facts which are most easily explained by assuming the motion of the earth; such are the precession and nutation. The pupil freed from his prejudices, is supposed to become indifferent to every explication, and to make no difficulty of receiving the simplest hypotheses. The motions of the planets then furnish very strong inductions; and the laws of Kepler support these inductions by striking analogies; so that the motion of the earth becomes probable. Finally, the apparent stations and retrogradations of the planets, their rotation, their ellipticity, and above all, the aberration of light, complete the confirmation of this truth.

To arrive certainly at this result, and to fix it immoveably in the minds of students, it will not be sufficient to indicate the phenomena to them, or to relate them succinctly, as in the delivery of a simple discourse on astronomy: they must be exhibited in a manner real, and, so to speak, palpable, accompanied by a clear and positive statement of the means by which they become known. M. Biot has therefore related,

very exactly, the methods of observation which serve to discover the phenomena; and it is always on observations really made that he establishes his results. The system of the world viewed thus, becomes obviously a grand problem of natural philosophy, the solution of which is to be sought in the phenomena observed: this is the object of M. Biot's performance. He has divided it into four books: the first comprizes the general phenomena of astronomy, and the means taken to observe them; the second contains the application to the theory of the sun; the third, the theory of the moon; the fourth, the theory of the planets, comets, and satellites; the whole being intended as a popular introduction to the *Exposition du Système du Monde*, by Laplace.

Book I. is divided into seventeen chapters, which treat of—the world in general, the general and the proper motion of the stars, the roundness of the earth, the atmosphere, atmospherical refractions, the celestial sphere and its immensity, the equator and meridian, the calculation of atmospherical refractions, the determination of the poles of the celestial equator, the poles of the terrestrial equator, the measure of time, the means of perfecting and improving vision, application of the measure of time to the tracing of a meridian and to the measure of the earth, physical consequences of the flattening of the earth, the method of fixing the position of different points on the earth's surface, the method of fixing the position of various points in the heavens, and the parallax of the stars. These topics are so handled as to be readily comprehended by students who have but little mathematical knowledge: a few notes are placed at the end of the book, which require more extensive scientific acquirements to understand them, and which contain a more complete developement of some subjects than could be given in the text of the work.

The author in pursuing the course he has marked out for himself, sometimes digresses to speak of a subject not immediately connected with astronomy, but suggested by the business in hand, or called in for the sake of illustration. Thus, while treating the subject of astronomical refractions, M. Biot refers to similar causes a curious phenomenon to which the French mariners have given the name of *mirage*, and which the French army frequently observed in their *famous* expedition to Egypt.

“The surface of the ground of Lower Egypt is a vast plain, perfectly horizontal. Its uniformity is not otherwise interrupted than by some eminences, on which are situated the towns and villages, which, by this means, are preserved against the inundations of the Nile. In the evening and morning the aspect of the country is such as comports with the real disposition of objects, and their mutual distance: but when the surface of the earth becomes heated by the

presence of the sun, the ground seems to be terminated at a certain distance by a general inundation. The villages, which are found beyond it, appear like islands situated in the middle of a great lake. Under each village is seen its inverted image as distinctly as it would appear in water. In proportion as this inundation is approached, its apparent boundary withdraws itself, the imaginary lake which seemed to surround the village retires; lastly it disappears entirely, and the illusion is reproduced by another town or village more distant. Thus, as Monge, from whom I have borrowed this description, remarks, every thing concurs to complete an illusion which is sometimes cruel, especially in the desert, because it vainly presents the image of water, at the very time when it is most needed. Monge has explained this phenomenon according to the laws of optics in the first volume of *Le Decade Egyptienne*."

According to M. Biot, causes analogous to those which produce the atmospheric refractions, occasion the scintillations of the fixed stars, and the undulations of light. When discussing the methods of assisting vision, he takes occasion to speak of that apparent augmentation of the magnitudes of distant luminous objects which is called *irradiation*.

"This phenomenon is observed when, at night, we look at a long series of lights placed at some distance from one another; for example, a row of reflectors or of lighted lamps. If we are situated nearly, but not exactly, in the same line with these lights, they appear to be united, and even their images encroach upon each other, so that we perceive as it were but one luminous line. To destroy this illusion it is merely requisite to look at the same lights through a small aperture pierced in a card: the vision then becomes clear and distinct: each light is well terminated, and separated from all the others, conformably to the rules of perspective.

"The same effect obtains with respect to the moon: its disc appears much larger to the naked eye, than when it is seen through a small hole.

"This phenomenon, it appears, is inseparable from the construction of the eye, and the manner in which vision is performed. When we look at an object, each of its points sends towards the eyes a cone of luminous rays, which are refracted by the crystalline and humours of the eye, and then form another cone opposite to the former. When the point at the vertex of the interior cone falls precisely upon the bottom of the eye, named the *retina*, it will there form the image of the luminous point whence the rays proceeded. But if it does not happen that the foci of the luminous pencils fall exactly upon the retina, the cones which they form will no longer be projected into points, but will trace upon the bottom of the eye a sensible magnitude. The divers points of the exterior object are then represented by so many little circumferences, which encroach upon, and in part cover one another: thus vision becomes confused, and the contour of the object is badly terminated.

"This happens, for instance, when the object regarded is too near the eye; then the rays of the same pencil fall upon the retina before they meet each other. This happens again, for a contrary

reason, when the object looked at is too distant; for then the rays of each pencil intersect one another before they have struck the retina. The latter case always obtains when we regard the heavenly bodies, or even objects much less distant; for we know by experience that, with respect to men in general, perfectly distinct vision is performed at a small distance, as of 20 to 22 centimetres, (7.87 to 8.66 inches :) beyond this term it becomes confused."

"Another effect of irradiation is to diminish the apparent diameter of obscure and opaque objects when they are viewed upon a luminous ground. Thus when the planets and the moon pass before the sun's disc, their apparent must be less than the true diameter, by all the quantity of the irradiation. Every observation appears to confirm this result.

"It is now easy to comprehend why the irradiation becomes less when the luminous body is looked at through a very small orifice: the diameters of the luminous cones which enter the eye, are thus diminished: these cones, being rendered thinner, portray a smaller circumference upon the retina, which not intrenching one upon another, permit the intervals between the objects to be perceived.

"The same thing is observed with respect to dark bodies seen upon brilliant grounds. Fix a little circle of black paper to a white wall, and retire from it until it ceases to be perceptible to the simple view; then if you look at it through a little hole pierced in a card you will see it again very distinctly.

"The effects of irradiation are equally weakened when we look at objects through a good telescope, since the divergency of the rays is diminished by the refractions which they experience in traversing the glasses; and the luminous cones being diminished in their diameter without losing any thing of their lustre, trace upon the retina images at once more clear, more lively, and better terminated. Yet the best telescopes do not completely destroy the irradiation."

M. Biot when treating of the measure of the earth, shews by what means it was determined; first, that the earth is nearly spherical; and secondly, that it is not exactly so: indeed it is probable that though the deviation from a sphere is very trifling, it is such that the earth is not strictly speaking either a spheroid or any solid which can be formed by the rotation of a curve about a fixed axis. "When the surfaces of a solid of revolution have been sought, which most resemble that of the earth, they have been found to differ, according to the measured degrees which have been compared: but in all the surfaces thus deduced the diameter of the equator is longer than the polar axis; the excess of the former above the latter taken for unity, is named by the French philosophers the flattening (*l'aplatissement*) of the earth. Our author inquires into the physical consequences of this flattening, small as it is; part of these will furnish another interesting extract. After explaining the nature of centrifugal force, he points out in what manner the operation

of this force may cause the earth to be flattened at the poles, and swelled out at the equator, and proceeds as follows :

“ Thus, in supposing that the earth turns, its flattening will be a necessary consequence of its rotation, and therefore, since this flattening exists, it indicates that rotation with much probability.

“ By pursuing this induction we may draw another consequence no less important. If the earth turns, the centrifugal force must diminish from the equator to the poles ; and as it is always perpendicular to the axis of rotation, its direction at first opposed to gravity becomes more and more oblique to it : its effect in counterbalancing the force of gravitation must therefore be less ; hence in going from the equator towards the poles the fall of bodies ought to be accelerated, and the same bodies ought to become more and more heavy.

“ The oscillations of the pendulum present a simple method of verifying this fact. If the descent of bodies be accelerated, these oscillations must be made more rapidly, and the augmentation of gravity may be computed from their velocity. Now, by transporting the same pendulum to different places on the earth, it has been found that in fact it does vibrate quicker in proportion as it is farther from the equator ; and the law of this acceleration, which has been determined with much exactness, is a new indication of the rotatory motion of the terrestrial globe.”

Evidence is adduced in support of this fact by a comparison of the length of the second's pendulum in different latitudes. M. Biot then proceeds thus :

“ It appears from these results that as we withdraw from the equator we are obliged to give more length to the pendulum, in order that its oscillations may be of the same duration. It follows necessarily that the force of gravity increases as we advance in this direction ; for if it remained the same, on lengthening the pendulum the oscillations would slacken. This is a fact that any one may easily verify by causing two pendulums of different lengths to oscillate in the same place.

“ This augmentation of gravity in proceeding from the equator to the poles is therefore a new sign of the rotation of the earth. There exists another very remarkable fact which leads to the same conclusion, namely, the deviation of bodies which fall from a great height. To conceive this phenomenon, imagine that a heavy body is placed at a great distance from the surface of the earth, for example, at the summit of a high tower. If the earth is immoveable, the body will fall at the foot of the tower, according to the vertical ; but if the earth turns upon itself, the body which participates in that motion, will have a greater velocity of rotation than the bottom of the tower, since it is farther from the axis of motion. Thus, when it falls with a motion compounded of this velocity and of gravity, it will go a little before the vertical in the sense of the motion of the earth, and, of consequence, after its descent it will be a little removed from the foot of the tower towards the east ; this is confirmed by experience. The extent of this deviation for different heights has been computed by the rules of mechanics, and the theory is found perfectly conformable to the observed results.”

The following extract from the seventh note at the end of Book I. will probably be acceptable to some of our readers, as it exhibits a theorem not generally known, by which the deviation just spoken of may be ascertained.

“ Putting h for the height of the fall, g the double of the space described by a body solicited by gravity in the first second, n the angle of the earth's rotation in the same interval, and θ the complement of the latitude of the place; then the deviation towards the east is expressed by $\frac{2}{3} n h \sin. \theta \sqrt{\frac{2 h}{g}}$. The duration of the diurnal motion is .99727 of a day, as will be seen in the theory of the sun: hence, reckoning the times and the arcs in decimal measures, we have $n = \frac{400^\circ}{.99727}$. The value of g is different for the different points of the earth's surface: at Paris we have $\frac{1}{2} g = 3.66107$ metres. By expressing θ thus in decimal measures of the circle, we may find by the formula the extent of the deviation in terms of the metre.”

It is now time to proceed to our author's second book, which, as before observed, is appropriated to the theory of the sun, and is divided into sixteen chapters. The order of discussion may be learnt from this enumeration of particulars. The book commences with the means of determining the proper motion of the stars, which are succeeded by an application to the sun with the theory of its circular motion; the calendar, the method of determining the obliquity of the ecliptic and the position of the equinoctial points; the second approximation of the solar motion and the theory of its elliptical motion; method of determining the position of the solar ellipse upon the plane of the ecliptic; correction of the elliptical elements and construction of solar tables; the inequality of days and the equation of time; method of referring the position of the stars to the plane of the ecliptic; the spots upon the sun, its form and rotation; the inequality of days and seasons in different parts of the earth; the temperature of the earth; the hypothesis of the annual motion of the earth; the precession of the equinoxes considered as an effect of the motion of the celestial sphere; the precession of the equinoxes, considered as the effect of the displacing of the terrestrial equator; the nutation of the earth's axis; and the application of the precession to critical and chronological researches. The constituent subjects of this book are not, in our opinion, so well arranged as those of the former: the divisions are too numerous and the parts are not made well to coalesce: but to compensate for this, the notes placed at the end of this book will probably be found more curious and important than those which terminate the first book.

* The ninth note especially, which describes the method of finding the co-ordinates of a solar spot, with respect to three

fixed axes passing through the centre of that luminary, and the determination of the solar equator, comprises much interesting information in a small compass.

The third book on the theory of the moon, contains seventeen chapters, in which are treated, the general phenomena of the moon's motion; the first approximation of the lunar motions, with the theory of its circular motion; explication of the moon's phases; the apparent diameter and parallax of the moon; second approximation of the moon's motion, with the theory of its elliptical motion; the secular equation of the moon's mean motion; the secular equations which affect the elements of the lunar orbit; periodical inequalities of the lunar motion, and the means employed to determine them by observation; the periodical inequalities which affect the moon's longitude; the periodical inequalities which affect the moon's latitude; the periodical inequalities which affect the moon's radius vector; the libration of the moon, and the situation of its equator; the form and physical constitution of the lunar spheroid; eclipses; the determination of longitudes at sea by the observation of eclipses, and the distances of the moon from certain fixed stars; the influence of the moon on the flowing and ebbing of the sea; and some astronomical periods useful in chronology.

Many of the discussions in this book are very perspicuous and masterly: we know not where to point to a more satisfactory explanation of the phenomenon of the moon's libration than is exhibited in the following passages:—

“The desire to determine the axis of rotation and the plane of the lunar equator, has caused the lunar spots to be observed with much care. Two circumstances facilitate this research: these spots are permanent, and we may, in general, observe them during the whole period of the same revolution.

“These spots present some varieties in their apparent position upon the lunar disc; they are seen alternately to approach to, and recede from its borders. Those which are near to the edges disappear and re-appear successively, thus making periodical oscillations. Yet, as the spots themselves do not appear to undergo any sensible changes in their respective positions, and as they are ordinarily seen again of the same magnitude and under the same form, when they have returned to the same position, it has been concluded that they are fixed upon the surface of the moon. Their oscillations seem, therefore, to indicate a sort of balancing in the lunar globe, to which has been given the name of *libration*, from a Latin word signifying *to balance*.

“But in adopting this expression, although it well depicts the appearances observed, it must not have a positive sense given to it, for the phenomenon itself has nothing of reality; it is only a compounded result of several optical illusions.

“To conceive and separate these illusions, let us return to some fixed terms. Conceive that a visual ray is drawn from the centre of

the earth to the centre of the moon: the plane drawn through the latter centre perpendicularly to this ray will cut the lunar globe according to the circumference of a circle which is, with respect to us, the apparent disc. If the moon had no real rotatory motion, its motion of revolution solely would discover to us all the points of its surface in succession: the visual ray would therefore meet that surface successively in different points, which to us would appear to pass the one after the other, to the apparent centre of the lunar disc. The real rotatory motion counteracts the effects of this apparent rotation, and brings back constantly towards us the same face of the lunar globe: whence may be seen the reason why the opposite face is never revealed to us.

“ Suppose, now, that the rotation of the moon is sensibly uniform, that is to say, that it does not partake of any periodical inequalities (this supposition is at least the most natural which we can make, and it is conformable to observations:) then one of the causes which produce the libration will become evident; for the motion of revolution partaking of the periodical inequalities, is sometimes slower, sometimes more rapid: the apparent rotation which it occasions cannot, therefore, always exactly counterbalance the actual rotation, which remains constantly the same, and these two effects will surpass each other by turns. The points of the lunar globe ought therefore to appear turning sometimes in one direction, sometimes in another, about its centre, and the resulting appearance is the same as if the moon had a little vibratory balancing from one side to the other of the radius vector drawn from its centre to the earth. It is this which is named the *libration in longitude*.

“ Several accessory but sensible causes modify this first result. The spots of the moon do not always retain the same elevation above the plane of its orbit, indeed some of them, by the effect of the rotation, pass from one side of this plane to the opposite side. These circumstances indicate an axis of rotation which is not exactly perpendicular to the plane of the lunar orbit; but, according as this axis presents to us its greater or its smaller obliquity, it must discover to us successively the two poles of rotation of the lunar spheroid: hence we come to perceive at certain times some of the points situated towards these poles, and lose the sight of them afterwards, when they arrive nearer the apparent edge; it is this that is called the *libration in latitude*. It is but inconsiderable, and therefore indicates that the equator of the moon differs very little from the plane of its orbit.

“ Finally, a third illusion arises from the observer being placed at the surface of the earth, and not at its centre. Towards this centre it is that the moon always turns the same face, and the visual ray drawn thence to the centre of the moon would always meet its surface at the same point, abstracting from the preceding inequalities. It is not the same with respect to the visual ray drawn from the surface of the earth; for this ray makes a sensible angle with the former, by reason of the proximity of the moon; this angle is, at the horizon, equal to the horizontal parallax: in consequence of this difference the apparent contour of the lunar spheroid is not the same for the centre of the earth, and to an observer placed at its

surface. This, when the moon rises, causes some points to be discovered towards its upper edge which could not have been perceived from the centre of the earth: as the moon rises above the horizon, these points continue to approach the upper edge of the disc, and at length disappear, while others become visible towards its lower edge: the same effect is continued during all the time that the moon is visible, and, as the part of its disc which appears highest at its rising is found lowest at its setting, these are the two instants when the difference is most perceptible. Thus, the lunar globe in its diurnal motion appears to oscillate about the radius vector drawn from its centre to the centre of the earth. This phenomenon is designated by the name of *diurnal libration*." • •

The fourth book of M. Biot's treatise, which is devoted to the theory of planets, comets, and satellites, is divided into fourteen chapters. The following is the arrangement adopted:—The motion of the planets about the sun; the method of determining the position of the planetary orbits; the nature of those orbits, with the laws of Kepler; the method of foretelling the return of the planets to the same situation with respect to the sun; some particularities relative to the physical constitution of the planets; the satellites of the planets; the ring of Saturn; comets; aeroliths, viz. stones fallen from the clouds; proofs of the actual motions of the earth; the stations and retrogradations of the planets; the true dimensions of the orbits of the planets; fixed stars, their distance and motions; universal gravitation. Although this arrangement is not altogether such as might be wished, yet some of the particular discussions are very able. • We regret much that the limits to which we are obliged to restrict ourselves, will not allow of our making a copious extract from the chapter containing the proofs of the earth's periodical and diurnal motions: the argument resulting from the aberration of light is stated with much force and ability. As this, however, cannot be abridged without losing that peculiarity for which we should select it, we must be content with extracting a passage of another kind, from this author's concluding chapter. After giving a judicious summary of the principal effects of universal gravitation, he proceeds to recapitulate the chief topics discussed in his performance, in language which, that the reader may obtain a better idea of his manner, we shall present without translation:

“Voilà le tableau abrégé des phénomènes qui se deduisent comme conséquences de la PESANTEUR UNIVERSELLE. Je n'ai pu qu'en indiquer ici l'enchaînement et la dépendance. Mais avec le secours du calcul, on pénètre jusques dans leurs plus petits détails, on développe leurs rapports les plus cachés, et on parvient à les mesurer avec plus d'exactitude que par les observations mêmes. C'est surtout dans le *Traité de la Mécanique céleste* qu'il faut chercher ces belles applications.

“Pour nous, bornés aux simples élémens, nous devons nous

arrêter ici. Mais arrivés à ce terme jetons nos regards en arrière, et mesurons la carrière que nous avons parcourue. Nous sommes partis des premières idées que donne à tous les hommes l'aspect de la terre et du ciel. Nous étions alors entourés de tous les prestiges produits par les phénomènes physiques qui se passent dans l'atmosphère et dans les cieux. Peu-à-peu nous avons reconnu ces préjugés, dissipé ces prestiges, soulevé ces voiles : nous nous sommes ainsi formé des idées plus vraies de notre univers. Commencant à douter du témoignage de nos sens, nous avons mesuré ; et nous avons acquis des moyens d'observations très parfaits, dont nous avons apprécié la justesse. Munis de ces secours, nous les avons appliqués à la recherche des lois que suivent les astres dans leurs mouvemens, et la comparaison de ces lois nous a conduit à un petit nombre de phénomènes généraux qui renferment implicitement tous les autres. Enfin, nous avons vu que ces résultats eux-mêmes peuvent se composer en un seul, et se représenter par une loi unique celle de la PESANTEUR UNIVERSELLE ; parvenus à ce principe, nous nous voyons en quelque sorte élevés à la source commune de tous les faits astronomiques ; tous en dérivent de la manière la plus simple, et ils y sont en quelque sorte comme concentrés. Nous avons donc pour ainsi dire décomposé le système du monde, nous l'avons réduit à son élément unique, et nous l'avons ensuite recomposé. Sous ce rapport, l'astronomie est, de toutes les sciences, la plus complète, la plus sublime, et celle où l'esprit humain s'est le plus élevé. Mais, ce qui lui donne surtout un prix inestimable, c'est sa parfaite certitude. Quelque soit le progrès des sciences, le principe de la pesanteur universelle est établi d'une manière inébranlable, parce qu'il repose sur des faits certains, et sa durée sera éternelle."

The length to which we have extended this article is a mark of the gratification we have derived from the perusal of M. Biot's performance, and of the rank which in our estimation it holds among works devoted to astronomy. Indeed we know of no recent treatises on physical astronomy which are superior to this, except that exhibited in the late Professor Robison's *Elements of Mechanical Philosophy*, and the works of Laplace. But the treatise of the lamented professor, cannot well be called a familiar one, and the *Exposition of the System of the World*, by Laplace, is only popular in appearance. Laplace's eloquence as a writer will fascinate the reader of his performance ; but the abstruseness of many of his disquisitions and the intentional omission of all illustrative diagrams, must greatly circumscribe the utility of his exposition. It would be ridiculous to compare Biot to Laplace as an analyst, a philosopher, and a man of genius : but it is possible for the man of humbler powers, provided he possesses sound knowledge and a correct judgment, to compose the most useful elementary work ; and this we think has been accomplished by M. Biot. Some of his theoretical explanations, and particularly those which relate to the tides, are not sufficiently in detail ; but this

fault cannot be imputed to him generally. The greatest blemish we perceive in his performance is a palpable unwillingness to bestow a single eulogium upon Newton, as though he were apprehensive it would cause the laurels to fade with which he is so anxious to deck the brow of his *cher et illustre confrère*. None can be more ready than ourselves to acknowledge the transcendent abilities of Laplace, and we would indulge M. Biot in celebrating them: but we know not how to tolerate the panegyrics upon a tribe of French writers of small notoriety, to the exclusion of a just tribute to the memory of our own countryman. The only instance we recollect in which the name of Newton appears, is one which *might* have furnished some ground for commendation, for it relates to the inferred existence of the precession and nutation previous to their discovery by observation. M. Biot's words are these:—"L'existence de ces phénomènes est une suite de la théorie de l'attraction, comme nous le verrons plus loin; ils ont été découverts et calculés par Newton, avant d'être vus. C'est l'excellent astronome Bradley qui les a le premier reconnus et déterminés par l'observation." Is it, then, a more excellent and praiseworthy thing to be a diligent and accurate astronomical observer, than to be a philosopher of unparalleled profundity, sagacity, and dexterity? Or, have the prejudices of M. Biot, in this instance, blinded his understanding and stifled his regard to truth and justice? •

On the whole the present work might be safely recommended to the perusal of all those who, with a limited share of mathematical knowledge, are solicitous to obtain precise, distinct, and correct notions of the principal topics belonging to physical astronomy: but, unfortunately, the book is printed with almost unexampled inaccuracy, and a shameful disregard to the rules of punctuation; so that, after due attention is paid to a most copious list of errata, it will frequently be very difficult for a learner to guess at the probable meaning of the author.

ART. V. *De l'Impossibilité du Système Astronomique de Copernic et de Newton.* Par L. S. MERCIER, Membre de l'Institut National de France.

Of the Impossibility of the Astronomical System of Copernicus and Newton, &c. Paris, 1806. 8vo. pp. 318. Imported by Deboffe.

HE was a writer that had rather more than a common share of both wit and wisdom, who said "A wise man will live at least as much within his wit as his income." Far from pursuing the line of conduct which this maxim recommends, M. Mercier has, at one dashing stroke, mortgaged the fee-simple of his whole property of this kind; and all these riches (riches we suppose they must be in the estimation of our author) are im-

providently squandered without an equivalent: for there is no probability that he should make any converts to his opinions; and although he may, peradventure, obtain a hearty laugh in his favour from those who "lack understanding," yet his incessant efforts will never alter a muscle in the face of a man of sense.

The present work is divided, into thirty seven chapters, partly argumentative, partly satirical, partly dogmatical and positive. The positive assertions deserve no notice, since they are generally contradictions of avowed and established facts. The arguments display a peculiar kind of logic, for M. Mercier if we do not strangely misconceive his meaning, reasons thus: We know nothing of matter; but the universe is constituted of matter; therefore the Copernican and Newtonian system is impossible. A point is that which has neither parts nor dimensions; but geometrical figures are constituted of points, and mathematicians, one of whom was "le grand mistificateur Newton," deduce their conclusions from reasonings upon geometrical figures;—therefore the astronomical system of Copernicus and Newton is impossible. Locke, in the opinion of M. Mercier was the worst of metaphysicians, and corrupted the source of morals; therefore, &c. Maupertuis endeavoured to demonstrate algebraically the being of a God; therefore, &c. Herschell has attempted to show that the sun is not a caloric body; therefore, &c. Leibnitz pretended that the earth had been a sun, Whiston that it had been a comet, and Buffon that it was a piece struck off the sun; therefore, &c. A French astrologer endeavoured to illustrate the nature of parallax, by pointing to a lady's bonnet; therefore, &c. Voltaire sometimes ridiculed Descartes, sometimes Maupertuis, and in his *delicate* poem *La Pucelle d'Orleans* he ridiculed Newton; therefore, &c. The magnitudes, distances, and rotations of the planets are not *exactly* known; therefore, &c. And, if the followers of Newton should not yield their "romantic" notions to all this weight of reasoning, let them be reminded, that mathematical demonstration is not applicable to moral subjects; for it thence follows indubitably that "the astronomical system of Copernicus and Newton is impossible."

Notwithstanding, however, the cogency of these arguments, and who amongst the "stupid admirers of the fabricator of worlds" can resist them? M. Mercier does not rest his cause upon them alone: he is at least as keen at satire as he is powerful and dextrous in logic; as a proof of this, behold, gentle reader, one of his finest satirical touches. Being unwilling that the most credulous of "the stupid ones" should be longer imposed on, he asks, with a triumphant tone, whether a mathematical point is *round* or *square*, and then relates a delectable anecdote which we are unwilling to spoil by translating:

"Ce point mathématique," me rappelle une aventure assez plaisante.

"Un bon bourgeois de Paris, cheminant au haut de la rue Saint-Jacques, disait, le nez en l'air, à un gascon qui l'accompagnait : Mon ami ? C'est singulier, nous allons toujours en montant, et cependant je ne vois point les tours de Notre-Dame. Cadédis, répondit l'habitant de la Garonne ; tu as la berlue, si tu ne les vois pas. Depuis que nous marchons, elles sont devenues douze fois plus hautes.

"Vous riez aussi, lecteur ; eh bien, les astronomes que les gascons, trouvent réponse à tout."

Since "great wits to madness nearly are allied," we cannot but lament that a man so witty and so wise as M. Mercier, should be unwilling to admit the influence of the moon upon the solids and fluids of the terrestrial globe. He affirms very dogmatically that the attraction of the moon on the waters is a chimera ; but he labours as hard and as awkwardly to establish this point, as though he *felt* the contrary. An old fashioned poet of this country, whom our author would probably class with "*le barbare Anglais Shakspeare*," has long ago sung of,

"The queen of night whose vast command
Rules o'er the sea, and half the land,
And over moist and crazy brains,
In high spring tides at midnight reigns."

And great part of the performance now before us furnishes a kind of living commentary and illustration of these lines. The preface seems more free from the lunar influence than any other part of the book, a circumstance which may be satisfactorily accounted for by referring to its date, "15 Brumaire an xiv." the day *before* the full moon. If the author's sad malady is not entirely confirmed, we would prescribe that, instead of using any more "efforts pour ruiner la chimère du romancier Newton," he spend three days at every *neap tide* in reading attentively the treatise reviewed in the preceding article : this practice, if persevered in for twelve months, may possibly effect a cure, and enable M. Mercier to produce some other work more calculated to amuse and instruct than the present, and less likely to engender that regret which must always be felt when we see respectable talents misapplied.

ART. VI. *Letters to a Young Lady, in which the Duties and Characters of Women are considered, chiefly with a Reference to Prevailing Opinions.* By Mrs. WEST, Author of *Letters to a Young Man*, &c. 3 vols. 12mo. 1l. 1s. Longman & Co. 1806.

MRS. WEST's well-earned reputation must naturally give some degree of sanction to every fresh production of her pen, and ensure some degree of popularity long before the critic has

found leisure to appreciate its merits. Such is the privilege of a *name* in the literary world; and it would be happy for authors, if they took as much pains to preserve, as they do to exert it. Important as it is in the career of literary fame, it may yet be lost by presumption, or by neglecting the means by which it was procured.

We are in some measure disposed to make these reflections from the work before us, in which, although there is much, very much indeed, which demands our highest approbation, the author has indulged her pen in a digressive tediousness which seems to intimate that the public is bound to read every syllable that a popular author chooses to write, and that the "awful tribunal" before which authors used to approach with fear and circumspect brevity, is now superintended by a bench of old women who will be glad to listen to any prattle that may be addressed to them, and who have no other measure of merit than volubility of tongue. We do not, however, mean to urge that Mrs. West has taken up this opinion in its fullest latitude, yet what will our readers think when we inform them that no less than two hundred and twenty one pages of this work are employed on the *Calvinistic controversy*, and above an hundred on the *Unitarians*? Will they not be ready to agree with us, that in preparing a work in which the duties and characters of *women* are the peculiar and exclusive subjects of consideration, it might have occurred to the author that there are many errors into which women are far more likely to fall than those of Calvin and Socinus? But a more particular analysis of the contents of these letters may now be expected.

After a Prefatory Address and a Letter containing an "Introductory Sketch of the Design," both capable of abridgment with great advantage to the patience of the reader, Mrs. West enters upon "The Original Destination of Women," in Letter II. in which she contends, with much good sense, that they are intended to be domestic; that as accountable beings, they must be religious, and should possess a competent knowledge of the world, and of common transactions in business. She compliments them, not without strict justice, as the refiners of morals, and considers their influence as highly important in the fate of nations. This last point, however, is not very happily illustrated by what she terms "the fall of France." We allow that much dissoluteness prevailed among the French women of rank previous to the revolution, but the question is, how far can France be said to be a fallen nation? Surely the language of history will never admit that a nation is fallen which commands every other nation around it, and has extended its empire and influence to a degree which has in former times been perhaps conceived, but certainly never was thought capable of execution. Be this as it may, Mrs. West's original

position cannot be too strongly inculcated on the ladies of rank in Great Britain, who certainly have more in their power, as refiners of morals, than any legislators or laws can pretend to. They have also, as she no less justly remarks, considerable influence on matters of taste, and might, by exerting a proper spirit, reform our public amusements.

The peculiar trials to which the sex are exposed, form part of the topics introduced into this chapter, and are detailed with a true knowledge of the world. The following short passage we shall copy for the sake of the illustration with which it concludes, and which we think uncommonly happy:

“The perplexities which pursue us in the management of our households, belong to that species of vexations which for a time occupy the whole mind, and afterwards appear in so trivial a light that we wonder how we could suffer them to tease us. In weak & frivolous dispositions they are apt to gain such an ascendancy, as to form that very disgusting character, a fretful scold; and sometimes, as the Lilliputians contrived to bind down Gulliver, a multifarious combination of diminutive inconveniencies will entrammel superior faculties.”

On the other hand, the following assertions are too extravagant:

—“An ill-dressed dinner shall not only cloud the temper, but also retard the plans of a statesman; the negligence of a valet may interrupt the formalities of law, or violate the decorums of parliament; the inattention of a clerk or subaltern may suspend the most important naval or military operations.”—

In the author's observations on the other trials *peculiar* to her sex, the reader will find some useful hints on temper, that grand requisite to domestic happiness; and especially on what is called a nervous habit, which is treated with delicacy and yet with impartiality. If we have any objection, it is, that she attributes rather too much to bodily affection, and seems to think that men are more exempted from nervous affections by their athletic frames. Her remarks, however, on sensibility, real and affected, demand the utmost attention of her sex. From this subject, she proceeds to consider women as destined for retired employments, and utterly unfit for the business of public life; and to obviate objections, she offers some remarks on the reigns of Mary I. Elizabeth, Mary Queen of Scots, Mary II. and Anne, but this is one of those digressions with which Mrs. West has unnecessarily loaded her volumes. It ought to have sufficed her to persuade her sex that they were unfit for the professions of the law or physic, without enjoining them to take warning by the fate of queens. In this country, the sovereign power is regulated by hereditary succession, and can never be an object of speculation with any human being out of the royal family. Some of our author's opinions, too, are not

historically just. Speaking of Mary of Scotland, she exclaims—“How must we regret the death of Francis, which banished (Mary) from ‘Fair France,’ and sent her to a kingdom barren of social delights, the haunt of ambition, and the den of morose fanaticism.” This is not the description of Scotland which a person acquainted with the gaieties and gallantry of the Scotch court, would have given, and as to the “morose fanaticism,” it was much such a fanaticism as prevailed in the sister country, and would have been harmless enough if she had not attempted to suppress it by the sword.

From this digression, Mrs. West returns to the more pleasing consideration of the happiness of domestic life, and the security it affords the sex from many vices, intemperance, prophaneness, cruelty, ambition, and dangerous extremes of anger, and concludes the chapter with some remarks tending to prove that women are most disposed to piety; a position in which we cordially agree. It coincides with all observation and all experience, and cannot be affected by the few exceptions of notorious infidelity and profligacy which the present age has presented.

Letter III. treats on “The Change of Manners in the Middle Classes;” comparing past and present manners, our author infers that the greatest change is in the middle orders, much of which is ascribable to female vanity. This is instanced in entertainments, furniture, dress, employments, and arrangements. From a consideration of these topics, she concludes that the views of different ranks, in regard to expenditure, should be different, and proves that the vital part of society is dreadfully injured by extravagance and luxury. Throughout the whole of this chapter, where our author confines herself to general observations and conclusions respecting luxury of manners, it is impossible not to commend the spirit and justice of what is advanced, but as a comparison between past and present manners requires *facts*, we are not a little disappointed by meeting, in lieu of these, with common-place exaggerations and misrepresentations. We shall give a specimen:

“But this insatiable monster, a rage for distinction, is not content with spoiling the comforts of the cheerful regale; luxury has invented a prodigious number of accommodations in the department of moveables; and the mistress of a tiny villa at Hackney, or a still more tiny drawing-room in Crutched Friars, only waits to know if her Grace has placed them in her baronial residence, to pronounce that they are comforts without which no soul can exist. Hence it becomes an undertaking of no little skill, to conduct one’s person through an apartment twelve feet square, furnished in *style* by a lady of *taste*, without any injury to ourselves, or to the fauteuils, candela-bras, consoletables, jardiniers, chiffoniers, &c. Should we, at entering the apartment, escape the work-boxes, foot-stools, and cushions for lapdogs, our debut may still be celebrated by the over-

throw of half a dozen top-gallant screens, as many perfume jars, or even by the total demolition of a glass cabinet stuck full of stuffed monsters. By an inadvertent remove of our chair backwards, we may thrust it through the paper frame of the book-stand, or the pyramidal flower-basket; and our nearer approach to the fire is barricaded by nodding mandarines and branching lustres. It is well, if the height of the apartment permits us to glide secure under the impending danger of crystal lamps, chandeliers, and gilt bird-cages inhabited by screaming canaries. An attempt to walk would be too presumptuous, amidst the opposition of a host of working-tables, sofas, rout chairs, and ottomans. To return from a visit of this description without having *committed* or *suffered* any depredation, is an event similar to the famous expedition of the Argonauts. The fair mistress, indeed, generally officiates as pilot; and by observing how she folds or unfurls her redundant train, and enlarges or contracts the waving of her plumes, one may practise the dilating or diminishing graces according to the most exact rules of geometrical proportion; happy if we can steal a moment from the circumspection that our arduous situation requires, to admire the quantity of pretty things which are collected together, and inquire if they are really of any use."

Such a scene as this, we will venture to assert, without the least hazard of contradiction, never existed but in the imagination of a novel-writer, profoundly ignorant of the manners of the metropolis. Entertainments form a very small part of the extravagance of that class to which this chapter is professedly devoted. They are, indeed, too ready to copy the manners of the great, but not in this absurd manner. They give their children a refined education, they furnish them with the means of pleasure jaunts, and they have long been of opinion that London is pestilential during the season of watering-places, but in all their attempts at genteel life, there will appear very little that is an object of ridicule; in truth all that is required to constitute *manners* among the great is so easily acquired, that we presume it would not be difficult to prove that in the present confusion of ranks, those of the upper have made the most rapid advances. The old jokes at the expence of citizen's villas, Mrs. West ought to have known are now obsolete. The citizen who has any thing of that kind, entertains his friends in a style which, although in some instances it may appear extravagant, is at least not ridiculous. We may remark at the same time, that a writer somewhat conversant with the manners of the metropolis, would have stated as a matter of fact, and explained, a new class of citizens whom increasing trade, personal merit and ingenuity, have raised to a degree of opulence which makes them more liable to be courted than to court the acquaintance of the great, or titled class.

Letter IV. is devoted to the "Absurdities and Licentiousness among Women of Fashion," a very copious subject, on which

our author expatiates with justness of sentiment and correctness of principle. These absurdities and licentiousness are, however, so glaring, and so evidently hostile to national as well as individual happiness, that it requires no very profound knowledge of the laws of virtue and morals to prove them objects of just contempt. We find, therefore, in this chapter, which is rather too long, very little that is new, and nothing that has not been urged before with as much effect. We are happy, however, to find by the conclusion of it, that Mrs. West does not mean to include in her censure *all* the sex who are honoured by the appellation of "women of fashion," for without this declaration on her part, we should have been apt to think that she had drawn her information from newspapers or novels, the authors of which, we can assure her, have seldom any means of gaining a personal acquaintance with the "absurdities and licentiousness" they describe, either in the way of puff or censure.

From this topic we pass, by a transition somewhat bold, to "Religious Knowledge, and the peculiar Doctrines of Calvin." This latter subject is continued in Letter VI.—Letter VII. and VIII. treat of "The Tenets of Rational Christians or Unitarians," and "The Duty of Studying the Scriptures, and on Religious Conformity."

The principal tendency of these chapters is to give that exclusive preference to our established church which our author formerly attempted in her "Letters to a Young Man," and which our readers may readily conceive is strengthened by arguments drawn from well-known and popular writers. Mrs. West's reading appears to have been various, but certainly this part of her work would have been more acceptable to the class of readers for whom it is designed, if she had learned the useful art of condensing. She appears accustomed to pour her effusions upon paper, without order or method, and probably without revision, and this has produced inconsistencies of which we shall take some notice. In her preliminary remarks on the importance of religious education, which are in general entitled to much praise, we soon find the evil consequence of the dogmatic manner operating upon crude materials. In p. 347, vol. i. she tells us that, "A girl with a common capacity, who has received an ordinary education on Christian principles, knows enough to entertain notions that are sufficiently clear to her own judgment, though she may not be able to answer every objection that may be urged against her belief: but adult converts must examine step by step the evidences on which our faith is built, and must be able to confute all gainsaying, before their new opinions can be said to be confirmed. And after they have done all this, they will still have their church to choose; and the pretensions of every denomi-

nation of Christians must be examined before they can properly determine. This is requiring more labours from every *private* member of our congregation, than our ecclesiastical constitutions impose upon those who are to be masters in our Israel. The longest life (allowing for those interruptions which our new instructors cannot pretend to exclude) would not be sufficient to complete these *converts of reason*, who are supposed to be so much preferable to what are scornfully called *hereditary believers*."

Now if these positions mean any thing, they give the preference to such religious instruction as parents usually bestow, over that knowledge which the inquiry and investigation of the individual can procure for him. But how shall we reconcile them with what is thus solemnly laid down in p. 386 that "The first duty of reason, is to examine the evidence and credibility of Christianity, considered as a whole; her next care should be to determine to which of its various sects and denominations it is most expedient to belong." Surely this is coming round to the practice of those parents (against whom our author inveighs with great severity) who are not for filling their children's heads with religious opinions in their *infancy*, but recommend to them to choose their religion when their reasoning powers come to be matured.

By what mistake or oversight Mrs. West could have introduced these *duties of reason* we know not; it appears, however, that she is very unwilling to tell us more on the subject, for she immediately, and, we may almost say, in the same breath, flies off to the advantages of union in the church, and the dangers of heresy and schism, very little of which, we will venture to assert, can be understood without a much more close examination of heresies and schisms than any of her female disciples will be desirous of commencing, or ever hope to finish. In a subsequent passage, too, she seems yet more decidedly to contradict her sentiments on the two duties of reason, for she actually speaks "of the dreadful opinions, that arise out of the abuse of religious toleration; *namely*, that in this land of liberty, EVERY ONE HAS A RIGHT TO CHOOSE HIS RELIGION!" And does this lady really deny such a right, or which is much the same, call it an *abuse* of religious toleration? If so, we should be glad she would inform us in what the *use* of toleration consists? And, in return for so great a favour, we will advise her to expunge in her next edition every passage in which she makes any appeal to the reason or common sense of her readers.

With respect to the Calvinistic controversy, which occupies so large a portion of this work, we have already hinted that we are at a loss to conceive for what purpose it is introduced; our readers cannot be ignorant that the controversy to which we allude, is that which was excited by Mr. Overton's "True

Churchman ascertained," and has been for some time carried on between that gentleman and his friends on the one hand, and Mr. Daubeney, Dr. Kipling, and certain periodical critics on the other. It is from the latter that Mrs. West has imbibed all her zeal, and taken all her knowledge, but we are sorry to add, that with the assistance of multifarious extracts, both her premises and conclusions appear very inconsistent, and we apprehend that the champions of the cause she adopts will not think she has brought any vast acquisition of argument.

In the very outset of this tedious declamation, for such it is, we meet with a correction of Cowper which itself stands very much in need of correction. Cowper says in one of his letters published by Mr. Hayley, "The divinity of the reformation is called Calvinism, *but injuriously*; it has been that of the church of Christ in all ages. It is the divinity of Paul and of Paul's master, who appeared to him in his way to Damascus."—On this our author asks, "Does the letter from which this extract is taken deserve praise, either for liberal ideas, enlarged information, or correct expression? When were the peculiar doctrines of Calvin the religion of the church, unless we bound the church to his immediate partizans? &c. &c."

We appeal to our readers whether any perversion of words can be more glaring? Cowper says that the divinity of the reformation is *injuriously* called Calvinism. So say the present literary opponents of Calvinism. Cowper adds—"because it is of higher origin." Yet, with such plain language before her eyes, Mrs. West derives from it an opportunity to run into invective, and to question not only the liberality of Cowper's opinions, but even the correctness of his expression. It is plain that Cowper, like every liberal man, wishes to get rid of nicknames, those pests of religious controversy, and asserts what all ecclesiastical history proves, that the reformers did no more than bring back the opinions of the church to their original simplicity, not by making any thing new, but by removing the superadded errors of popery.

With respect to what is here advanced against Calvinism in general, we have no inclination to remove a cause to our tribunal, which has been so satisfactorily discussed and decided in other quarters. We have ever been and are still, at some loss to conceive what good and useful purposes can be effected by the clamour which has for some time prevailed on this subject. The Calvinists are, perhaps, a numerous, and may, for aught we know, be an increasing people, but they appear quiet and orderly. Calvinistic doctrines are preached in the church, and all the difference we can observe is, that such churches are unusually crowded. One of the most able opponents of these principles has allowed that a Calvinist *may be* a true churchman. But this is a concession which Mrs. West has over-

looked, and we must therefore inquire into the causes which have particularly roused her zeal against Calvinism. Has it any tendency hurtful to church or state, religion or morals? Mrs. West says:

“ We will first observe, that preaching Calvinism, as Christianity, must lessen the influence of pure religion, except in weak and depraved minds. One of the offices of reason, as we have before remarked, is, to judge by the tenor of the message, whether it comes from God. Now, whatever diminishes our sense of moral obligation, is contrary to those preconceived notions of the justice and goodness of the Deity which revelation is intended to confirm. To say, therefore, that the elect cannot sin, or, what is nearly the same, that their sins will not make them *forfeit* divine favour, or, that the reprobate, do what they will, cannot *attain* it, impeaches the attributes of God, and weakens the moral feeling in man. A confused understanding may blunder upon this notion, and really believe it to be tenable; but a depraved heart will cling to it as a defence of its own enormities.”

It appears from this, then, that her chief objection is to the Antinomian tendency of Calvinistic preaching, but the Antinomians are the smallest sect now existing in the Christian world, and their presumptuous doctrines are denied by every Calvinistic writer we know. And as to morality, or works of the law, perhaps no denomination of Christians require a closer attention, or are more *puritanically* strict in their conduct. It is worse than idle to bring a few notorious instances in proof of the contrary. Wicked men may pervert Scriptures, as well as human opinions, and our author says with great justice, in another place, that “ we are not to transfer the sayings or vices of any individual to the whole party to which he belongs.”

But if what Mrs. West advances concerning the tendency of Calvinistic principles be true, what are we to understand by the following assertion which treads on the heels of the above extract? “ All controversies on points which are mutually allowed to be not essential to salvation are much to be deprecated, as they engender violent animosities, &c.” Are we to understand that the Calvinistic doctrines are those “ points which are *mutually* allowed to be not essential to salvation?” If so, we have a worse opinion of the zeal by which the Calvinists have lately been opposed, than we could conceive it deserved. The Anti-Calvinists have not been fighting with an enemy whom it was their duty to conquer, but have been firing at a target for silver cups and medals.

Still as our author has asserted the insignificance of the subjects in dispute to salvation, she is aware of a question that may be put, and thus anticipates it. “ Some may here ask, is the blame of controversy then all on one side? Why does not the church give up these disputed points, and adopt what

her adversaries require?"—By the way, the Calvinists tell us that they require nothing more than the privilege of believing that some of the doctrines called Calvinistical are to be found among the thirty-nine articles. But Mrs. West's mode of answering these questions is truly curious. "It may be answered, that in these realms she (*the church*) is the constituted guardian of the national religion, and is therefore legally *empowered* to execute the divine command of 'contending earnestly for the faith once delivered to the saints!'"

One great error into which Mrs. West has fallen, is, her supposing that Calvinists must be dissenters from the church. There is no necessity for any such dissent, while Calvinism is allowed to be preached in the church. Mrs. West ought to know that the church of England in all ages has had a certain, perhaps not a great, number of Calvinistic clergymen, who have been as zealous for her discipline and form of government as their more numerous brethren, and would as manfully oppose innovations in either. With regard, therefore, to what she advances about itinerant preachers, illiterate mechanics, &c. however just in itself, it has no connection with the subject, unless it may perhaps be necessarily a part of Mrs. West's plan to guard her sex against dissenters and methodists.

In Letter VII. "On the Tenets of Rational Christians, or Unitarians," she enters upon a very long defence or proof of the doctrine of the Trinity, but even now she digresses into another opinion respecting the Calvinists, which shows that she is much unacquainted with that people. "The repeated admonitions that have been given to parents, to avoid making their children bigots, or teaching them mysteries before their reason ripened, has caused young people to be trained up in such ignorance of the faith which they profess, as would have astonished every age since the Reformation. *To this*, I am *persuaded*, we must ascribe the recent progress of Calvinism." If Mrs. West knew any thing of the Calvinists, she never could have hazarded a persuasion so perfectly groundless. They are remarkable for instilling ~~the~~ abstruse doctrines of Calvinism into their children as soon as they are capable of reading, and their usual vehicle is the Westminster catechism.

But a more important instance of want of knowledge on this subject, because joined with intemperate zeal and injurious imputation, appears in Letter VIII. Mrs. West insists upon preserving the church services of the 5th of November and January 30th, the first because the restraints on the Roman Catholics are yet necessary to be kept up; and for preserving the observance of the thirtieth of January, her reasons are expressed in these words;

Vol. II. P. 289.—"We should also know, from ^{an}incontestible evidence, that the attachment of Calvinism to the limited

monarchy of this realm, proceeds from more than regard to expediency, or resentment at having been deceived by those airy vows to liberty, which a fortunate marauder long since gave to the winds, before we can permit her to stand (as she demands to do) by the side of episcopacy, as a twin supporter of the English throne."

In a note on this passage, we are told that "The author alludes to the attempts to abolish the Test and Corporation acts in England." Her meaning, therefore, is that we must be certain that Calvinism includes a sincere attachment to limited monarchy, before we can *permit* her to stand by the side of episcopacy as a twin supporter of the English throne, and this *permission to be loyal* is the repeal of the test and corporation acts. Such a strange opinion surely proves that Mrs. West's acquaintance with the present state of religious controversy is as confined, as her notions of state and church government are confused. The attempt to procure the repeal of the test and corporation acts has been made at various periods, but whichever of these periods Mrs. W. chooses to fix upon, it would be very easy to prove that the Calvinist dissenters had a very small share in the application; but as this is a question which concerns the dissenters only, we shall leave them to set the lady right in their own way. It is more important that she should be informed of a fact which overthrows all her declamation on the political dangers of Calvinism, namely, that rank and decided Calvinism has been *permitted* (we use her condescending expression) for above a century to stand by the side of episcopacy, as a twin supporter of the English throne, and has proved a supporter worthy of the great cause, a supporter that, in times the most trying and critical, has furnished bravery to the field, and wisdom and loyalty to the senate. Need we add, for her farther information, that we allude to the sister kingdom of Scotland, whose established religion, sanctioned by the oath and special protection of each British sovereign on his coming to the throne, is—not moderate Calvinism, but Calvinism in what is reckoned the extreme. In that nation, then, setting aside all hacknied stories about itinerant cobblers and taylor, we have a fair opportunity to decide on the effects of Calvinism on a whole people, and during a whole century. Let those effects be examined by any of the tests our author has proposed, and let us see what it has produced. Let her look at the state of morals, and of the influence of religious impressions among the lower orders of that nation, their industry and integrity as servants or mechanics, and their loyalty as subjects, and then weigh in her own mind the necessity of echoing the temporary clamour of the day, and filling up nearly a third part of this work with second-hand discussions and invectives against the Calvinists.

We have perhaps dwelt too long on a subject of this nature, but in the writings of a popular author, misrepresentations demand more attention than usual; and the present is surely not the time to excite or to continue animosities against any of the classes of society that seem united in the common cause. For the opinion of the Calvinists we cannot be supposed particularly interested, but they are entitled to justice, and it surely would have been more for Mrs. West's reputation as the tutor of the female sex, had she left their opinions and their prejudices to be bandied in the pamphlets from which she has derived her scanty information; and confined herself to subjects in which her sex are exclusively concerned.

(To be Concluded in our Next.)

ART. VII. *New Observations on the History of Bees*, by FRANCIS HUBER. *Translated from the Original.* 12mo. pp. 300. 5s. 6d. London, Longman & Co. Edinburgh, Anderson. 18c6.

THE useful industry and remarkable instinct of bees rendered the investigation of their nature an early object of attention with the naturalist. The subject is so curious and generally interesting that it has often been pursued with a kind of impatience. Each inquirer, eager to discover something new, has not always taken the necessary time or pains to establish the accuracy of his observations or the justness of his conclusions. He has often reasoned from a partial view of his subject, and this, as may be supposed, has been the fertile source of error. In natural history, however, as in other sciences, by the way of error we arrive at truth; for every error refuted brings us a step nearer to our object. A great part of this work is employed in correcting several mistakes which have been circulated by means of some popular and justly celebrated treatises on the economy of bees. It is in the form of letters to the celebrated naturalist M. Bonnet.

The first subject of which M. Huber treats is the impregnation of the Queen Bee. On this point different opinions had been entertained by naturalists of high reputation, according as the appearances varied which fell under their observation. Swammerdam, who could never, after the most unremitting attention, observe a real copulation between a queen and a drone, concluded that copulation was not necessary for the fecundation of the eggs. He then had recourse to a conjecture which, certainly, was not very worthy of his industry and his talents. Having remarked that the drones at certain times exhaled a very strong odour, he considered this odour as an emanation of the *aura seminalis*, or the *aura seminalis* itself, which effected impregnation by penetrating the body of the female. This conjecture he thought derived considerable strength from the circumstance that the disproportion between the male and female organs was such that

he could not believe copulation to be possible. This conjecture, likewise, appeared to account for the great number of males of which there are often from fifteen hundred to two thousand in a hive. *Reaumur*, however, was of a different opinion, and refuted the hypothesis of *Swammerdam* by just and conclusive reasoning. Yet he neglected a pretty obvious experiment which has been employed by *Huber* to put the matter out of all doubt. All the drones of a hive were put into a tin case perforated with minute holes by which the odour might escape, while the organs of generation were prevented from passing through. This case was put into a well-inhabited hive completely deprived of other males. The queen remained barren and, therefore, impregnation is not effected by the odour. The conjecture, even on the face of it, was extremely suspicious, as it left the organs of generation both in male and female of no use. But though *Reaumur* thought that the actual copulation was necessary for the fecundation of the eggs, he does not venture to state his opinion as a certainty, because after having frequently confined virgin queens with drones of all ages, he never could observe an union so intimate as to be called copulation, though the female made several advances to the males. The same experiment was made by *Huber*, and the same result was found, which was confirmed by the continued barrenness of the queen. But the observations of *Mr. Debrow*, an English naturalist, seemed to have elucidated the mystery, the result of which observations was that the drones fecundated the eggs after they were produced, in the manner of fishes. Specious as this explanation appears, it was rendered completely nugatory by one circumstance to which *Mr. Debrow* did not advert, which is, that from September to April the hives are generally destitute of males, and yet the queen lays fertile eggs. What led *Mr. Debrow* to form this opinion was the discovery of what he thought the spermatic fluid of the males. His experiments were repeated by *Huber*, who found that what *Mr. Debrow* had considered as the spermatic fluid was in fact not such. But then it might be said that when the hives, where there were no males, contained fertile eggs, the eggs must have been impregnated by the fluid brought by the bees from other hives. To settle this point *Huber* inclosed a swarm of bees for some months in a hive with honey and combs, leaving only very small apertures for the admission of air. The result was that young ones were produced as usual; so that the hypothesis of *Mr. Debrow* was completely set aside.

M. Hattorf, a naturalist of some celebrity, was of opinion that the queen was fecundated by herself. His reason for it was the result of an experiment. He put a virgin queen in a hive from which he had excluded all the males, yet the queen laid eggs which became worms, and his conclusion was that

she must have fecundated them herself. But in his experiment he had not taken any precautions to prevent males coming from other hives which they very often do. Huber repeated the experiment with the same degree of caution, and upon examination found that four males had got into the hive. M. Huber, however, during his researches to ascertain what credit might be due to these opinions, found reason to conclude that the queen must be impregnated in the air. He confined queens taken at the moment of their birth, some in hives from which the males were excluded, and others in hives where the males were very numerous. In all these cases the queens remained sterile, whence it appears that the Queen and Males do not copulate in the hives. Being thus led to think that impregnation took place without the hives, he together with his assistant watched the departure of the males from the hives, which usually takes place at the warmest time of the day, because if the queen was impregnated in the air, instinct would no doubt make her leave the hive at the same time. This conjecture they found invariably verified, and it received additional confirmation from the fact that, after these excursions, the queens returned with the last rings of the body open, and with the sexual organs distended and filled with what appeared to be the seminal fluid of the males. In two days after, though confined to hives from which males were carefully excluded, they began to lay fertile eggs. This seems to account sufficiently for the great number of males in each hive, for had there been only two or three, the queen could not readily meet with any of them. From all these circumstances M. Huber concludes that copulation is necessary for the impregnation of the queen, and that this must take place without the hive. His experiments on this subject have been numerous, and conducted with the greatest accuracy; and it must be confessed that his conclusions are fully proved. His opinion on this subject acquired additional strength from the circumstance that female ants are obliged to leave the ant hills to be fecundated.

His experiments led to another remarkable discovery in the effects of retarded impregnation. He found that when the queen received the male within the first fifteen days of her life, she laid the eggs of drones and workers; but if impregnation was retarded till the twenty-second day she then laid the eggs of drones only. He retarded the impregnation of the queens in a variety of instances, and always found the results the same. A queen whose impregnation has not been retarded, lays the eggs of workers only during the first eleven months. What becomes of these when impregnation has been retarded? Perhaps, like some vegetable seeds which lose the capability of germination from age, these eggs may lose the capacity of being fecun-

dated by the seminal fluid. This, it is, certain, is a most singular fact, for in no other instance has it been observed that retarded impregnation has been attended with any other effects than sterility. Experiments, however, ought to be made on those insects that are most analagous to bees, as it is probable that in some of these the same property may be discovered. The queens too whose impregnation has been retarded, become defective in their instinct, and lay their eggs in any cells whether suitable or not. In the natural state the queens, when they cannot find suitable cells, retain their eggs till they are so oppressed as to be forced to let them fall out at random. It is worthy of remark too that when the eggs of males are produced by the queen, the workers begin to construct royal cells. In cases of retarded impregnation the queen lays the male eggs even in the royal cells, and what is singular is that the instinct of the workers seems in this instance defective, for in the natural state they can accurately distinguish the male worms from those of common bees, as they never fail to give a particular covering to the cells containing the former, but they can no longer distinguish the worms of drones when laid in the royal cells, and give them the same treatment in every respect as they give to the royal worms.

M. Schirach had discovered that in some hives the whole brood consisted of drones, a circumstance which he ascribed to vitiated ovaries, though he could not find out the cause of this vitiation. To prevent the destruction of such hives he fell upon the expedient of removing the queen that laid male eggs only and substituting another. In order to be enabled at any time to do this it was necessary to procure queens at pleasure, and in endeavouring to effect this purpose, he made a most curious discovery. He found that when bees are deprived of their queen they have the power of converting the worms of common bees into queens, which they do by supplying them with a particular kind of food in great abundance, and enlarging the cells. Schirach was of opinion that worms only of a particular age could be used for this purpose, but M. Huber found, from a variety of experiments, that worms of any age would answer the purpose. M. Huber also made a variety of experiments with a view to ascertain the truth or fallacy of Mr. Reims's assertion that some workers lay fertile eggs. The fact was established beyond the possibility of a doubt, for when a hive was deprived of its queen, some of the workers immediately began to lay, and their eggs produced worms, and it is singular enough that these are always the eggs of males.

In order to have some explanation of this curious fact it is necessary to observe that common bees must be originally of the female sex, and, as has been already remarked, the worms of common bees may be converted to queens by supplying them

with the royal food. Nature has given them the germs of ovaries which may be expanded upon their receiving a certain aliment when worms. Now, the bees in conveying the food to the royal cells must drop some of it about the surrounding cells of workers, and this is found to be the fact. This is eaten by the worker's worms in sufficient quantity to render them in some measure fertile without absolutely converting them into queens.

Reaumur conjectured that when two queens were placed in one hive, there was a mutual attack, though he never observed the combat, and that one of them perished. Schirach and Reims, on the other hand, were of opinion that, when a stranger queen was introduced into a hive, the workers stung her to death. The experiments of Huber, however, have confirmed the conjectures of Reaumur. The result of these experiments, which he repeated in every way that could possibly be imagined, was, that when a queen was wanted in a hive, and the workers had prepared several royal worms to supply this want, the first queen that issued from the cell instantly rushed to all the other royal cells and stung her rivals to death if they were perfect. If they had not come to their perfect state she only opened the cells and the worms were destroyed by the workers. When a stranger queen was introduced into a hive the bees clustered round both her and the reigning queen so as to prevent their flying from each other, but the clusters immediately gave way when the queens manifested a disposition to approach, which they at last always did till one of them perished, leaving her rival to reign. These combats always took place whatever might be the state of the queens, whether barren or fertile, or whether one was barren and the other fertile. It seems certain that the workers never sting any queens, and nature appears to have established these single combats for this reason: it is necessary that a hive should have one queen; but if, in cases where two or more queens appear at the same time, the workers were to sting any of them, it might be possible that all the queens would be destroyed. This, however, is wisely provided against. The circumstance which misled Schirach and Reims led M. Huber to discover a new feature in the polity of bees. In the natural state of hives there can be no supernumerary queens except when several issue from the royal cells at the same time. A combat must then decide which of them shall reign, or some of them may escape with a swarm. But no stranger queen can gain admission to a hive where there is a reigning one except when the observer introduces her by force. The bees have a guard night and day at the entrance of the hive, and if a stranger queen attempts to penetrate into it they immediately cluster round her and confine her till she perishes from hunger or

want of air, but they never sting her. This circumstance, however, of the bees clustering round was what led Shirach and Reims to imagine that the workers stung the stranger. M. Huber in his experiments on the reception of stranger queens was induced to examine what would be the treatment of a stranger queen in a hive wanting a reigning one. When the reigning queen is removed the bees do not immediately observe it, and the work proceeds as usual, but in a few hours they find their loss, and the greatest tumult and confusion instantly ensues. If the queen is restored, they immediately *recognise* her and resume their labours. But if instead of their own queen a stranger is attempted to be imposed upon them for the first twelve hours, they cluster round her till she perishes, in the same manner as if they had their own queen still among them. If eighteen hours elapse before the substitution of the stranger, she is treated in the same manner, but the bees leave her sooner and she sometimes escapes with life and reigns in the hive. But if twenty-four hours elapse before the substitution, she is well received and reigns from the moment of her introduction. If no stranger is substituted, then they begin the construction of royal cells and the conversion of common worms into queens as already described.

With respect to the formation of swarms M. Huber has made many curious experiments. He found that the first swarm was conducted by the old queen immediately after laying her male eggs, at which time the bees construct several royal cells. As hives only swarm in fine weather it happens that a great number of bees are in the fields, a wise provision of nature, otherwise the hive would be almost deserted. Besides the old queen at her departure leaves a great number of workers worms, and eggs, and by these means the hives are left sufficiently populous and sometimes in a condition to throw out one or two more swarms. The second swarm is conducted by the queen who first issues from the cell. She endeavours to destroy the other royal cells, but is bitten and beat off by the workers, and after occasioning a great deal of agitation she at length flies off with a swarm. This is repeated as long as the hive can afford to send off new colonies. At length the royal cells become more slightly guarded. The queens escape about the same time, and fight till only one remains, who reigns in the hive. This exhibits a wonderful provision of nature for the multiplication of the species. If the old queen remained in the hive all the young ones would successively perish by her superior strength, and the species would not be multiplied, and therefore it is that she always conducts the first swarm. It will be observed that bees never prevent the queen from destroying the royal cells if, as in the substitution of a stranger queen, there should be any in the hive, except at the

period of swarming, when young queens become necessary for the multiplication of the species.

The treatise concludes with some interesting observations on the management of bees, and the production of artificial swarms by means of a peculiar sort of hives which the author found of great advantage in experiments. He first used glass hives so thin that only one comb could be formed perpendicular to the horizon. By this means he had an opportunity of observing the motions of every bee. But the instinct of bees always leads them to build parallel combs, and if left to themselves they will form several combs perpendicular to the plane of the hive. To prevent this, it is only necessary to fix in the hive a piece of comb perpendicular to the horizon, and the bees will follow the plan. As an improvement on this hive, he constructed one consisting of several deal frames with a piece of comb in each, and joined them by hinges in such a manner that he could open and shut them at pleasure like a book, and inspect every comb. The method of forming artificial swarms is by dividing these leaf hives, and fixing an empty division to each half, taking care to confine the bees remaining in the half deprived of the queen for twenty-four hours till their agitation ceases, and they begin to prepare the cells for a new queen. By brushing the bees away from each separate comb, which may easily be done, the honey may be procured without destroying the bees.

We have read this interesting treatise with uncommon satisfaction. Nothing could exceed the patience and accuracy with which the author has conducted his experiments, or the perspicuity with which he has explained them. He sometimes indulges in conjecture, but he does so much less frequently than most who have written on the subject, and his conjectures are, besides, generally very sensible, and always stated with modesty. We have seldom found so much information in so small a compass. The style of the translator is not always strictly correct, but it generally possesses the merit of being simple and perspicuous. The admirers of nature are certainly under great obligations to him for giving a more extensive circulation to this valuable work.

ART. VIII. *The Origin of the Distinction of Ranks: or, An Inquiry into the Circumstances which give Rise to Influence and Authority in the different Members of Society.* By JOHN MILLAR, Esq. Professor of Law in the University of Glasgow. *The Fourth Edition corrected. To which is prefixed an Account of the Life and Writings of the Author.* By JOHN CRAIG, Esq. 8vo. pp. 430. Edinburgh, Blackwood; London, Longman & Co. 1806.

THIS edition of the treatise on the distinction of ranks deserves the attention of the reviewer only on account of the life

of the author, by which it is accompanied. In other respects it differs not from those which have preceded. So great, however, is the importance of this author, that the first detailed account of his life, which has been offered to the public, ought not to pass without examination.

We shall not attempt an abridgement of it, because, in fact, a naked enumeration of dates would be as dry in our Review as in the pages of the author. With regard to the early part of Mr. Millar's life, the materials must either be very scanty, or his biographer has been very negligent in collecting them. It appears to us that few biographers have the same opinion which we have formed respecting the importance of the early part of life. When a man has risen to great intellectual or moral eminence, the process by which his mind was formed is one of the most instructive circumstances which can be unveiled to mankind. It displays to their view the means of acquiring excellence, and suggests the most persuasive motive to employ them. When, however, we are merely told that a man went to such a school on such a day, and such a college on another, our curiosity may be somewhat gratified, but we have received no lesson. We know not the discipline to which his own will, and the recommendation of his teachers subjected him. We may conclude that young Millar studied hard, from the effects which afterwards appeared. But we are not introduced to the particulars of his studies. We have no hint with regard to the circumstances which kindled his ardour, or those by which the flame was fed. This is the matter of primary importance in the life of any man. To this is owing whatever excellence he may discover in the labours of Science, or the active business of mankind. With regard to this important particular much more we think might be discovered by those who write the lives of eminent men, near the time when they flourished, than we generally find. At any rate, in whatever obscurity the causes of their ardour might remain, the degree of it which they exhibited in early life might in most cases be pretty accurately described, as well as the direction in which it impelled them. We might learn the studies in which they delighted, the books which they chiefly perused, the hours which they were accustomed to give to labour, and those which they resigned to relaxation; even the nature of the sports in which they indulged, might be a circumstance frequently not unworthy of regard. The people among whom an eminent man spent the days of childhood and youth; the character of his parents and teachers; and the stile of behaviour which they manifested towards him, ought always to be an object of peculiar attention. Our biographers, like our historians, aiming only at the magnificent, seem to think that the occupations and character of the school-boy are altogether be-

low their notice. But if the business of education be of that importance which we suppose, their mistake is egregious. If too our knowledge with regard to education, our knowledge of the means by which intellectual and moral excellence may be communicated, is so imperfect, of what consequence should it not be deemed, to obtain the most minute information with regard to the means actually employed in producing those instances of great talents and virtues which have really appeared?

Perhaps the biographer of Millar ought not to be particularly blamed for a defect which is common to him with almost all the writers of lives; who, giving us sometimes plentiful details respecting the private occupations, amusements, and companions of the grown man, abstain completely from those of the boy; though on those of the boy the most important effects of his after life depend, and those of the grown man must generally have hardly any effects at all. But if we forbear from censure, we have here certainly nothing to praise in Mr. Craig. His information, in regard to the early life of Professor Millar, is as defective as can be. We are told that his father and uncle were very good people. But with the exception of the remark that his uncle, with whom he spent a great part of his time, was fond of talking on Scotch law, we are not gratified with one circumstance to which we can trace the ardour for study which raised him to eminence, or the course of inquiry to which his mind was directed.

This meagreness of detail continues till the appointment of Mr. Millar to the office of professor of law in the university of Glasgow. In the mean time, indeed, we are told he derived great advantages from being about two years tutor to the son of Lord Kames, and from enjoying the conversation of that ingenious and philosophical lawyer. This circumstance is stated on the authority of his pupil, the son of lord Kames, who must have been so young, that we cannot suppose him to have known, or to remember much about the matter. And if in this case the tutor enjoyed much of the conversation of his employer, it was a very unusual phenomenon. We are inclined to think that fully as much stress is laid on this circumstance as it deserves.

Here too it is stated with great formality that Mr. Millar, about this time, had an opportunity of cultivating the acquaintance of Mr. Hume; though it is acknowledged that this intercourse, which was never intimate, and in a very short time ceased for life, never led to any thing except Mr. Hume's sending his nephew to study under the celebrated professor of Glasgow; a circumstance, probably very little determined by their previous acquaintance. But there is another circumstance which may perhaps have given this intercourse dignity

in the eyes of our biographer. The metaphysical system of Mr. Hume, for which he seems to have great favour, was, he tells us, adopted by Mr. Millar and retained through life. We have no doubt he would think it hard to be blamed for not expressing his disapprobation of this system; since he professes only to deliver without criticism the sentiments of Mr. Millar. But we think he had no occasion to go a step farther in this case, than he has done in most others, and offer himself as the defender of Mr. Hume's doctrine. There is however nothing very dangerous in his defence. He has only repeated the shuffling and unmanly charge of Mr. Hume; that his antagonists had directed all their attacks against his *Treatise of Human Nature*; as if some undue advantage had thus been gained; as if every one of his peculiar doctrines was not repeated in the essays; or as if his antagonists had only disputed about the *words* of his treatise. We know not one of his antagonists, and we are pretty well acquainted with the most important of them, whose objections lie not to his *doctrines*, in whatever *words* they may be expressed; whether in the more undisguised and bold language of the *Treatise on Human Nature*, or in the more artful and shaded language of the *Essays*. Mr. Hume therefore knew that he was advancing a false charge, when he insinuated any unfairness in his antagonists for attacking the *Treatise on Human Nature*. But he knew it was a specious accusation, and would have its effect with those who knew little either about his *Treatise on Human Nature*, or his *Essays*. We acquit Mr. Craig of any dishonest motive in repeating the charge; for we believe he took it for granted there must be force in it because Mr. Hume advanced it. But as for the knowledge and judgment which could sanction the repetition, we leave them to the consideration of the public.

As we regard the repetition of Mr. Hume's charge, at this day, somewhat in the light of a phenomenon, we will quote the passage entire.—“In saying that Mr. Millar adopted Mr. Hume's metaphysical opinions, I allude chiefly to those contained in his *Essays*. It is not a little surprising, that, even after this author had expressly stated his desire that these writings alone should be considered as containing his philosophical opinions, his opponents should still continue to refer to the *Treatise of Human Nature*; a work of equal or perhaps still greater ingenuity, but wanting the elegance and accuracy of expression, which distinguish Mr. Hume's later publications.”—He alludes, he says, to the metaphysical opinions of Mr. Hume, which are contained in his *Essays*. Will he, then, have the goodness to point out those opinions, contained in the *Treatise of Human Nature*, which are not contained in the *Essays*, and to which he does not allude? If he can point out any such, and shew that to them Mr. Hume's opponents

have addressed themselves, we will grant there is force in his charge. But if it turn out that in fact there are none of that description, we are then left to consider whether the accusation proceeds from ignorance or unfairness. He says it is peculiarly surprising, that even after Mr. Hume advanced this charge, his antagonist should still go on in the same course. The attack here is particularly unfortunate. The principal, if not the only authors who have written against Mr. Hume since that time are Dr. Reid, in his *Essays on the Intellectual and Active Powers*, and Mr. Stewart. The mark at which the arrow is aimed is therefore pretty distinct. But be a little explicit, Mr. Craig. Do not involve yourself in a general expression, of which we can make nothing but that you mean to blame. Specify some particulars that we may know to what we may reply. What opinion has Dr. Reid extracted from the *Treatise of Human Nature*, on which to comment, and which is not contained in the *Essays*? Point it out without subterfuge; or allow us to conclude that your repetition of Mr. Hume's accusation is truly contemptible. You seem to tell us yourself that the chief, if not the only difference between the *treatise* and the *Essays* is in elegance and accuracy of expression. Is it then merely a criticism on the *style* of the *Treatise of Human Nature*, that we find in Dr. Reid's essays? The truth is that Dr. Reid, and the other great opponents of Mr. Hume's doctrines, have found it convenient, at times, to quote the *Treatise of Human Nature* rather than the *Essays*, not because the same doctrines might not have been produced from the *Essays*, but that the expression of them was more explicit in the *Treatise*. Besides all this, however, did Mr. Hume by telling us he wished his essays only to be considered as the record of his opinions, mean to say that his *Treatise of Human Nature*, which was still before the public, and still liable to be read, ought not to be criticized? If a decision of this sort were to be held legitimate, it would afford a very favourable opportunity for propagating error; and would be an easy mode of procuring a passport for a book fraught with any errors one might chuse to disseminate.

In assigning the motive which induced Mr. Millar to prefer the peaceful situation of professor of law in a provincial college, to the hopes of attaining the honours, by prosecuting the active business of the profession, we were rather amused to find the great stress laid upon his marriage, as if, with the reputation he had already acquired, the means of maintaining a family could appear to him doubtful. We can see one motive truly noble, and worthy of a mind like that of Millar. Looking to the fair chance before him of attaining all the distinction and emoluments to which the profession of the law in his own country leads, he resolved to abandon them all; be-

cause he saw that the pursuit of these objects was inconsistent with the inquiries into the grand subjects of legislation and government, which he had begun to prosecute, and on which he set a much higher value than on any power or riches which could be derived to himself.

The delineation of Millar's most admirable and important labours in his office of professor is full, and pretty satisfactory; though in several places, still, the ideas conveyed are not very clear. We are at a loss, for example, after all that Mr. Craig has said, to understand the peculiar view of jurisprudence which Millar took. The foundation on which he rested our moral judgements is pretty distinctly explained, and is sufficiently absurd. We are sorry that we cannot form a more distinct conception of his speculations on the rest of this subject, which we have no doubt were of a very different importance. We have a much more complete idea of his Lectures on Government from the outline here exhibited. Upon the whole, if we may judge from the specimens submitted to the public, in the two works—on the distinction of ranks, and on the English government, and from the importance and extent of the subjects comprehended in the lectures of Millar, we shall be disposed to reckon them among the most instructive things that ever were offered to the attention of youth. To have been a pupil of Millar must have been an advantage of no ordinary sort.

The delineation of Millar's domestic and private life is equally meagre and unsatisfactory with that of his early years. We are told that he was married and had sons and daughters, and that he was truly a good man, which we could easily have believed though we had not been told it. One of the principal sources of information, however, on this head, seems to have been wanting. Mr. Craig informs us that it was a rule of Millar's to have hardly any correspondence, and as much as possible to have his letters destroyed.

It was not without indignation that we read the biographer's attempt to vindicate the character of this great political philosopher from the aspersions in the latter years of his life. To suppose that the worthless imputations of a persecuting and barbarous period, which is a disgrace to our history, should leave any stain on the memory of so sound a philosopher and so virtuous a man, for the hand of any one now to wipe off, is to offer an insult to those of us who have survived those humiliating scenes.

ART. IX. *A Tour through Asia Minor and the Greek Islands, With an Account of the Inhabitants, Natural Productions and Curiosities. For the Instruction and Amusement of Youth.* By C. WILKINSON. 12mo. pp. 430. 6s. Darton & Harvey. London, 1806.

FROM the title page to this volume one is led to expect an original tour through Asia Minor, but this, whether it be intended or not, is a deception, for we soon find that it is only a selection from various travellers who have given an account of that country. This plan of a selection, however, for the information and amusement of young people is by no means to be disapproved of, and therefore, the only question is relative to the execution. If this should be tolerable, as Asia Minor has been the scene of so many interesting occurrences, the work cannot be entirely without value.

The journey is supposed to be performed by Col. Winterton, accompanied by his two nephews. The travellers sail to Constantinople, then to the Gulph of Nicomedia in the sea of Marmora. Having landed at Nicomedia, they proceed southeast to Bursa. They then join a caravan, and advance northward to Boli. From this they proceed eastward at some distance from the shores of the Black Sea, and cross the river Halys for Amasia. Approaching to the Black Sea they advance still farther east to Trebisonde, and from thence to Teflis, the capital of Georgia. From Teflis they turn to the south, and proceed along the eastern boundary of Asia Minor through Erzerum, Diarbekir, and Mosul, and sail down the Tigris to Bagdad. Having examined the ruins of Babylon and other objects of curiosity, they turn westward, and, advancing through Mesopotamia and Syria, visit the ruins of Palmyra, and some of the most remarkable cities of Palestine. They then finish the tour with a visit to several islands of the Archipelago, having thus completed the circuit of Asia Minor.

A brief description is given of the manners of the inhabitants in the different places through which they passed, with their commerce and manufactures. As the author had no accidental occurrences to describe, nothing new of his own to relate, he had the greater opportunity to give a correct abstract of what has been done by the several travellers whose works he has consulted. His sole intention seems to have been to collect the descriptions of the countries and their inhabitants, almost entirely excluding every thing like remark, inference or observation. If, as was doubtless the case, his object was to render his book instructive to his juvenile readers, he has certainly mistaken the means. Descriptions either of places or persons, when they descend to very trifling and useless minutiae are tiresome and disagreeable, and doubly so when they are never relieved by any variety. Even young people, whatever may be

thought to the contrary, will not be the less entertained by what they read, because they may happen to understand its use and purpose. If they are made to comprehend the design of the information which they are desired to acquire, and to perceive the great ends to which it may be subservient, they have a strong motive to exertion; the way instead of being more rugged becomes more smooth as they advance, the reward of application is more clearly understood, and the mind is not only expanded by the knowledge received on any particular point, but prepared to derive the greatest possible advantage from any subject to which it may subsequently be directed. But when youth have come to an age capable of understanding any thing at all, it is to the last degree absurd to be satisfied with setting them tasks without explaining to them their nature, and the advantage to be derived to themselves from their labour.

Our author, therefore, has certainly not been fortunate in his attempt to write in the way most likely to engage the attention of youth, and render his book either very agreeable or instructive. It was his intention likewise, no doubt, to render his style plain and simple so as to suit juvenile capacities. He has to be sure rendered it plain enough, but this is all that can be said for it. It never has any thing elegant or attractive; while it is often even mean and trifling. The descriptions are given partly in the author's own words, and partly in letters supposed to be written by the nephews to their parents. But the style is always the same, and this shew of variety serves only to increase disappointment. Still it would have been difficult to have made a selection from different writers on an important subject without producing a work of some value. This volume therefore certainly contains some information, though the advantages which might be derived from it are much diminished by the unfortunate manner in which it is communicated. The most useful mode in which the book can be employed is to put it into the hands of youth when studying the geography of Asia Minor, as it may give a tolerably good view of that country when the observations of the teacher supply that interest which is wanting in the book itself.

ART. X. *Zofloya; or, The Moor: A Romance of the Fifteenth Century.* By CHARLOTTE DACRE, better known as ROSA MATILDA, Author of *the Nun of St. Omers, Hours of Solitude*, &c. 3 vols. 12mo. 12s. Longman & Co. London, 1836.

AFTER all it must be confessed that the devil is on many occasions a very ill used gentleman. Notwithstanding the liberal old saying, "give the devil his due," many people act as if they thought that the devil had no right to expect justice in any form or mode. They have, perhaps, been led to think so

from the selfish notion that Satan was a very convenient scape goat, and that they might safely lighten the burden of their sins by placing the greater part of them on his shoulders. The devil likewise has, no doubt, been a great sufferer from his never having appeared openly in a court of law either as plaintiff or defendant, a circumstance which seems to warrant the idea that he may be libelled with impunity. The fair Rosa Matilda must be of this opinion as she has laid a variety of crimes to the charge of the devil which, it is more than probable, never entered into his infernal brain, or into any other brain but her own. The reader, in order to be convinced of this, has only to attend to the nature of these charges and the evidence by which they are substantiated.

The scene is laid in Venice which, undoubtedly, the devil has often visited in the way of business, and witnessed transactions that astonished even him. Victoria de Loredani was the daughter of a noble Venetian, and was but very young, when her mother thought proper to elope with Count Ardolph, whom it appears she thought a more agreeable companion than her husband. The consequence was that Victoria's father was killed in an accidental rencounter with Ardolph in the streets, the latter having plunged his stiletto in the bosom of the former in self defence. Upon this Laurina, like a dutiful mother, took her daughter Victoria to the home of her paramour. In a short time Victoria proved that the example of her mother had not been lost upon her, for she found means to become the mistress of a Count Berenza who was afterwards induced to marry her. Now this Berenza had a brother named Henriquez, whom after mature consideration Victoria thought preferable to her husband. But then she was married, and Henriquez was in love with another woman. The latter obstacle, however, she thought she could easily overcome, if she could only get rid of the former. It so happened that Henriquez had a Moor for his servant who having been missing for some time was thought to be dead, but who returned again to the great joy of all, but more particularly of Victoria, for she had dreamed that by his means she had attained to the summit of her wishes. Nor were her dreams without some meaning, for this Moor, according to our fair authoress, happened to be no other than Satan himself, who had come to the assistance of Victoria, and had the decorum to lodge himself in a black body, so as to be something in character. Now the first thing to be accomplished was the death of the husband, and for this purpose the devil very civilly furnished a slow poison, which Victoria administered till Berenza died. But her purpose was not yet answered. She found it not so easy to gain the love of Henriquez as she had imagined, and in this dilemma applied to her sable counsellor. He, ever ready to gratify her wishes,

presented her with a drug which was to have the admirable effect of turning the love of Henriquez from his former flame to herself. The expedient succeeded for a short time, but when Henriquez recovered from the effects of the philtre, he stabbed himself with his own sword most tragically. The enraged Victoria upon this sought her rival and murdered her, and to avoid detection fled to the mountains with her close friend the devil. He conducted her to a den of thieves. There they remained till surprized by the troops of government. The devil, however, contrived to carry her away, and in some retired situation declared to her that he was no Moor, but Satan himself, after which he very rudely seized her by the throat and dashed her in pieces against a rock. This was the more uncivil because Victoria had fallen in love with his infernal majesty, who in his disguise of a Moor appeared to her a very fine fellow. During these transactions the devil had presented her with some roses, and one of the thorns, having accidentally pierced her finger, he with great eagerness applied his handkerchief to the wound in order to collect the blood. He then put the handkerchief in his bosom, which she thought a very gallant proceeding, while he regarded this as a sort of contract by which she should be his both "soul and body," this it seems being his infernal manner of adjusting matters of this sort.

Now like a trusty jury, resolved to presume the very devil innocent of the particular crime or crimes of which he is here accused, till he is proved to be guilty, we must examine the evidence which the fair accuser adduces in order to substantiate her charges against the foul accused. The principal, and indeed the only direct evidence, is her own assertion; but we cannot take assertion without considering what were her means of information, and whether she might not by probability or possibility have been deceived. One is naturally led to ask how the lady came to be so well acquainted with the devil as to be thus let into the secret of his transactions. But be that as it may, we have no doubt she herself, supposing her testimony false, has been imposed upon. Now it so happens, that in such cases, ladies of her description may be, and very often are, imposed upon. The reason is that unfortunately they have the seeds of nonsense, bad taste, and ridiculous fancies, early sown in their minds. These having come to maturity, render the brain putrid and corrupt, and the consequence is the formation of millions of the strangest maggots that one can conceive. The truth of this is now so notorious that it would be idle to enter upon any proof of it, however much it may appear to favour the exploded doctrine of equivocal generation. Now the effects of this disease of maggots in the brain, are somewhat similar to those of a brain fever. The patient raves incessantly, sees things that never were seen before, and says

things that were never before said. In short he creates a world of his own, which he fills with every thing but what is rational and human. Some of those afflicted with this malady shew a particular partiality for the agency of the devil, whom they cause to think, speak, and act, in a manner that astonishes the very devil himself. Indeed even Satan must have pitied them if the devil were capable of pity. This, perhaps, may explain the reason why the devil bears so patiently the ill-usage which he meets with from these unfortunate creatures, for he must be worse than a devil that could derive any pleasure from tormenting poor people in their situation. That our fair authoress is afflicted with the dismal malady of maggots in the brain is, alas, but too apparent, from the whole of her production, and therefore there seem to be good grounds for the conclusion that the devil has been here libelled, as he has been on many other occasions; that he is guiltless of the crimes laid to his charge, and that the whole originated in the above-mentioned disease. Besides this, it is to be considered that it is quite out of the devil's ordinary course of proceeding to become a retailer of arsenic or any other poison. He is too cunning to do any thing more than is necessary. If he can tempt sinners to deal in poison he knows that this is sufficient, and that the poison is to be had at any apothecary's shop; though he is certainly often charged with the temptation when he has had no hand in it. In addition to this, it seems pretty clear that the devil has too much business on his hands to be able to attend closely for a long time in *propria persona* on one person. This would be supposing the devil to be a fool as well as a knave, which is certainly doing him injustice, for though he is undoubtedly a knave, yet he generally leaves the folly with maggoty-brained ladies. The influence of this fatal malady therefore appears in all its force when we find that the devil is represented as "swimming in the sight of Victoria, as haunting her dreams; sometimes wandering with her over beds of flowers, sometimes over craggy rocks, sometimes in fields of the brightest verdure, sometimes over burning sands, tottering on the ridge of some huge precipice while the angry waters waved in the abyss below; as spreading a grey silvery mist around her chamber when she *laid* down and closed her eyes; as holding the thin and spectral form of the orphan Lilla, which seemed arrayed in transparent shade." Instead of crediting this extravagant account of the devil's occupations, one is apt to think of Humphrey Gubbins's cousin Bridget in her romantic fits, and to say with him, "poor creature, how long have you been in this situation."

But the influence of the disease appears not only in libelling the devil, but also in murdering the English language, for how, alas, could the afflicted patient be expected to talk or write ra-

tionally? When we hear of "enslaved energies," of mirth being "like the brilliant glare of the terrible volcano pregnant even in its beauty with destruction," of "dreams of mysterious tendency flitting in the disordered eye of sleep," of "images presenting themselves to mental vision," of "boldly organized minds," of persons "capable of deeds which in the conception dilated and seduced the soul, but which they could neither comprehend nor identify;" that is, of deeds which could be conceived but not comprehended; when we hear of these and many other things of the same sort, we must wonder at the power of the maggotty disease in applying extravagant language to common things, and in overwhelming all meaning in a multitude of words. Sometimes, however, we may form a pretty probable conjecture respecting the sense of certain expressions; for instance, when it is said that Victoria "*laid down*," we may suppose that our fair authoress meant to say that she *lay* down, or that she *laid herself* down. It is not often however, that in cases of this kind we are so fortunate. But this malady of maggots in the brain is rendered still more dreadful by its being infectious. The ravings of persons under its influence, whenever they are heard or read, have a sensible effect upon brains of a weak construction, which themselves either putrify and breed maggots, or suffer a derangement of some kind. It might be a charitable thing to have an hospital for the reception of these unfortunate people while under the influence of the disease, where they might be confined in such a manner as not to infect others; the incurables being of course kept separate from the rest. Now it evidently appears that our fair authoress must have been strongly attacked by the disease when she wrote these volumes and treated the devil, English, and common sense so scurvily. But whether she is among the incurables or not time must shew.

ART. XI. *A Practical Treatise on Brewing, &c. &c.* By R. SHANNON, M. D.—*Concluded from Page 412.*

BEFORE proceeding with our observations on Dr. Shannon's work, which have been thus long delayed by the illness of the writer, it will be necessary to explain at greater length a remark which was made in the preceding part of the review. In page 407, of the Number of the Literary Journal for April, it was asserted that "the principle upon which Richardson's saccharometer was constructed is *erroneous*, and that it gives wrong information respecting the quantity of solid matter contained in wort." This assertion has occasioned a letter from Mr. Richardson, requesting us, for his satisfaction, and for that of many others of our readers, to explain to him in what respect the principle upon which his saccharometer was constructed is erroneous.

The request is reasonable, and we now proceed to fulfil it ; assuring Mr. Richardson at the same time, that we were far from intending to treat him, either with disrespect or severity. We are all liable to fall into mistakes. Even Newton himself had his errors and his weaknesses. Mr. Richardson's experiments we consider as valuable ; they were well-conducted and are very distinctly described. But the principle upon which his saccharometer was constructed is altogether erroneous. He took a wooden vessel capable of holding pretty nearly half a barrel of water, filled it with river water of the temperature 50° and weighed it. The weight of the water was found to be $184\frac{1}{2}$ lbs avoirdupois. Hence the weight of a barrel of water at 50° is 369 lbs. We remark, in the first place, that this rather exceeds the true weight. A barrel of river water ought at that temperature to weigh about 367 lbs. But the error is not very great. He next filled the same wooden vessel with wort and weighed it, the half barrel of wort weighed 204 lbs. hence a barrel of the wort would have weighed 408 lbs. From the weight of a barrel of wort thus found, Mr. Richardson subtracted the weight of a barrel of river water, the remainder, which was 39 lbs, gave the excess of the weight of the wort above the same bulk of water. Mr. Richardson concluded from this experiment, that the barrel of the wort examined contained just 39 lbs of solid matter ; or that it was the same thing as a barrel of water holding 39 lbs of solid matter in solution. Here lies the error. The experiment was correct, but the conclusion was erroneous.

The weight of a given bulk of wort gives us no information whatever concerning the quantity of solid matter which it contains. It gives us only the specific gravity, which depends upon a great variety of circumstances, as, for example, upon the specific gravity of the solid matter, the intimacy of its union with the water, the proportion combined, &c. Now, as none of these things can be known previously, it is absolutely impossible to ascertain the quantity of solid matter contained in wort, except either by evaporating a given weight of it to dryness and weighing the solid matter left behind, or by mixing together given weights of the solid matter and water, and ascertaining the specific gravity of the mixture. In the case of wort, the first method, from the nature of the solid matter, can lead to no certain conclusion, the second alone is to be depended on. By means of it we can construct a table indicating the quantity of solid matter contained in wort of every specific gravity. The saccharometer which merely gives the specific gravity may then be made to point out the real quantity of the solid matter.

The specific gravity of Mr. Richardson's wort deduced from the preceding experiment is 1.105. Now if Mr. Richardson

will dissolve 24lbs. of solid extract in 76lbs. of water, he will form an artificial wort of nearly the same density. But such a wort would contain 97lbs. per barrel of solid matter. Now if Mr. Richardson will multiply his 39lbs. by $2\frac{1}{2}$ he will find the product very nearly 97 as we asserted.

These observations are sufficient, we presume, to satisfy every person in the least degree acquainted with hydrostatics of the justness of our assertion; but that we may save ourselves from the risk of being obliged to recur again to the subject, we shall give Mr. Richardson a few additional illustrations which he will do well to consider; or, if our observations are not sufficient, he may consult Mr. Troughton the maker of the instrument, who will probably satisfy him on the point. Water may contain half its weight of another substance, and yet a barrel of it not weigh so much as a barrel of pure water. This is the case with water holding ammonia in solution. When a solid body is dissolved in water the bulk of the water always increases. A barrel of water after you have dissolved in it 50lbs. of sugar, or of the extract of malt, will no longer be a barrel but more than a barrel. We cannot, therefore, ascertain the lbs. per barrel of solid matter by dissolving solid matter in given bulks of water, we must take weights.

We can afford room for no more observations on the subject. We take this opportunity however to observe that the *regulator* in Mr. Richardson's instrument ought not be used. It is useless, because the error in the common way of observing is much greater than any that can arise from mere difference in the water, and it is liable to get out of order and thus to render the instrument quite useless. The tables for the heat and for expansion, are not quite correct: the method was not susceptible of any great degree of precision; but upon the whole they deserve considerable praise.

We now proceed with Dr. Shannon's work. The speculative opinions of our author have already occupied so much of our attention, and are all so much of the same stamp, that our readers are probably long ago more than satisfied with regard to their value. We must still notice one or two more. We take them up as they occur for reasons formerly stated.

4. When the fermentation of wort is carried very far it frequently becomes *sour*. The author informs us that the acid produced in these cases is not *vinegar*, "but the incipient state of the combination of resolving elements whose particles are in that juxtaposition best suited to absorb, developing hydrogen in a nascent state, and intimately to combine with it into vinous spirit, the approximation to which is promoted by time and incumbent pressure." (B. I. p. 37.) That full justice might be done to our author's opinions we have given them in his own words. We would have recommended them to our readers as

a literary curiosity, had we not been sensible that hundreds of passages equally meritorious might be selected from the work. We are not to suppose, however, that our author is puffed up, in any undue degree, by a consciousness of superior merits. Far from it: he is modest and humble and excessively polite.

"Deep investigation," he observes, "may be thought not to be the object of our research; but we must always have two things in view in inquiries of this nature: indeed in every pursuit of useful knowledge, where, like the present, it is connected with first principles, to pursue the winding path of nature through all her meanderings, up to the ultimate source of those elements which are the instruments of her operations; and, when we are favoured with a knowledge of these, either as the reward of laboured assiduity and attention, or the result of chance, to copy the original as close as we can."

"I know I shall be justly accused with tautology. I must plead guilty to the charge, not having leisure to apply the pruning hook of correction."

"The misfortune is, that new doctrines must appear in a new dress, by which they wear the garb of novelty, though with respect to first principles there is nothing new under the sun. Yet the application of these principles might have remained in oblivion for ever, if not called into action. The man who in any age calls them into action, and beneficially applies them for the good of that community of which he is a member, may be virtually, though not literally, called the discoverer of a principle. The man that projects, and the man that executes a discovery, have superior claims to the man at the mast-head, who first cries out land." (Book I. p. 33.)

"Notwithstanding a practical acquaintance with chemistry for upwards of thirty years upon a very large scale, during which, not only the notion, but frequent opportunities to realise these improvements have occurred to me, yet I am not so inflated with opinions, though confident of success, but that I should readily accept the auxiliary aid of ingenious men, in the structure, and probably the improvement of my apparatus, for effecting the desirable objects I have in view, on the liberal terms of fellow labourers in the field of science and mechanics, and mutual advantage; with such men I shall always be found ready to treat, particularly with those disposed to put their hand to the oar one way or other, which, in my opinion, should always be the case with persons embarked in one bottom." (Ibid p. 44.)

But let us return to our author's definition of this acid which is not vinegar. If the words have any meaning at all (and we are not sure that they have) they seem to imply that the acid thus generated is only the *incipient state*, as he terms it, of alcohol, and that by time and pressure it is converted into alcohol. Now the contrary of all this is well known to distillers and vinegar-makers. The specific gravity of wash, after having been brought as low as possible by fermentation, is observed frequently to increase. This increase is universally known to

be occasioned by the generation of an acid: distillers have even a peculiar name by which the change of density is signified. When this increase has once begun it is always observed to go on unless the circumstances are altered. The acid then is not converted into alcohol. So far from it that it is the alcohol which is converted into acid. It is true (and this possibly may have been our author's reason for conceiving that the acid produced is not vinegar) that if sour spent wash be distilled, no vinegar comes over into the receiver. But notwithstanding this, it has been ascertained by chemical analysis that the acid generated in wash is nothing else than vinegar. It is rendered fixed by means of some vegetable substances which it holds in solution; and which must be decomposed before the vinegar can be disengaged. Hence one reason why the vinegar-maker's process is so tedious.

5. During fermentation a very considerable proportion of carbonic acid gas escapes from the wort. It was ascertained long ago, especially by the experiments of Mr. Collier, that this gas carries with it a portion of the valuable ingredients of the liquid, and that water through which it has been made to pass is susceptible of fermentation. The notions of our author respecting this gas constitute one of the most prominent parts of his speculative opinions.

"The elastic fluid," says he, "and volatile principles that are extricated and escape, formerly so little attended to, are now better understood; the method of commodiously saving, and advantageously applying them and other volatile products to the improvement of the fermenting and other fluids, will, I hope, not only form a new era in the process of fermenting, brewing, distilling, &c. but a new source of profit that may in time lead to a recombination of those elements from which they were produced, or at least the formation of vinous fluids, vinegars, spirits, &c.; by resorting to the inexhaustible source supplied by nature of these important materials, and their application to the uses that may be made of that abundance so easily procurable, and at present so unprofitably wasted." (B. I. p. 17.)

— "To fix and advantageously apply which (*the carbonic acid evolved,*) shall be the next consideration; and by an accurate imitation of the modification employed by nature to render the fermenting fluid so much the stronger by such fixation."

"To accomplish which, we must advert to what has been delivered in the preceding papers, particularly to the proportions in which the equilibrium preserved by nature consists, and exactly to her manner of combining them in sugar, malt, and other saccharine matter, her mode of breaking this equilibrium, or decomposing them by fermentation, and recombining them into wine, beer, &c. and by the same process restoring the equilibrium."

"Happily the *intermediums* to be successfully and beneficially employed, are sufficiently abundant, and infinitely cheaper than the original materials, sugar, molasses, malt, grain, &c.; and the

mode of operating far from expensive, in time, utensils or any other accompaniment; so that nothing lays in the way of completion, succeeded by perfection, than a happy structure of the instruments or apparatus with which these operations are to be performed, commonly called utensils." (B. I. p. 44.)

Thus our author has embarked on the very hopeful project of forming alcohol by uniting together directly its constituent elements. These elements, it seems, are carbonic acid and hydrogen gas: they are very cheap, he tells us, and this new manufacture, of course, will be very advantageous. This project puts us in mind of the island of Laputa, and in our opinion, fairly entitles our author to the president's chair in the academy. In a subsequent part of his work he describes the apparatus by which this notable project is to be accomplished. It consists of two parts: 1. The carbonic acid, instead of escaping as usual, is to be conveyed by a pipe to the bottom of the fermenting back and passed through the wash a second time. By this he supposes that the alcohol held in solution by the gas will be again deposited. We may venture to assure him that the real result will be the very reverse. If the gas was impregnated with alcohol the first time that it made its escape, it will fly off the second time still more strongly impregnated. To suppose that the liquid can retain the whole gas, or that any vessels can be made capable of retaining it, or that fermentation can be conducted in air-tight vessels, are notions altogether chimerical, as the author will find to his cost, when he begins to put his hopeful project in execution.

The second part of the apparatus is adapted for the extrication of hydrogen gas or heavy inflammable air, and the causing a current of it to pass through the fermenting liquor, on the supposition that this gas will unite with the carbonic acid and form alcohol. This project could only have been started by a man thoroughly ignorant of the nature of brewing and of the sciences of chemistry and hydrostatics. To attempt a refutation would be a useless waste of time and paper. All our author's notions respecting the composition of alcohol are erroneous; but supposing them accurate, still no proportion whatever of hydrogen gas and carbonic acid, allowing them to be capable of combining, could form alcohol. But carbonic acid instead of combining with hydrogen is decomposed by it, and converted into an inflammable gas, as has been ascertained by the experiments of Saussons.

We have here given the reader a taste of our author's projected improvements. We may save ourselves the trouble, we believe, of entering more into particulars.

6. A favourite notion of our author upon which many of his whimsical speculations are founded, is that fermentation is a species of combustion, or as he terms it a *low combustion*.

"Fermentation," he tells us, "is a subsequent *low combustion* of the vegetable oxydes or grain, that has undergone a previous but partial combustion, something like the slightly charring or oxydating of wood or pit coal, by which the oxygenation is incomplete in both, and rendered more complete in the former; an ultimate combustion of the fermentable matter employed, is found only in the putrid process of fermentation, which is a final or total decomposition of vegetable and animal substances in the actual combustion or burning of wood, charcoal, or bones." (B. I. p. 24.)

In page 39 he compares fermentation and respiration together, and finds this wonderful degree of similarity between them that the liquor in the fermenting back, is sometimes as hot as 96° which he says is the medium temperature of the human body. Then he reminds us that new hay is apt to take fire when "closely impacted together under incumbent pressure;" that this property is not destroyed by the absence of air, and that both "the water of dilution and the fermentable matter with which the fluid is more or less saturated" contain abundance of oxygen. "This, though in an unelastic or fixed state, it is one of the properties of combustion to disengage and render it elastic, great part of which during the low combustion, which it supports, and in which heat is visible or perceptible, and light in an invisible state developed; three parts of this oxygen, with about one third of its weight of carbon, is converted to an elastic state under the form of fixed air, that separates from the decomposing mass; a circumstance attending also on the combustion of coal, and other combustible substances during their decomposition by that process, which is supported in them by the external air of the atmosphere, where heat and light are both visible from the intensity and velocity of the combustion; and wholly invisible in the former, not from exclusion of external air, but from the length of time elapsed in low combustion; the one being performed instantaneously, and the other taking several days from its decomposition." (P. 40.)

For the rest of this curious explanation of the similarity between fermentation and combustion the reader may consult the treatise, for we are fatigued with transcribing such long sentences without being able to understand even a single clause of them. *Visible heat* and *invisible light*, though familiar to the author are new to us; neither did we know before that it was a property of combustion to convert oxygen into an elastic state.

Fermentation and combustion certainly resemble each other in several particulars. Heat is generated in both: and carbonic acid, a very common product of combustion, is evolved by fermentation, but in all other circumstances the similarity fails completely. Resemblance in a single point is not sufficient to constitute identity. Such analogies are not only useless but

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injurious, because they tend to mislead: they throw no light on the process of fermentations; neither do they assist us in improving it. They contribute indeed to fill the pages of a book, and our author has used them in this way with considerable address, ringing as many changes upon oxide, oxydation, carbon, carbonic acid, hydrogen, and water, as can be rung upon a dozen bells, and with as much satisfaction to the reader.

7. We shall only notice two other of our author's opinions, and that as briefly as possible.

The disagreeable taste of the home distilled spirits he ascribes to the superior weight of raw grain over malt: the remark is absurd but the proof still more so. Throw some raw grain into a glass of water it falls to the bottom; try the experiment on malt and it will swim; therefore malt is lighter than barley; the malt swims, not because it is lighter than barley, but because it contains a quantity of air enclosed within the husk. If Dr. Shannon will allow the malt to remain for some time in the water, he will find that every one of the seeds will fall to the bottom. If he grind it to powder, he will find that the meal or flour, which alone is of value, sinks to the bottom more rapidly than the flour of barley. In reality the flour of malt is nearly of the same specific weight with the flour of barley, perhaps it is even heavier.

The other opinion which we shall notice is equally erroneous. He tells us that when wort is extracted from raw grain, it becomes gradually specifically heavier than it was at first. This is altogether inconceivable. Perhaps he was misled by a very common circumstance which has led some practical distillers to draw wrong conclusions. The heaviest wort is usually first put into the fermenting back, and lighter poured over it. When the fermentation begins the whole are mixed. Hence the specific gravity of the liquid at the top in such a case will be less just before the fermentation commences, than a short time after it has begun.

We now proceed to the practical part of the book. It treats of the manner of brewing porter and ale, and is much better executed than the preceding; so much so indeed that it appears to be the work of a different hand. As the greater part of Dr. Shannon's book is compiled from other works, this probably may be borrowed likewise, but we are not acquainted with any work that contains it. Of course we must consider it as original, till some other person put in his claim. The details indeed are not always accurate; but several of the remarks are sensible and not without value. We except from this praise the description of the instruments and utensils, which is written in the true style of our author, and cannot possibly be of any use whatever. His improvements are either utensils which have been long known, or whims and absurdities that would

lead to useless expence. If he knows the economy of the London breweries, his descriptions are not to be forgiven; if he does not, his presumption is not to be forgiven.

Ale and beer are made from pure malt. Now malt is distinguished into three kinds, *pale*, *amber*, and *brown*, from the colour which it acquires on the kiln; and that colour depends upon the heat to which it has been exposed. Pale malt is dried at the lowest heat and brown at the highest. Both the colour and taste of beer depend in some measure upon the state of the malt. Pale malt gives a paler and sweeter wort, brown malt a deeper coloured and more bitter tasted wort. Porter owed its original colour and flavour to the use of brown malt. As the expence of brewing increased, more and more of the pale malt was gradually substituted in place of the brown; and artificial means were resorted to in order to supply the requisite colour and flavour. Pale malt yields more solid matter than brown; and it requires the heat of the extracting water to be greater. The heat necessary for the water used with each kind is as follows:

Pale malt.....	180°
Amber.....	160
Brown.....	150

The average quantity of solid matter yielded by a quarter of each kind is as follows:

Pale.....	200lbs.
Amber.....	175
Brown.....	140

Our author, for porter, recommends the use of equal parts of the three kinds of malt; to mash each kind separately, beginning with the brown; to draw three barrels of wort from each quarter of malt, which will make the strength about 57lbs per barrel. The fermentation ought to be continued till the saccharometer indicates the presence of about 15lbs per barrel, and then stopped.

Our author's account of the substitutes used for giving porter its deserved qualities is far from correct. He has made free use of, or rather copied a treatise on this subject published some time ago.

He gives us a detailed account of the method followed in brewing the different kinds of ales throughout the kingdom. Some of these accounts are inaccurate, but others are well done. But we must refer the reader to the work itself, and proceed to the second book, which treats of Distillation.

The account of distillation is preceded by sixteen pages on malted and unmalted corn, written in the genuine style of our author, and chiefly indeed a repetition of the opinions which we have already examined. The description of the process which begins at the nineteenth page is tolerably accurate, though

not quite so. Indeed some of the statements are impossible. We have sometimes been led to suspect that the letters M.D. attached to our author's name on the title-page, signify not *Medicina Doctor* but *Malt Distiller*. Were this opinion well founded, it would lead us to the very unpleasant conclusion, that our author has intentionally withheld the requisite information on some of the most essential points of distillation. We shall give one example that our meaning may not be misunderstood.

He says that distillers usually employ two parts of raw grain and one of malt, that they draw $2\frac{1}{2}$ barrels per quarter. That the average strength of their wort is about 8lbs. per barrel, and that from every $4\frac{1}{2}$ gallons of such wort fermented they obtain by distillation 1 gallon of spirits one to ten over proof, which is above 22 per cent. We have good reason to believe that the produce, at least in some distilleries, does not fall short of 24 per cent. By law they are obliged to produce at least 18. But let us take the quantity according to our author's statement. An ale barrel contains very nearly 44 wine gallons, it must therefore produce, according to the above allowance, about $9\frac{3}{4}$ gallons of spirits one to ten over proof. But the specific gravity of such spirits is 0.9107. They will therefore weigh about 74lbs. By Gilpen's tables, spirits of .9107 of sp. gravity contain $\frac{1}{185}$ parts of their weight of alcohol of .825. Therefore the whole weight of alcohol of .825 yielded by a barrel of this fermented wort will be about 44lbs. But the whole amount of the saccharine matter contained in the wort by our author's statement was only 32lbs. (corrected it becomes 80.) So that saccharine matter yields more than half its weight of alcohol. This we know to be exceedingly inaccurate. The distiller's wort must be greatly stronger than 80lbs. per barrel. We have no doubt even from our author's statements, incorrect as they are, that it often exceeds 120lbs. per barrel. They must boil it down to produce that strength, for to obtain it at once from grain so strongly impregnated would be attended with incalculable loss.

Our limits will not permit us to enter into minute details. But we must observe that to ferment so completely as is done by the distillers wort of so uncommon a strength requires much skill, and that every thing stated by our author respecting the quantities of yeast used, and the mode of applying it requires great amendment and elucidation.

The observations on the harsh flavour of spirits, and the mode of correcting it, are also defective, and will mislead those who might trust to it.

The account of the manner of preparing rum in the West Indies we have seen somewhere, though we cannot at present remember where. Never having seen the process we do not chuse to make any remarks.

The disquisition on the nature and qualities of spirituous liquors commencing at the 63d page of this book, though it is quite foreign to the subject in hand, is pretty well written, if we except that propensity to bad spelling which runs woefully through the whole of the work. It seems to have been written originally to serve the purposes of the West India Merchants by convincing the public that rum is the most *wholesome* of spirits. If our author had a principal share in drawing it up 26 years ago, he must have degenerated sadly since that time in the art of composition; for it is beyond all comparison better written than the present work.

The account of rectification is of little value. Every thing about the flavouring and colouring of spirits seems to have been transcribed from common receipt books. But we have not thought it worth our while to make an exact comparison. We have however compared all the long string of receipts from page 110 to 214, and find them literally copied from the article Pharmacy in the Encyclopædia Britannica, which is itself a transcript from an old edition of the Edinburgh Dispensatory. The *Distiller's Directory* which follows, we presume is also transcribed, though we do not know from what book.

The third book and appendix, occupying together nearly one half of the work, remain still to be examined. But it would answer no good purpose to enter into particular details. No general principle pervades the whole, and were we to expose all the mistakes into which he falls we should be under the necessity of writing a treatise almost as voluminous as that of the author himself. The best part of the third book is the account of vinegar and cyder. The account of home-brewed wines seems mostly copied. So indeed is the account of cyder. The whole of the appendix on foreign wines may be considered as copied from other books. It would have been of value had the author fairly quoted his authorities. But as this is never done, as he claims the whole as his own, frequently stating as the result of his own experiments facts notoriously known 50 years ago, as he had not sufficient judgment to distinguish the degree of credit due to different writers, as his pages of course very often contradict each other, as old and new opinions are huddled together without discrimination, those who want information cannot safely trust to the information given them by R. Shannon, M. D.

As to the style, our readers will be satisfied from the specimens quoted in the preceding pages, that it would be useless waste of time to make any animadversions on it. To point out the beauties of a celebrated painting, or even to examine the defects of an ordinary one, must be productive of considerable advantage, but who would demean himself so far as to enter into a critical examination of the wretched daubings of an in-

fant? Dr. Shannon can neither spell accurately, nor write grammatically. His words are generally ill chosen, and his sentences frequently destitute of meaning. He appears to be unacquainted with the learned languages, and equally ignorant of the liberal sciences.

ART. XII. *Epistles, Odes, and other Poems.* By THOMAS MOORE, Esq. 4to. pp. 341. 1l. 11s. 6. Carpenter.

MR. THOMAS MOORE made his first poetical appearance in the world under the denomination of Thomas Little, Esq.—a title which he is said to have adopted, with some humour, from its remarkable suitableness to the size of his own person. The favourable reception which his first productions met with induced him to prefix his real name to his subsequent translation of the odes of Anacreon, and to come forward in his own person to claim his laurels. If the poetical merits of Mr. Moore are to be judged of by the flattering approbation which his pieces have experienced in the fashionable world, and the applauses and caresses they have procured their author, he is, perhaps, not excelled by any poet of his day. He lives in habits of intimacy with persons of the first distinction, is a welcome guest at the tables of some of our principal nobility, and is even honoured by the condescending attentions of the Heir Apparent to the throne. Mr. Moore is indeed possessed of talents which cannot fail to recommend him to the first societies: he not only writes songs but sets them to music; he not only composes, but also plays and sings. What must in a particular manner recommend his poetical productions to persons of fashion, is the extreme congeniality of sentiments, which they must there discover, to their own. Mr. Moore is not one of those fantastic sons of Parnassus, who, forgetting the proper climate of the light-robed muse, compel her to travel through the frigid region of morals; he does not ungenerously employ that wit which is capable of charming mankind, in mingling gall with the cup of pleasure: he does not occupy his imagination in weaving fetters for the roving fancies of others. The muse of Mr. Moore is in every respect a lady of the first fashion: she wounds the ear by no vulgar gibes at manners which the vulgar cannot reach; she fatigues the attention by no dull strains of morality; the ease, the elegance, the gaiety of her lays must amuse even the most languid and fastidious; and the piquant warmth of her descriptions may often excite a glow even in the exhausted voluptuary.

Mr. Moore is the devoted poet of love and good fellowship. His translation of Anacreon was probably undertaken from a congeniality of sentiment; but the change which the Teian bard underwent shewed the difference between an antient and a modern man of gallantry. The less expressive sentiments of

the Greek were moulded into a more luxurious and alluring voluptuousness; and the naked simplicity of his style was cloathed in a profusion of glittering ornaments. The sentiments and the manner of the pieces in the volume before us are for the most part of exactly the same cast: Mr. Moore is still the modern Anacreon, with this exception, that he perpetually dwells on the joys of woman, whereas the Teian bard seems to have been far more devoted to the joys of wine. The amatory odes, which form by far the greater part of the volume, are for the most part very superior to the ordinary productions of that class. They are easy, polished, and often elegant; and even where the thought is lost amidst the unmeaning glitter of words and images, there is still a prettiness in the expression which prevents languor and disgust. They are however distinguished from our usual amatory poems, no less by the cast of the sentiments, than the turn of the style. They do not exhaust the sensibility by drawing scenes of supernatural enjoyment; nor render the imagination sickly by teaching it to pant after pictures of ideal perfection. The men are not represented as saints, nor the women as Lucretias: all appears like what it is very generally found in fashionable life. The feelings which the poet excites are such as take place between real men and real women of a certain description, when they meet at a convenient opportunity: and the emotions which are awakened are not of a nature to be laid by the mere dreams of fancy. Not a single word is introduced which, when pronounced by itself, can shock the delicacy of the most delicate: without any of the grossness of Lord Rochester, he touches the same strings with no less energy and success. In short, if we were desirous to render a wife unfaithful to her marriage-bed, or to habituate a virgin to listen to the language of seduction: if we were desirous to convey to her the loosest wishes without startling her by corresponding language; and to afford her an excuse to herself for indulging in these emotions, in the apparent purity of what she read, we should certainly put Mr. Moore's amatory poems into her hands.

Perhaps these circumstances are those which constitute the poet's chief boast: perhaps he is proud of being able, by the insinuation of his language, to impart "the loosest wishes to the chastest heart." We have no doubt that this will greatly recommend his poems to many members of the circles where he is admitted to move; and that many distinguished libertines of both sexes will glut their imaginations with the pictures which he draws. For our own parts we must acknowledge that we perused the work with very different sensations. While we admired the sensibility and elegance of his effusions, some new profligate insinuation continually made us recollect with regret, that the beauties we admired only served to gild the pill which

was to poison unthinking innocence, or to give poignancy to the draught which was to invigorate exhausted licentiousness. We could not but lament to see talents so misapplied, genius so degraded. Nor does this censure apply only to a few casual expressions, which might have undesignedly escaped the author in the warmth of composition. It applies to the general train of his amatory pieces; and in the few which are exempt from this censure, he seems for the most part out of the sphere where he has taught himself to excel, and sometimes scarcely a trait of the man of genius remains. Two thirds of the volume before us is occupied with amatory poems; and perhaps a fourth of it is in such a strain as we could not read aloud to any modest woman, nor any modest woman continue to read even by herself. What surprised us most was to see the names of several ladies of fashion, who, it would appear, favour the author with much intimacy, inscribed at the head of some of the poems. He does not indeed talk b——y in the pieces which he immediately addresses to these ladies; but such is the tenor of the surrounding poems that we should think it equally delicate in these ladies to permit their portraits to be suspended in a public bagnio, with this inscription, “Hung up here by her ladyship’s permission.”

A regard to the modesty of our readers prevents us from illustrating the remarks we have made by quotations. As a religious tenet necessary to the consummation of his code of morals, he earnestly inculcates the maxim that the excess of passion, (we shall not say *what* passion,) is a complete justification in the eyes of heaven for every excess of vice. This is the usual apology with which he concludes those odes which describe a process of seduction. Thus when he represents the termination of this process with a married woman, he adds—

“ Did we not love so true, so dear,
This lapse could never be forgiven !”

Mr. Moore sometimes endeavours to represent that refined and virtuous passion which is properly denominated love: but the ode seldom concludes without the wanton glances of the libertine piercing through the thin veil which conceals them. Constancy, fidelity, sincerity, exclusive attachment are the perpetual butts of his wit; and he boasts of being honest enough to confess the contempt in which he holds them. The following ode, which, by a lucky accident, contains nothing so indelicate as to shock our readers, will afford a specimen of his amatory principles:

“ I do confess, in many a sigh
My lips have breath’d you many a lie,
And who, with such delights in view,
Would lose them, for a lie or two ?

"Nay—look not thus, with brow reproving;
Lies are, my dear, the soul of loving!
If half we tell the girls were true,
If half we swear to think and do,
Were ought but lying's bright illusion,
The world would be in strange confusion!

"If ladies' eyes were, every one,
As lovers swear, a radiant sun,
Astronomy should leave the skies,
To learn her lore in ladies' eyes!
Oh no!—believe me, lovely girl,
When nature turns your teeth to pearl,
Your neck to snow, your eyes to fire,
Your yellow locks to golden wire,
Then, only then, can heaven decree,
That you should live for only me,
Or I for you, as night and morn,
We've swearing kist, and kissing sworn!

"And now, my gentle hints to clear,
For once, I'll tell you truth, my dear!
Whenever you may chance to meet
A loving youth, whose love is sweet,
Long as you're false and he believes you,
Long as you trust and he deceives you,
So long the blissful bond endures;
And while he lies, his heart is your's:
But oh! you've wholly lost the youth,
The instant that he tells you truth!"

Mr. Moore seems perfectly aware of the nature and tendency of his amatory poems. The strain in which they are written seems to be perfectly familiar to him; and if we may judge from the occasions which gave rise to some of them, the same strain pervades his intercourse and correspondence with women. Thus in a piece "On the Loss of a Letter intended for Nea," he tells her concerning it that—

"Oh! it was fill'd with words of flame,
With all the wishes wild and dear,
Which love may write, but dares not name,
Which woman reads, but must not hear."

But as if this were not sufficiently explicit, he afterwards gives her a clue which cannot well fail to lead her to the subject matter of its "tender words:"

"Oh! fancy what they dar'd to speak;
Think *all a virgin's shame can dread*,
Nor pause, until thy conscious cheek
Shall burn with thinking all they said!"

We have seldom seen such direct and unblushing libertinism avowed in print: the author may flatter himself that by such a strain he will render himself still more acceptable to the mid-

night revels of the great: but he may be assured that from the good and the wise it can only draw down contempt and indignation both on himself and his patrons.

We have said that Mr. Moore's amatory poems, laying their morality out of the question, are pretty and often elegant. This praise, however, more regards the turn of the expression than the thought. There is in them all a wonderful sameness of ideas, which the author has had the art to conceal in a great measure, in the present volume, by interspersing them at proper intervals with epistles and poems relative to other subjects: were they all brought immediately together, and read in succession, the sameness would be very apparent. The author appears to be very well acquainted with what may be termed the ordinary practical part of an amour; but to this his knowledge of love seems pretty nearly confined. We have an eternal repetition of pressing lips, squeezing hands, clasping waists; but it is seldom that the imagination is led beyond what might have readily occurred in an intrigue with a little milliner.

Before making some observations which relate to his style and manner in general, we shall advert to the other pieces which are interspersed among his amatory poems. The principal of these are the Epistles from America. Mr. Moore visited that country, we believe, in the train of the ambassador from this kingdom. From himself we learn that he went to America with very enthusiastic ideas of the effects of liberty in that country; that he soon however found to his mortification that all these hopes were perfectly chimerical; that the Americans were possessed of all the rudeness of savages with all the vices of civilized society; and that the society which he expected to find in its infancy was already in the last stage of corruption. With the exception of a few jovial companions whom he met on the banks of the Delaware, America contained nothing but a worse set of miscreants than we have almost ever heard of. Such are the sentiments which the Epistles in this volume are employed to express in verse. We do not doubt that the Americans presented to Mr. Moore exactly the appearance which he describes. It ought not to surprize us that a person whose habits have been formed in a country where the existing order of society has long been established, who has been accustomed to a gradation of artificial ranks and the ceremonious manners to which they give rise, and who has associated with those classes which have already made a great progress in voluptuous refinement—it ought not to surprize us that a person in these circumstances should feel dislike and even disgust at the manners of the Americans, who are not as yet sufficiently enlightened to have attained real refinement, who have no artificial gradation of ranks to force them to an outward shew of complaisance, and who are perpetually re-

minding each other of their republican equality by a familiarity, and even rudeness of manner. The Americans are, indeed, it must be owned, far behind what they ought to have been in civilization, owing to a most defective system of education, both moral and religious; but our author attributes all to their form of government. With him Democracy is the necessary parent of all vices, and even absolute despotism itself he declares to be more tolerable. He justly inveighs against the whites boasting so loudly of their own freedom while they retain the negroes in the most abject slavery: but he seems to think that the best cure for this evil is to reduce whites and blacks equally under the rod of a master. The following extract will shew his sentiments on these subjects:

“ Already in this free, this virtuous state, •
Which, Frenchmen tell us, was ordain'd by fate,
To shew the world, what high perfection springs
From rabble senators, and merchant kings—
Even here already patriots learn to steal
Their private perquisites from public weal,
And, guardians of the country's sacred fire,
Like Afric's priests, they let the flame for hire!
Those vaunted demagogues, who nobly rose
From England's debtors to be England's foes,
Who could their monarch in their purse forget,
And break allegiance, but to cancel debt,
Have prov'd at length the mineral's tempting hue,
Which makes a patriot, can unmake him too.
Oh! freedom, freedom, how I hate thy cant!
Not Eastern bombast, not the savage rant
Of purpled madmen, were they number'd all
From Roman Nero down to Russian Paul,
Could grate upon my ear so mean, so base,
As the rank jargon of that factious race,
Who poor of heart and prodigal of words,
Born to be slaves and struggling to be lords,
But pant for licence, while they spurn controul,
And shout for rights, with rapine in their soul!
Who can, with patience, for a moment see
The medley mass of pride and misery,
Of whips and charters, manacles and rights,
Of slaving blacks and democratic whites,
And all the pye-bald polity that reigns
In free confusion o'er Columbia's plains?
To think that man, thou just and gentle God!
Should stand before thee, with a tyrant's rod
O'er creatures like himself, with souls from thee,
Yet dare to boast of perfect liberty!
Away, away—I'd rather hold my neck
By doubtful tenure from a sultan's beck,
In climes, where liberty has scarce been nam'd,
Nor any right but that of ruling claim'd,

Than thus to live, where bastard freedom waves
 Her fustian flag in mockery over slaves;
 Where (motley laws admitting no degree
 Betwixt the vilely slav'd and madly free)
 Alike the bondage and the licence suit
 The brute made ruler and the man made brute!"

From the faults of the Americans, he takes occasion to rail at the doctrine of *perfectibility*, which, however, he confounds with the idle dream that men can ever attain *absolute perfection* on earth, and proceeding on this mistake, discloses his profound insight into human nature in the following lines:

"But, tracing as we do, through age and clime
 The plans of virtue midst the deeds of crime,
 The thinking follies and the reasoning rage
 Of man, at once the idiot and the sage;
 When still we see, through every varying frame
 Of arts and polity, his course the same,
 And know that antient fools but died, to make
 A space on earth for modern fools to take;
 'Tis strange, how quickly we the past forget;
 That wisdom's self should not be tutor'd yet,
 Nor tire of watching for the monstrous birth
 Of pure perfection midst the sons of earth!"

But although we allow the Americans to be bad in many respects, the fastidious dislike of Mr. Moore is often founded on circumstances truly ludicrous. One day he observed a romantic Wood of tall forest trees, embowering a white cottage, and these appearances he amused himself with converting in his fancy into a Grecian temple surrounded by a sacred grove: but the owner of the cottage having accidentally met with him, and invited him to his house, the hospitality of the honest American was so little suited to the refined taste of our author, that he informs us he could never convert his house into a Grecian temple again. But the most curious instance of our author's fastidious feelings occurs in the verses where he characterises Washington. His intention seems to be to make him appear a very mean-spirited fellow, while in our opinion the verses contain the highest panegyric:

"But, hush!—observe that little mount of pines,
 Where the breeze murmurs and the fire-fly shines,
 There let thy fancy raise, in bold relief,
 The sculptur'd image of that veteran chief,
 Who lost the rebel's in the hero's name,
 And stept o'er prostrate loyalty to fame;
 Beneath whose sword Columbia's patriot train
 Cast off their monarch, that their mob might reign!
 "How shall we rank thee upon glory's page?
 Thou more than soldier and just less than sage!"

Too form'd for peace to act a conqueror's part,
 Too train'd in camps to learn a statesman's art,
 Nature design'd thee for a hero's mould,
 But, ere she cast thee, let the stuff grow cold!

"While warmer souls command, nay make their fate,
 Thy fate made thee and forc'd thee to be great.
 Yet Fortune, who so oft, so blindly sheds
 Her brightest halo round the weakest heads,
 Found *thee* undazzled, tranquil as before,
 Proud to be useful, scorning to be more;
 Less prompt at glory's than at duty's claim,
 Renown the meed, but self-applause the aim;
 All thou hast been reflects less fame on thee,
 Far less than all thou hast forborn to be!"

In the same epistle occurs a striking proof how well-deserving the author is of the patronage of persons of rank.* He is beginning to rail very loudly at President Jefferson, who, it seems, has the meanness of soul to occupy but a small corner of the palace which has been built for the president; but he suddenly stops short with this reflection—

———"Burning tongue, forbear!

Rank must be revered, even the rank that's there!"

The epistles, although they contain some fine passages, are by no means in general equal to the odes. The author's prettiness of expression is much better suited to the latter. The following description of his arrival at Bermuda is finely touched:

"The morn was lovely, every wave was still,
 When the first perfume of a cedar-hill
 Sweetly awak'd us, and with smiling charms,
 The fairy harbour woo'd us to its arms.
 Gently we stole, before the languid wind,
 Through plaintain shades, that like an awning twin'd
 And kiss'd on either side the wanton sails,
 Breathing our welcome to these vernal vales;
 While, far reflected o'er the wave serene
 Each wooded island shed so soft a green,
 That the enamour'd keel, with whispering play,
 Through liquid herbage seem'd to steal its way!
 Never did weary bark more sweetly glide,
 Or rest its anchor in a lovelier tide!
 Along the margin, many a brilliant dome,
 White as the palace of a Lapland gnome,
 Brighten'd the wave; in every myrtle grove
 Secluded bashful, like a shrine of love,
 Some elfin mansion sparkled through the shade;
 And, while the foliage interposing play'd,
 Wreathing the structure into various grace,
 Fancy would love, in many a form, to trace
 The flowery capital, the shaft, the porch,
 * And dream of temples, till her kindling torch

Lighted me back to all the glorious days
Of Attic genius ; and I seem'd to gaze
On marble, from the rich Pentelic mount,
Gracing the umbrage of some Naiad's fount."

Besides the epistles there are a number of miscellaneous lyrical poems. Some of them have considerable merit, but others are plainly introduced for the sake of filling up the volume, and are wretched in the extreme: witness the following extract from a Journal of his adventures in a stage coach :

" But do not think that I shall turn all
Sorts of quiddities,
And insipidities
Into my journal;
That I shall tell you the different prices
Of eating, drinking, and such other vices,
To 'contumace your appetites acidities.'
No, no, the Muse too delicate bodied is
For such commodities!
Neither suppose, like fellow of college, she
Can talk of conchology
Or meteorology;
Or, that a nymph, who wild as comet errs,
Can discuss barometers,
Farming tools, statistic histories,
Geography, law or such like mysteries,
For which she doesn't care three skips of
Prettiest flea, that e'er the lips of
Catherine Roache look'd smiling upon, &c. &c."

In this manner he runs on for nearly a dozen of pages; and endeavours, we suppose, to give some idea of the ruts and roughs, the shakings and joltings of the American roads by the harshness and discordancy of his doggrel. What is worst is its total want even of broad humour; for we have in vain endeavoured to find occasion for laughter throughout the whole piece. Mr. Moore seems indeed to have in various instances greatly mistaken his talent, and to have fancied that doggrel will be humorous if the rhymes are sufficiently extravagant, even although there be nothing but the merest insipidity in the thought. This is remarkably the case in a piece with which the volume concludes. It is, he says, an extract from a larger poem, with which, we suppose, the world is to be some time or other honoured. Its title is "The Devil among the Scholars;" but its object or import we have in vain endeavoured to discover. It is Hudibrastic in the metre, but only in the metre.

There is an ode of considerable length which is entitled, "the Genius of Harmony;" but by a strange fatality, it is, with the exception of the doggrel Journal, the most inharmonious piece in the whole collection. It is an irregular ode, and its irregularities seem to be guided by no plan, restrained by no

regard to harmony. Its meaning is no less involved than its metre, and as a sample of the latter we shall extract the concluding stanza, or rather paragraph:

“ Such dreams, so heavenly bright,
 I swear
 By the great diadem that twines my hair,
 And by the seven gems that sparkle there,
 Mingling their beams
 In a soft iris of harmonious light,
 Oh mortal! such ecstatic dreams
 Thy soul shall know!—
 Go—to Hispania go!”

Such are the extravagancies which Mr. Moore is led to produce to the public by the pressing and liberal offers of his bookseller, as he informs us. We are happy to hear that his labours meet with such solid reward; but however he may consult his profit, he certainly will not further his reputation by indulging in such careless and unmeaning effusions. He has undoubtedly both taste and genius; but he often writes, through negligence it is to be supposed, in a manner that bespeaks neither. His amorous trifling not unfrequently degenerates into silly prattle; and he sometimes writes without having recollected to put any meaning into his words. Where the poet constantly aims at a pretty turn of expression, it is natural that he should frequently fall into conceits; yet he does so less often than might have been expected. The fault, so common among middling authors, both in prose and verse, of mixing metaphors, is sometimes very strangely exemplified in the poems before us: *rosy sighs*, *burning smiles*, and many other strange things of the same kind are frequently to be met with throughout. The language as well as the versification is in general correct and highly polished: yet we have quoted some strange samples of maudlin metres, and we have also observed one or two instances where the author sacrifices grammar to the rhyme:

“ None, none could make but only *me*
 Such pure perfection false atlast!”

In concluding this criticism, it is with regret we observe that Mr. Moore's haste or negligence has subjected his poetry to censures which he possesses genius to have avoided: and that the degraded purposes to which he has prostituted his talents have brought down upon him a still more severe censure. We lament these circumstances the more that Mr. Moore is every way capable of better things; and can speak, when he chuses, no less like the elegant moralist than the refined voluptuary. As a proof of this we quote the following little piece:

“ A beam of tranquillity smil'd in the West,
 The storms of the morning pursued us no more,
 And the wave, while it welcom'd the moment of rest,
 Still heav'd as remembering ills that were o'er!

"Serenely my heart took the hue of the hour,
 Its passions were sleeping, were mute as the dead,
 And the spirit becalm'd but remember'd their power,
 As the billow the force of the gale that was fled!

"I thought of the days, when to pleasure alone
 My heart ever granted a wish or a sigh;
 When the saddest emotion my bosom had known,
 Was pity for those who were wiser than I!

"I felt, how the pure intellectual fire
 In luxury loses its heavenly ray;
 How soon, in the lavishing cup of desire,
 The pearl of the soul may be melted away!

"And I pray'd of that Spirit who lighted the flame,
 That pleasure no more might its purity dim;
 And that sullied but little, or brightly the same,
 I might give back the gem I had borrow'd from him!

"The thought was extatic! I felt as if Heaven
 Had already the wreath of eternity shown:
 As if, passion all chasten'd and error forgiven,
 My heart had begun to be purely its own!

"I look'd to the West, and the beautiful sky
 Which morning had clouded, was clouded no more—
 'Oh! thus,' I exclaim'd, 'can a heavenly Eye
 'Shed light on the soul that was darken'd before!'"

The following address to the "Flying-Fish" is of the same cast:

"When I have seen thy snowy wing
 O'er the blue wave at evening spring,
 "And give those scales, of silver white,
 So gaily to the eye of light,
 As if thy frame were form'd to rise,
 And live amid the glorious skies;
 Oh! it has made me proudly feel,
 How like thy wing's impatient zeal
 Is the pure soul, that scorns to rest
 Upon the world's ignoble breast,
 But takes the plume that God has given,
 And rises into light and heaven!

"But, when I see that wing, so bright,
 Grow languid with a moment's flight,
 Attempt the paths of air, in vain,
 And sink into the waves again;
 Alas! the flattering pride is o'er;
 Like thee, awhile, the soul may soar,
 But erring man must blush to think,
 Like thee, again, the soul may sink!

"Oh Virtue when thy clime I seek,
 Let not my spirit's flight be weak:
 Let me not, like this feeble thing,
 With brine still dropping from its wing,

Just sparkle in the solar glow,
And plunge again to depths below:
But, when I leave the grosser throng
With whom my soul hath dwelt so long,
Let me, in that aspiring day,
Cast every lingering stain away,
And, panting for thy purer air,
Fly up at once and fix me there!"

But while we admire the sentiments contained in these two pieces, how miserable it is to be obliged to remember that they are inserted in the midst of lewd songs only fit for the bagnio: and that the same poet who talks in this rapturous stile of virtue speaks of an excess of passion as excusing, in the sight of heaven, the grossest violations of morality.

ART. XIII. *Letters from the Mountains; being the Real Correspondence of a Lady, between the Years 1773 and 1803.* 3 vols. 12mo. 13s. 6d. London, 1806. Longman & Co.

MRS. GRANT, whom we presume to be the author of these letters, appears to be the daughter of a gentleman of the west highlands of Scotland, probably an officer in the army, who was stationed for some time in America. There she seems to have been born and to have spent a part of her early life. The retired nature of her situation prevented her from any access at that time to idle amusements and frivolous society. To supply the want of these, her attention was fortunately directed to reading, and the consequence was that she acquired a degree of information beyond what is usual with her sex. A partiality for Celtic literature and every thing connected with the Highlands, it may naturally be supposed, would be early impressed on her mind, and therefore it is not to be wondered at, if she returned to the land of her fathers a Highland and Ossianic enthusiast. She afterwards married Mr. Grant, a clergyman of a place called Laggan, situated in one of the most mountainous parts of the Highlands, at some distance to the south from Fort Augustus. With him she had lived for twenty years in a state of unusual domestic comfort, when he died and left her with a numerous family. Mrs. Grant seems to have been an excellent wife and mother. Her youthful enthusiasm, though never completely destroyed, was chastened by time; and as it does not appear to have materially interfered with her family concerns, it must have been rather an agreeable quality. Though her domestic duties seem to have been sufficiently numerous, she still found means to compose a volume of poems which, though of no very transcendant merit, the vanity of authorship ushered into the world. This, we believe, is what she calls "the book of books" in these letters, a kind of phraseology for which the affection of a parent may

perhaps be some excuse. Such are the particulars respecting Mrs. Grant herself, which may be collected from these letters.

With respect to the nature of the letters themselves, they are strictly of a domestic kind, being almost entirely filled with domestic pleasures, cares, and sorrows; with occasionally some tittle-tattle which might be interesting to those to whom the letters were addressed. The letters certainly bear every mark of originality, and present a tolerably pleasing picture of domestic life in the Highlands of Scotland. But the picture, such as it is, might have been finished in a very few letters, and the far greater part of the collection are therefore entirely supernumerary. In almost every one of them we have the little cares, joys, and troubles of self, family, and friends. All this is very well when not too long dwelt upon, because it affords some insight into the character of the individual, and presents an agreeable domestic scene. But the eternal sameness through three dull volumes is scarcely tolerable, and it is not easy to conceive of what use it can be except to afford an instance of the effects of vanity in leading people to form an undue estimate of their own consequence. Of this sort of vanity a pretty obvious trait is found in that letter, where Mrs. Grant very gravely condescends to comfort one of her correspondents, who had lamented, it seems, that she was not so great a genius as herself. Of the particular grounds for this lamentation we know nothing. Nor do we know any thing of the correspondents themselves; for, whatever might be the cause, none of their letters have appeared. Owing, however, to this omission, many remarks and allusions in Mrs. Grant's letters are completely unintelligible to all except to the parties themselves.

Having allowed that a few of these letters, though scarcely important enough for publication, are not entirely without value, we may now add that of each of these few, one half perhaps might be safely retrenched without injury to any useful purpose. It might have been expected that in letters written from the Highlands, some interesting and useful facts should have been found respecting the customs and manners of the Highlanders. Whoever indulges these expectations, however, will be disappointed. It is true that occasional allusions are made to some of their peculiar customs and sentiments, but this is done in such a vague and general way, that nothing precise can be collected from it. Indeed Mrs. Grant herself, candidly enough confesses, that no one need expect to find in these pages either ingenious fiction or amusing narrative. Ingenious fiction, undoubtedly might very readily be dispensed with; but amusing and instructive narrative might certainly have been reasonably expected in letters which were sent to the world without any thing else to recommend them. Mrs. Grant was aware of the natural question "for what purpose

were these letters published?" She owns that the gratification of the reader could form no adequate motive, and therefore rests the whole of their claim to public attention on the domestic picture which they afford. In ordinary life many things must be transacted and said, which it would be useless and even ridiculous to record. • Yet so little is this attended to on many occasions, that voyages, travels, and biographical accounts, often attain their amazing length by this trivial sort of detail, so that Mrs. Grant is not without a sufficient number of precedents to keep her in countenance. But in cases of precedent, it always remains to be considered whether the thing itself is proper, for if not, it can be justified by no precedent or authority. But after all, as Mrs. Grant seems to be a very amiable and a well-informed woman, this instance of the vanity of authorship may be excused. Vanity, however, it must be, that could induce her to publish these letters, unless the "painful circumstance" to which she alludes relates to pecuniary necessities. If this was the case, considering that she has been left with a family, this step is not only justifiable but praiseworthy, and we hope that she will meet with deserved encouragement. It were to be wished at the same time, that the letters had been more carefully arranged, according to their respective dates. Owing, we suppose, to the same want of care, some of the letters have been twice inserted, a thing which we think was rather unnecessary.

ART. XIV. *Home; A Poem.* pp. 150. 5s. *Edinburgh,*
Blackwood, 1806.

THE title of this poem possesses considerable attractions, and suggests a subject capable of much poetic embellishment. The pleasures and the cares, the joys and the sorrows of domestic life, furnish a theme which includes numerous occasions of interesting description; and the poet has likewise many opportunities of acting the moralist with peculiar grace. These advantages the author of the poem before us seems to have perceived in some instances, but to have overlooked in more. He appears perpetually solicitous to engage the attention by some unexpected flight of the imagination, by some splendid simile, by some dazzling expression: he seldom endeavours to interest the heart of the reader by collecting those pleasing traits which we expect in a poem on Home; he is more anxious to illustrate its pleasures by comparisons, and to make their force felt by contrast. The following extract, taken a few lines after the commencement of the poem, will make our readers comprehend more clearly his mode of enhancing the pleasures of Home:

“Once beheld,—how dear to memory’s eye,
• Nature’s wild scenes improved by novelty!—

The vernal Tempest Arran's summits hide,
 Move, sternly-low'ring, o'er the troubled Clyde,
 Deepen the gloom of Cowal's hills of heath,
 And wave his terrors over green Roseneath,
 From Leven's laughing vale each charm exile,
 And pour his wrath on many a trembling Isle.

"Yet one fair Islet scorn'd his fierce career,—
 Her fields unshadowed and her fountains clear.
 As if his radiant shield some angel cast
 O'er her young foliage, swept the tempest past.
 Safe from the gusts that ravaged hill and dale,
 The waves rough-rolling, and the arrowy hail,
 She smiled in loveliness, and on her breast
 The storm-chased sunbeams found a place of rest.

"Bright shone that isle amid the flashing foam,
 But brighter, lovelier far, to me is Home."

This instance of illustrating the joys of Home by a long simile is not singular: the same plan is pursued in two other striking examples, besides those of less length. In the first of these two, the sensations of the sailors of Anson, when they at length came to the island of Fernandez, furnish the simile, and the poet, after describing these sensations at some length, declares, in two lines, that they were not more rapturous than he experiences in his Home. The second, which is almost too far-fetched for us to discover its application, we shall extract for the judgment of our readers:

"Where, fire-enthroned, Zaara's Genius reigns,
 And shoots fell glances o'er his joyless plains,
 Blasts vegetation with his poisonous breath,
 And wraps the traveller in his sands of death;
 Can nature smile? Does aught the view descry,
 But glittering deserts, and a flaming sky.
 Yes; close-embosomed in that dreary waste,
 Relenting heaven a verdant Isle has placed,
 Whose thickened shades the torrid rays repel,
 Where, mingling beauties, Spring and Autumn dwell.
 Against the ramparts of her fair domain,
 The demons of the desert rage in vain;
 In vain th' invader Heat his arrows plies,
 Cool flow her fountains, green her palm trees rise;
 Safe from his burning shafts, light zephyrs play
 Amid her groves, along her streamlets stray,
 Collect the fragrant tribute of her flowers,
 And breathe perfume and freshness on her bowers.

"Such, such to Edwin, long condemned to roam
 This waste of earth, the joys of Love and Home."

This original mistake in the proper manner of treating his subject pervades the poem, and gives rise to its principal defects. The author amuses the fancy but fails to interest the heart: and Home, in his description, excites scarcely any of

those feelings which every reader is prepared to associate with that word.

"The division of a long poem into parts," says our author in his preface, "is frequently convenient; but in the following performance it was necessary, because each part relates to a separate period of time." The application of this observation to the poem we were much at a loss to perceive: it is divided into three parts, but we found it very difficult to discover what particular period of time was allotted to each. All that we are still able to say with regard to it is that in the first part, the speaker describes his feelings after he had quitted his paternal home, and before he had settled in a home of his own: in the second, he speaks of its pleasures in the company of his youthful bride: and in the third, he alludes to its enjoyments when a child is added to complete his domestic happiness. We believe that these are what the author intends to treat separately as distinct periods. To this arrangement we might state many objections; we might complain that the very interesting scenes of childhood and early youth were omitted, as well as the pictures of declining age. But we should have been willing to allow the poet to take just what passages of life he chose, if he had properly illustrated the peculiar circumstances which home affords in each. But he may be convinced that his long and far-fetched similes fail very much of their object, when we found it even difficult to discover the passages of life which he had in his eye.

Even when our author describes more directly, his descriptions are conveyed in such a style as must ever prevent them from being striking. His versification is, indeed, uncommonly beautiful; and, for the most part, is perfectly correct and harmonious. But he seems to have trusted too much to this beauty of versification, and to have sacrificed to it other qualities of much greater value. He has fallen not a little into that flowery mode of expression, that accumulation of epithets and contrasted members, which affords such facility to the formation of polished lines, and which gained the glittering effusions of Darwin their temporary reputation. Of this taste the following simile affords an example:

"As those *illusive* fires, that, mid the night,
Seduce the traveller with their *mimic* light,
But to *mislead*, their chill morasses leave,
Move to perplex, and *dazzle to deceive*—
Such, and so transitory, so untrue,
The earth-sprung joys that erring men pursue;
Yet, yet to meteor-lights their trust is given,
And scorned the guiding beam that shoots from heaven."

The following instance exemplifies his art in spinning out his ideas through a succession of unmeaning and florid members:

“ Could all their treasures, all their charms, impart
The thrill that shoots electric through his heart
Flashed from the heaven of mild Affection's eyes,
Beamed in her smile, a light from paradise ?”

The succeeding simile is particularly Darwinian in the expression:

“ Such the repose that spreads o'er nature's form,
When awful pauses the careering storm,—
Pauses, with mightier force again to rise,
Crush the green year, and shade the opening skies.”

This style must render every description feeble and pointless, by involving it in a profusion of words, and wire-drawing the ideas of which it is composed. It has a particularly bad effect in those similes which he very frequently introduces: it protracts them to a tedious length, and gives them often a pomp and glitter very disproportionate to the subject they are intended to illustrate. Of this we shall select one among many examples. The poet is describing the ideal pictures of bliss in the company of his mistress which are often formed by the lover while wandering in a foreign country, but which the first ray of recollection wholly dispels, leaving nothing but unavailing regret behind. This state of the lover is illustrated by the following simile drawn from the Aurora Borealis:

“ The banished Wanderer thus, who darkling goes,
Grief his companion, 'mid Siberian snows,
Beholds at times the Boreal glories rise,
And light with cheering beams the moonless skies.
Now winged with fire, the streamy squadrons dart,
Rush in resplendent columns, join and part;
Now, o'er the heavens, in calm effulgence drawn,
Surpass the splendors of the southern dawn.
Short splendors! see, from all the darkening sky,
In lucid crowds th' electric armies fly,
And swift descend, extinct each friendly light,
The deepest shadows of the polar night.”

Our author is particularly fond of quaint turns both in thought and expression, and sacrifices to them without remorse that simplicity which would certainly be more suitable to his subject. By this means he at times says something pretty, but in general runs into conceits which only amuse by their oddity. We shall select a few instances to make him sensible of what we censure. In speaking of a lover whose poverty rendered him wretched even in successful love, he describes him as compelled to

——“ fill from rapture's fount the cup of woe.”

Afterwards he tells us of this lover's efforts,

“ To diadem with wealth the brow of love.”

He tells us that theatric shews, music, and similar pleasures could not

“ The thoughts of Home from Feeling's bosom cast.”

• He calls a cloud of smoke rising from a conflagration,

“The gloomy offspring of a shining sire.”

The following description of Venus rising from the flood is most quaint and affected:

“So beauteous rose the goddess from the flood,

While on her locks th’ *aquatic diamonds* stood,

Or down her rosy cheeks each other prest,

Or paused, delighted, on her snow-white breast.”—

We have seldom met with such an odd phrase as “*constellated* delights;” and have never seen the word *thill* repeated to such satiety.

The extravagance of our author’s metaphors and personifications have appeared in several of the extracts we have already given. Among many other instances of this sort, he speaks of a lover who saw his mistress

“With beauty’s blaze illumine hill and dale.”

His metaphors are for the most part far more correctly delineated than could have been expected where they are used so often and with so little occasion; yet the following is strangely mixed:

“Love is a stain, with poverty enrolled,

It shines no gem, unless enchased in gold.”

Here in the first place love becomes a stain, for the curious reason that it is put down in the same list with poverty, a circumstance unaccountable unless the list be drawn up on damp paper; but in the succeeding line, the metaphor is entirely altered; love becomes a precious stone, but of this particular nature that it will only shine when set in a certain metal.

The language is for the most part poetical and pure. In the pronunciation we meet with one Scotticism which must sound very awkwardly to an English ear. In the word *harass* the accent is in two different lines placed on the last instead of the first syllable; and as this improper accentuation unfortunately occurs at the end of the line, it cannot be slurred over in reading:

“Long, long, by unrelenting fates *harass’d*—

Ah, must I still, by fortune’s frowns *harass’d*—

We have now fulfilled the most useful, although the most ungracious part of our task to the author. We should not, however, have so narrowly examined the defects of this poem, had we not discovered very considerable poetical talents in the author, and many passages which so far atone for these general defects of the poem. Of these we are reluctantly compelled to limit ourselves to two extracts, and leave our readers to find the rest in the perusal of the poem. He thus speaks of the enchantment which the idea of Home throws around all the objects connected with it:

" Home of our choice, I love thee ;—not a tree
 Waves in thy green bounds, but is dear to me,
 And musical its voice.—Hark, as they move,
 Whispers, more soft than elsewhere, fill the grove !
 The brook, that o'er yon rock descends in foam,
 Abrupt, as if in haste to reach its home,
 Then, lingering, through my mead its passage takes,
 Beyond these limits no such murmuring makes.
 This moss-rose, on whose half-unfolded breast,
 Yet moist with dew, the bee delights to rest,
 Breathes, lightly dancing in the freshening gale,
 Fragrance more sweet than stranger flowers exhale.
 And you, wild warblers of my native plains,
 Whom fashion hears not, and whom pride disdains ;
 Ye linnets, that through birch-woods love to roam,
 Ye red-breasts, minstrels of the peasant's home,
 Whose voice, whose hue, as light ye flit, disclose
 The union of the nightingale and rose ;
 To me more pleasure yields each artless note,
 Than all the songs through foreign groves that float.
 Mine be the care, that no rude hand molests
 The sanctuary of your protected nests :
 These little homes shall be inviolate long,
 If long I live,—nor anguish mar your song.
 What charms not ? Even that sparrow's voice, though rude,
 Conspires to cheer our populous solitude ;
 While, with a bosom that no cares annoy,
 He from the hawthorn chirps his lively joy."

The author's sentiments are very commendable. He is uniformly the friend of peace, freedom, and humanity : he takes occasion to declaim against those scenes of carnage and oppression by which our race are rendered miserable and degraded : and seems to entertain much more just ideas of man and the progress of society than is usually met with among poets. Thus after describing the ruins of an old Baron's castle, he proceeds :

" I joy to see its ruins,—to behold,
 Crushed the proud pageantry of days of old ;
 The strong-holds fallen, where petty tyrants sway'd,
 While arts and freedom shun'd their baneful shade.
 See, glittering mansions rise on their decay ;
 See that green vale, with cots and hamlets gay.
 The owner dreads not, as his domes aspire,
 And his woods rise, the rage of hostile fire.
 The peasant, rapine's ravages unknown,
 Fearless, the future harvest calls his own.
 Not such this hapless land in former times,—
 A den of savages, a haunt of crimes :
 Laws were disdained, and duties overthrown ;
 The Monarch trembled on his blood-stained throne ;
 The Chieftains, toss'd on faction's restless waves,
 Now frown'd as rebels, and now crouch'd as slaves ;

The People knew not freedom's rights, decreed
 For thankless lords to labour and to bleed.
 Not such, even now, by nature favour'd more,
 Those lands which Devastation tramples o'er ;—
 Lands, where the fierce and frantic Power of War,—
 Whole nations crushed beneath his steel-bright car—
 Leads death to love and virtue's calm abodes,
 And drives afar their trembling household gods.
 " Not Him I mean, who, rous'd by many wrongs,
 To shield the weak, and stem invading throngs,
 Stern, his red banner to the winds unfurls,
 'Mid guilt's faint ranks, his lightning sabre whirls,
 And, with a voice which turns oppression pale,
 Proclaims, that Freedom's right hand shall prevail :
 What generous heart but owns him as its Lord ?
 What arm but starts to snatch the patriot sword ?
 Then, in the guardian of a threatened state,
 Whose eyes shoot terror, and whose voice is fate,
 I own the Sent of Heaven, I recognize
 The watchful Seraph guarding Paradise."

To the principal poem are subjoined a few smaller ones: of these " the Tomb of my Fathers " is the best.

Upon the whole, this volume will be read with considerable pleasure. As the author has not given his name to the public, we are led to conclude that this is his first production: and if he will sedulously apply himself to correct the faults to which he seems most liable, we have no doubt that he may produce a work well-deserving of general applause.

MONTHLY CATALOGUE.

HISTORY, ANTIQUITIES, &c.

ART. 15. *Illustration of the Tumuli, or Ancient Barrows: exhibiting the Principles which determined the Magnitude and Position of each; and their Systematic Connection with other vestiges of equal Antiquity.* By THOMAS STACKHOUSE, 8vo. 5s. Arch. 1806.

In this ingenious, but short treatise, the author first considers the primary uses of beacons, barrows, ramparts or terraces, and castles, or entrenched hills, which are found in various parts of this country, and are undoubtedly of very ancient construction. He differs not materially from preceding antiquaries in the first uses to which they were applied, but the purport of his suggestions is, to direct the attention of future antiquaries to a more enlarged object, which was to be attained by these erections collectively. His opinion is, that the beacons, barrows, or castles constitute an uninterrupted chain of posts, either wholly vigilant as the barrows; or uniting vigilance and defence as the ramparts; and connecting remote objects, namely, the castles and temples of our British ancestors. To trace this connection in all its ramifications, he thinks, would be a truly pleasing and highly interesting pursuit to those who have a taste for the study of ancient history, and time to devote to it. We are

clearly of the same opinion, and shall be happy that our author, or some other antiquary, profiting by his hints, will take up the subject in this light. Still we would suggest that there may be some danger from opening so wide a field for conjecture, and from reducing to a regular system a series of erections, many of which were accidental; and many differ in the period of their erection so widely, that we cannot venture to consider them as the completion of one plan. If the barrows, for example, were the burial places, or sepulchral monuments of great princes or warriors, they must have accumulated to their present numbers during a lengthened period of time, and the secondary use of them, as a chain of posts, must have been the accidental discovery of our ancestors at some distant period, when they wanted a protection of that kind. We do not mean, however, to commence the subject proposed by Mr. Stackhouse, further than to offer this hint, and to add, that an antiquary may err in two ways, either by attributing too little, or too much to the wisdom of a people who were, in distant æras, more than semi-barbarous. We have seldom been inclined to contemplate the arts and ingenuity of our ancestors with much wonder, before the æra of architecture, so astonishing, displayed in those edifices which we term Gothic.

POLITICS.

ART. 16. *La Paix en Apparence.*

Peace in Appearance, being an Answer to War in Disguise. Or, Considerations on the Real Interests of Great Britain in regard to Neutral Powers. Translated from the German. 8vo. pp. 129. 2s. 6d. London, 1806. Budd.

This pamphlet chiefly deserves attention in so far as it may be considered expressive of the sentiments entertained by moderate men on the Continent respecting the British quarrel with the Neutral Nations. It is of consequence that the nation should be aware that these sentiments are exceedingly unfavourable: and on this account the present performance may be read by them with great advantage, though it is far from being so able a discussion of the doctrine, as that contained in the treatise reviewed in a former part of this number. The author writes with great appearance of sincerity, in the strain of a warm partisan of Great Britain, and of a man filled with abhorrence at the designs and power of Bonaparte; and he deprecates most earnestly her perseverance in a course which sets her cause in so unfavourable a light, and alienates from her so many hearts.

In one passage he expresses himself thus: "So long as Great Britain shall remain entire in her power and her relations, the universal monarchy in Europe, or the new empire of the West will be a chimera, and possibly the revolutions of the day will only be temporary. Of this the Disturber of Europe is aware. Hence his rage against that constitutional monarch whom he threatens with the assaults of his omnipotence; hence the pretension of detaching Great Britain from the Continent, and prohibiting her interference in its affairs. Doubtless his efforts will be vain; if England manage her relations with a skill equal to the dignity with which she prepares to repel his threatened attacks. But to this end it will behove her

not to offer to the nations one yoke instead of another; she must not command them to sacrifice their dearest interests, that she may establish, to their detriment, unjust pretensions. The utility of international relations is reciprocal; the sacrifices which they require too must be equally borne. What then can be more impolitic, in the circumstances of the present moment, than the hostile and menacing tone of this pamphlet (*War in Disguise*?) One feels tempted to say that the author has been employed by the enemies of Great Britain to justify, by his writings, the reproaches with which they never cease to load her, as the tyrant of the seas, and the monopolizer of the commerce of the universe. How flattering to the people of the different countries, for whom it is so natural to trust to distant hopes, and be discontented with the present moment, must the contrast appear which is offered to their ears in the seductive language of the great adversary of Britain? When he shall require of the deluded nations to shut their ports against the British ships, they will soon regard it as an act of just and necessary reprisal against an oppressive system, which equally violates the most solemn treaties, and all the principles of natural equity."

He adds, with singular truth: "Unfortunately, the Government of Britain itself has but too much neglected the public opinion of Europe. Her diplomatic tone has but little assisted in conciliating her neighbours; and her peremptory demands, her inconsiderate menaces, have often made her be refused what would readily have been granted as a voluntary complaisance, had not a sense of dignity rendered it necessary to refuse, what was demanded as an act of obedience. How many are the recollections which England has to efface from the minds of the nations of Europe?"

In another place is the following address: "Sage and ancient Albion, if thou indeed aspire to the immortal glory of breaking the chains, which the gigantic ambition of the New Attila is forging for the nations of Europe, resign all pretension to a domination equally alarming; offer them a friendship, and assistance truly disinterested; persuade, instruct, instead of threatening and commanding; adopt the sentiments of moderation," &c. "The voice of truth and of wisdom will be heard by the nations, when the conduct of England shall give the lie to the vain declamations, and outcries of her enemies. Futurity will unfold itself in the councils of kings; the nations yet unviolated will perceive the necessity of uniting themselves heartily and firmly to England and Russia, when they are convinced that the former desires as little as the latter, to make her allies fight for her interests, and is only solicitous to re-establish the ancient proportions among the states, and the balance of power among the sovereigns in Europe, equal in rights and independence."

These quotations will probably induce some of our readers to look into the pamphlet itself.

ART. 17. *The Present Claims and Complaints of America Briefly and Fairly Considered.* 8vo. pp. 72. 2s. London, 1806. Hatchard.

This piece is of a similar strain with that entitled "*War in Disguise*." It endeavours to maintain the doctrine that Great Britain has a right to interrupt the commerce of neutrals with her enemies

colonies, if her enemies excluded them from those colonies before the war. As there is no novelty in the arguments here adduced in favour of that doctrine : and as all the principal arguments which have been advanced in its support have already been noticed by us, it is not necessary for us to enter into the subject at present. It is but justice to add that it is a pretty able defence of a doctrine, which, however, we condemn.

ART. 18. *Memoir concerning the Commercial Relations of the United States with England. By Citizen TALLEYRAND. Read at the National Institute, the 15th Germinal, in the Year V.—To which is added an Essay upon the Advantages to be derived from New Colonies in the existing Circumstances. By the same Author. Read at the Institute, the 15th Messidor, in the Year V. 8vo. pp. 87. 2s. 6d. London, 1806. Longman & Co.*

This is merely a translation of the two pieces by the celebrated French minister, the original of which we reviewed at length in the two Numbers of the Literary Journal for September and October, 1805. It is, therefore, sufficient on the present occasion to refer to the character we have there given of the two memoirs. We are well pleased to find them translated, since being calculated to diffuse juster ideas of Colonial Policy than are generally entertained in this country, the more widely they are circulated, the more good they will do.

ART. 19. *General Remarks on our Commerce with the Continent : shewing our Commercial and Political influence on the States of Russia, Prussia, Sweden and Denmark. To which is added, Observations on British Expeditions to Germany ; and on our Diplomatic Agents Abroad, &c. &c. 8vo. pp. 62. 2s. 6d. London, 1806. Parsons.*

This pamphlet contains a number of very good observations, to shew the importance of the commerce of this country to the northern nations specified in the title-page. And he very justly infers that if it be of this importance to them, it will not be an easy matter long to deprive Great Britain of any part of that beneficial intercourse.

The following is an observation on our military expeditions to the continent, which is more profound than many we have heard uttered with great pomp from much loftier mouths :

“ To me it appears at all times unnecessary to send an army over to the continent, and for this very simple reason, that if our soldiers are not supported by the sincere concurrence of the leading German powers, they can effect nothing ; and if the Germans are really zealous in the common cause, then their own exertions would be fully adequate, without the aid of troops, that must be weakened by the fatigues of the sea, and fight under numerous disadvantages in a foreign country.

“ A man need but sound the Germans, on an intimation of an expedition, to know their sentiments : and he will generally find, that the hopes of gain, and the circulation of British money, are the only motives to secure a welcome.”

The following fact, which he states while treating on this subject

is one out of a large collection fully known to the world, which prove in a very remarkable manner, that frantic abuse of the public money by which the British government is now distinguished all over the world :

“ To give the reader a general idea of the expences attending British expeditions to Germany, I will only state one instance of the many that are notorious. A gentleman of the name of Eckards was fortunate enough to get a contract for supplying part of the army under his Highness of York when in Germany. By this contract he, for his share alone, realized a fortune of £500,000 sterling, with which he retired to Prussia, was there ennobled and has since purchased the first estates in the country. The name and riches of Baron von Eckardstein are too well known abroad to need farther remarks.”

ART. 20. *Reflections on Mr. Windham's Plan submitted to Parliament for the Improvement of the Army.* By an Officer. pp. 24. 1s. 6d. Thisleton, 1806.

This military author is rather favourable to Mr. Windham than otherwise. His ideas are such as might be expected from a man who has formed his opinions in the army. He sees that things are not quite so well as they ought to be, but he does not conceive that they can be mended. He allows the private soldiers of the regular army to be in a deplorable state, but he thinks there is no way of improving their condition. If the officers are made comfortable, respectable, and well-behaved, he thinks we gain all that can be gained, and must even abandon the great body of the army to irretrievable debauchery and wretchedness !

ART. 21. *A Defence of the Volunteer System, in Opposition to Mr. Windham's Idea of that Force; with Hints for its Improvement.* pp. 67. 2s. Hatchard, 1806.

This pamphlet contains many judicious observations : the author, however, seems to over-rate the value of our Volunteer force, at least under its present regulations. He seems also to misapprehend Mr. Windham's intentions with regard to it. Mr. Windham does not now, as might have been expected from his loud declarations before he came into office, intend to disband that whole force, and put a final end to the system. He merely intends to withdraw some of the government allowances from the Volunteers ; and his other measures rather tend to increase than diminish the numbers of this force, since those who are not volunteers are subject to the ballot for the *levy-en-masse*. The author justly ridicules this latter force which is at once likely to be oppressive and perfectly ridiculous.

ART. 22. *Thoughts on changing the System of National Defence at the present Moment, and on the Change proposed.* pp. 72. Stockdale, 1806.

In our last Number we gave our thoughts at large on Mr. Windham's plans for the improvement of our land forces ; and stated wherein we thought them praise-worthy or blameable. The author of the pamphlet before us thinks they deserve no praise whatever, but the keenest censure. He sits down to write almost breathless with indignation, and arrives at the end of his performance with un-

diminished wrath.^c His attack, however, is only powerful in abuse : he evinces by his indiscriminate censure that he knows nothing of the matter, and that he would have railed equally at any measures whatever that might have been proposed by the same men. The ignorance and inability of Mr. Windham's opponents have indeed served to conceal the weakest parts of his plan. His best measures, which could resist any attack, have been violently assaulted ; while those which are unwise and nearly impracticable, have passed with little censure. His plan of enlisting men for a limited period has been loudly reviled and abused : his wild chimera of a trained population has been allowed to proceed with comparatively little opposition.

THEOLOGY.

ART. 23. *The Christian Spectator ; or Religious Sketches from Real Life.* 12mo. pp. 140. 2s. 6d. Hatchard, 1806.

This little work consists of pious, and we hope, useful meditations on some events real or imaginary, on Nelson's victory and death, and the subsequent thanksgiving, and on the country assizes, trial and death of a penitent convict, &c. &c. The author, in his style, is of the school of Hervey, and indeed in his religious applications, emulates the matter as well as manner of that popular divine. We cannot, however, avoid hinting to him, that it was Hervey's custom to give his readers a little more for their money.

ART. 24. *The Battle of Armageddon ; or the Final Triumph of the Protestant Cause.* 12mo. pp. 28. 1s. Hatchard, 1806.

There is so much in this pamphlet which surpasses our understanding that we shall dismiss it with very brief notice. It consists of an "address to the Messiah," in which the author prays for the talents of Virgil : and of "Observations on the Prophecies now fulfilling in the World. All we can learn from the latter, as here described, is, that about the year 1806, "both the Roman Catholic and Mahometan apostacies, and every corruption of real Christianity, will be exploded and done away, and the Kingdom of the Mountain, predicted by the Prophet Daniel, will be fully established." Intimations are also given of the restoration of the Jews, &c. and in the mean time, much good advice is offered to the people of this country, against whose religion Bonaparte's confederacy of kings (of his own making) will probably be brought to act.

MÉDICINE.

ART. 25. *The Vaccine Contest : or, "Mild Humanity, Reason, Religion, and Truth, against Fierce, unfeeling Ferocity, overbearing Insolence, mortified Pride, false Faith, and Desperation ;" Being an Exact Outline of the Arguments and Interesting Facts, adduced by the principal Combatants on both Sides, respecting Cow-Pox Inoculation ; including a late Official Report on this Subject, by the Medical Council of the Royal Jennerian Society. Chiefly designed for the Use of Clergymen, Heads of Families, Guardians, Overseers of the Poor, and other Unprofessional Readers who may be concerned for the Welfare of Mankind. By WILLIAM BLAIR, M.A. 8vo. pp. 106. 2s. 6d. Murray.*

This is an answer to a publication by the late Dr. Rowley against vaccination. The publication in question was written in such a

spirit that no dependance whatever could be placed upon the statements. Dr. Rowley seems to have been so much under the influence of prejudice proceeding apparently from interested and envious motives, that he regarded the use of vaccination with a kind of savage resentment, which was heightened almost to desperation when he began to find that his cause was hopeless. It may be admitted that Dr. Rowley was not sensible of his being prejudiced. He might perhaps have really believed that he was in the right, but the very steps which he took with a view to establish his opinions were the best evidence against him. When children happened to be deformed by *scrophula* after having had the cow-pox, he considered such cases as instances of new diseases occasioned by vaccination. If those who were vaccinated caught cold, his imagination might easily persuade him that they coughed like a cow, or bellowed like a bull. In this manner he collected a variety of cases of beastly diseases as he called them, and other evils resulting from vaccination. The futility of the arguments founded on these cases are here sufficiently exposed. They are all misrepresented or are entirely different diseases from what Dr. Rowley supposed them to be. These are errors which one would expect from the temper with which Dr. Rowley wrote. It is needless here to enter upon the detail of the cases, as the arguments and mis-statements of the enemies of vaccination have been so often refuted and exposed. The violent opposition to the cow-pox inoculation however has not been without its advantages. It has turned the attention of mankind to the subject which has been sifted in every possible way. The consequence has been that the merits of the discovery have been more clearly and generally perceived, that the truth has been more widely diffused, and that the minds of men have been relieved from doubts and apprehensions much sooner than they would otherwise have been. Opposition therefore, as always happens where it is directed against the truth, has only operated for its own destruction. Its violence has only served to precipitate its fall, and the period seems now to be at no great distance when the advantages of vaccination will be universally seen and acknowledged.

DRAMA.

ART. 26. *The Laughable Lover. A Comedy, in Five Acts. By CAROL O'CAUSTIC. 2s. 6d. Symonds. 1806.*

This comedy appears to have been rejected by one of the London managers, and with good reason. No manager who has any regard for his benches and his chandeliers would venture to insult an audience with such political allusions as we find here, and which are fit only for the audiences that used to assemble some years ago about Copenhagen-house. But the author's politics are not the only obstruction; his wit and vulgarity are yet more prominent, and would render his comedy a suitable entertainment for a booth in Smithfield, only upon this condition that he should be understood to have written it in ridicule of modern dramas.

NOVELS.

ART. 27. *Castle Nuovier; or, Henri and Adeline. A Romance. By Mrs. MANNERS. 2 vols. 12mo. 8s. Crosby & Co. 1806.*

Take the following ingredients:—A heroine imprisoned—a lover gaining admission to her castle under the disguise of a fiddler, seized

by the giant, imprisoned and almost starved—damp cells—horrid dungeons—ghosts and spectres—blood, skeletons and daggers.—Impenetrable darkness—dim lights—rusty bolts and chains—secret murders and dead bodies—dreadful precipices—aweful chasms—marvellous escapes—nodding ruins—roaring torrents and cataracts—most astonishing discoveries—large estates and happy lovers. *Fiat mixtura*, and you have the composition called Castle Nuovier.

MISCELLANIES.

ART. 28. *Reply to Professor Playfair's Letter to the Author of the Examination of Professor Stewart's Short Statement, &c. Including some Remarks on Mr. Stewart's Postscript.* By JOHN INGLIS D.D. 'Author of the Examination. Edinburgh, 1806. Hill. Longman & Co. London.

Some account of the pamphlet to which this professes to be a reply, as well as of Mr. Stewart's Postscript, is given in the Literary Journal for March 1806. And we have had various occasions of expressing our opinion on the only point in this controversy which is interesting to literature, the interpretation which, in fairness, ought to be put upon the language in Mr. Leslie's note.

Retaining, as we do, the clearest conviction, that the note of Mr. Leslie not only justified but demanded the interference of the clergy, this circumstance constrains us to think that the clergy, in this controversy, have not been the party provoking but the party provoked. There is however an allegation, which, if proved, would, in our estimation, counterbalance this circumstance. The allegation is that a combination existed among the clergy of Edinburgh to promote as many as possible of their own number, in defiance of the merit of other candidates, to the office of Professors. This circumstance, we think as decidedly, required the interference of the Professors; and if, in opposing so mercenary and mischievous a project, their indignation had transported them a little beyond the bounds of decorum, we should have been easily satisfied with an apology. But we must beg leave to declare our opinion, that as far as evidence has been submitted to the public, the allegation is not supported; and for us, therefore, we are bound not to believe it. The only proof on this point which Mr. Stewart deigns to offer to us "at a distance from the scene of the dispute," is his own "decided conviction" against the assertion of his adversaries. But surely Mr. Stewart has here presumed a little too much upon the respect due to his decided conviction. It is a maxim of law and justice, without which law and justice would be empty names, that the unsupported assertion of the accuser instead of overbalancing the defendant's plea of "not guilty," ought to go for nothing; or if it tells against any body should tell only against the accuser himself. The presumptive evidence of this point adduced by Mr. Playfair, cannot with any impartial person be held sufficient proof, and is very well exposed in this pamphlet; on the merits of which, we shall only add that it is an able answer to the very able letter to which it relates.

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